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Concordia hockey arena likely venue for Barak. ***Page 19***

Arts & Travel

Dora Award winner juggles acting, motherhood. ***Page 30***

Sports & Leisure

Recalling when Jewish boxers were kings. ***Page 38***

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Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

Members of ZAKA, the Israeli terror victims identification unit, prepare at Ben-Gurion Airport for their departure to Thailand. A joint 12-member delegation of ZAKA and forensic specialists from the Israeli police arrived in Phuket, Thailand, last week to assist in the grim task of identifying victims of the tsunami that struck Thailand. At right, a father greets his daughter at Ben-Gurion Airport. She survived the tsunami. *Please see related stories on pages 8 and 25. [Ha'aretz photos]*

Community assists tsunami victims

By LEILA SPEISMAN
Staff Reporter

The Canadian Jewish community has joined the massive relief effort directed toward victims of the tsunami that has ravaged southeast Asia.

Money from Jewish organizations and local federations in Canada and the United States is being funnelled through the American Joint Distribution Committee and disaster relief agencies associated with the Jewish Coalition for Disaster Relief, "on behalf of all victims, regardless of religion," UJA Federation of Greater Toronto said in a statement.

The coalition, consisting of 45 agencies, responds to catastrophic events. UJA Federation is a member of the coalition through United Jewish Communities, the umbrella organization for North American Jewish federations.

Much of the money collected will be used for food, water purification equipment, blankets, medical supplies and assistance, water containers, plastic sheeting for shelter, and body bags to deal with the rising death toll.

As this article went to press Dec. 30, more than 120,000 people had been confirmed dead, and concern was being expressed about the need to deal with potential after-effects, such as outbreaks of typhoid fever, diarrhea, and respiratory diseases caused by contaminated drinking water, as well as malaria from mosquitoes, and hypothermia, tetanus or infection from trauma and lack of shelter.

Continued on page 5

How to help

The following is a list of Jewish communal agencies participating in the effort to aid the survivors of the tsunami that struck southeast Asia. The information is updated as of Dec. 30.

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FEDERATION CJA of Montreal
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Note to Readers

Due to holiday scheduling pressures, this issue of *The CJN* went to press on Dec. 30, 2004.

Va'era
Candlelighting: 4:39
Havdallah: 5:44

Greater Toronto Area

Don't

Israelis blast settlers' call to wear Nazi-style stars — see page 26

News in Brief

CANADA

New NIF Head

TORONTO — Jay Brodbar has been named executive director of the New Israel Fund of Canada. NIF, a 25-year-old partnership of Israelis, North Americans and Europeans, addresses issues of tolerance, social and economic gaps, and civil and human rights for all Israelis. Brodbar, 54, had been research director of NADbank, the research arm of the Canadian daily newspaper industry. Before that, he served as director of research, assistant director community planning and allocations, at UJA Federation of Greater Toronto, where he co-ordinated community planning efforts.

Group Seeks Firing

TORONTO — A media watchdog group wants the CBC to drop reporter Neil Macdonald because it says he's anti-Israel. HonestReporting.com said Macdonald displayed pro-Palestinian bias when he was Mideast correspondent for CBC Television, and that the bias continues now that he's Washington correspondent. In his new posting, Macdonald has continued to "indulge his apparent preoccupation with the Jewish state," the group's Dov Smith wrote in an opinion piece in the *National Post* last month, citing instances where he felt Macdonald went out of his way to criticize Israel in stories where it had little apparent relevance.

WORLD

Bowling for Palestine?

NEW YORK — Strike Holdings, which owns bowling alleys in New York City, Long Island, Miami and Bethesda, Md., said it is returning $1.3 million that Yasser Arafat invested in the firm without its knowledge, Associated Press reported. The late Palestinian leader made the investment through a holding company he created called Onyx Funds. One of the bowling alleys, Bowlmor Lanes in Greenwich Village, is a popular site for bar and bat mitzvah parties.

AP Reviews Ties

WASHINGTON — The Associated Press said it will review its arrangement with Al-Manar, Hezbollah's satellite TV station, after it was placed on the U.S. Justice Department's terrorist list. The station employs a single freelancer in the United States, who occasionally uses AP Television News facilities in Washington, D.C., to transmit material. An AP spokesperson said its contract with Al-Manar will be reviewed "in light of the State Department ruling."

Anti-Semitic Incidents

MOSCOW — Three cases of anti-Semitic violence occurred in Moscow last month. On Dec. 16, Mikhail Yusupov, 24, an Israeli citizen and native of Dagestan, was stabbed on a Moscow tram and wounded in his lung after three young Russians asked him about his ethnicity. He is in stable condition in a Moscow hospital. Two attackers are under arrest. In a separate incident Dec. 23, an Orthodox Israeli Jew was beaten near the Marina Roscha Synagogue, the largest Jewish facility in Moscow. And on Dec. 12, police verbally and physically assaulted a driver employed by the Jewish community who was displaying a menorah on top of his car.

Ex-JTA Editor Dies

NEW YORK — Murray Zuckoff, editor-in-chief of the Jewish Telegraphic Agency from 1969 to 1987, died Dec. 26 in New York of lung cancer at 79. Before JTA, the New York-born Zuckoff worked at the *Morning Call* in Paterson, N.J., and he was later an editor of *Midstream* magazine.

Canadians Win Battle to Regain Looted Art

PRAGUE — A Canadian family's 10-year legal battle to have more than 20 Nazi-looted paintings by European masters returned to them is a major step closer to a successful end after a verbal ruling last month in the Czech Republic.

A judge in Pribram, a town 100 kilometres east of Prague, ruled in favour of Toronto's Andrew Federer, 42, the grandson of Oskar Federer and a banker with the Canadian Imperial Bank of Commerce who is leading the battle to have the paintings returned. The unappraised works, which include pieces by Edvard Munch and Gustav Klimt, have been housed for more than a half-century in two small public galleries – one in Pribram and another farther east in the town of Ostrava.

In 1939, Oskar Federer, who ran the Rothschild-owned Vitkovice Iron and Mining Company, managed to flee Nazi-occupied Czechoslovakia to join his wife and children in Canada. But he could only smuggle out four out of more than 130 works in his art collection, which included pieces by van Gogh, Renoir, Cézanne and Manet. Most of the works are unaccounted for, but the Nazis seized many and loaned them to a new gallery in Ostrava. The Communists took power in 1948 and decided to keep them in the galleries, then resisted restitution efforts – first by Oskar Federer, who died in 1968, and then by his family under post-Communist laws.

Appeals mean it could be 2008 before the works are returned, if ever, the *Globe and Mail* reported.

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The Canadian Jewish news

Vol. XXXV, No. 2 (1,679)*

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CIRCULATION

Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.

CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS

Canada: $34.95, 1 yr. incl. GST. $62.95, 2 yr. incl. GST.
U.S.A.: $100 U.S funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to Toronto office.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

Canada

The Canadian Jewish news

How To Reach Us

Head Office: 1500 Don Mills Rd., Ste. 205, North York, Ont., M3B 3K4 Tel: 416-391-1836
Advertising Fax: 416-391-0949 Editorial Fax: 416-391-0829
Advertising E-mail: ads@cjnews.com Editorial E-mail: info@cjnews.com
Subscriptions E-mail: jatkinson@cjnews.com Website: www.cjnews.com

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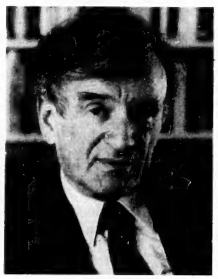
Wiesel optimistic about peace in post-Arafat era

By ELIAS LEVY
Staff Reporter

Elie Wiesel, Holocaust survivor, renowned international writer, professor emeritus of Boston University, and Nobel Peace Prize-winner, has fought a fierce battle for 50 years against barbarism, totalitarianism, social injustice and the danger of forgetting history.



Elie Wiesel

Wiesel's latest book, *Et où vas-tu?* (Éditions du Seuil), was recently published. It is a remarkable collection of texts in which Wiesel gives us his thoughts on some biblical themes and current, hotly debated topics: anti-Semitism, war, hate, Israel, the challenges faced by Europe, the duty to remember, and the future of youth.

One of the most illustrious intellectual and humanistic figures of our time, Wiesel recently spoke to *The Canadian Jewish News* in an exclusive, wide-ranging interview.

Canadian Jewish News: *For you, "Europe is first and foremost a memory." However, faced with the increase in anti-Semitism throughout Europe in recent years, one would think that Europeans have developed amnesia.*

Elie Wiesel: I believe that being European means claiming responsibility for all the memories that both enriched and humiliated the people who, in that small area of the planet, often proved to be armed messengers of death, although sometimes, but rarely, they were also the bearers of civilizing culture and therefore of promise for humanity.

The increase of anti-Semitism in Europe concerns me greatly. I am shocked and upset every time I learn that anti-Semitic expressions have been used, that swastikas have been daubed on walls, that synagogues or Jewish community centres have been burned in European cities. These things make me feel sick.

But we Jews must be careful to avoid generalizations. You cannot say that Europe at the beginning of the third millennium is an anti-Semitic continent. It is true that there are anti-Semites in Europe as elsewhere, but I don't like to generalize. It goes against my principles.

European memory has not become amnesic. Rather, the memory of the anti-Semites in Europe has been revived. It's a fundamental question that we cannot evade. How many of these confirmed anti-Semites are there? Who do they represent? What is their goal? These are important, urgent questions.

CJN: *You regularly meet with heads of state and of European governments. How do they react to this renewal of Judeophobia?*

Wiesel: They are very disturbed by this resurgence of anti-Semitism. I have spoken with French President Jacques Chirac about the issue several times. This wave of anti-Semitism bothers him a great deal. It also makes him feel badly to know that there are people in the world today who don't like France because, rightly or wrongly, they feel that the country has taken a path that is less than noble. Today, in France, the police protect synagogues, schools, cultural centres and Jewish community centres. Chirac and his government are doing everything they can to fight this wave of anti-Semitism. But, at the same time, we must admit that if it is necessary to use such measures, it means the Jews feel threatened.

CJN: *European governments seem powerless in the face of this spread of anti-Semitism. How can they fight it?*

Wiesel: If someone had told me when I was young that I would have to fight this battle today, I would have shouted out that it was impossible. Now, here I am again right in the thick of it. How does one disarm the anti-Semite? It's a question I have never stopped raising in the many world conferences I am invited to.

Continued on page 24

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Greater Toronto Area

Four very intense days

From the editor's desk

For the past five years in mid-December, as one calendar year falls away and another takes its place, the Interdisciplinary Center of Herzliya (IDC) has convened a wide-ranging policy conference on what its organizers call "the balance of Israel's national security."

Founded in 1994, the IDC is Israel's first private university. It focuses on research and teaching, and it places great theoretical and applied emphasis on social commitment for its faculty and students.

Now in its fifth year, the Herzliya Conference, as it is called, is regarded among key decision-makers in Israel – academic, business, media and government – as the pre-eminent annual forum for exchanging views, networking with foreign colleagues and, in the case of government officials, announcing new policy initiatives.

In 2003, Prime Minister Ariel Sharon chose the occasion of the Herzliya Conference to announce his plan to unilaterally disengage from the Gaza Strip and parts of the West Bank. As reported in the last issue of *The CJN*, political pundits and policy professionals in Israel were somewhat disappointed that Sharon did not similarly seize the opportunity to announce yet another new initiative when he addressed the 2004 conference on Dec. 16.

But even though the prime minister made no new policy announcements, readers should not be left with the impression that the conference was merely a run-of-the-mill colloquium by academics and other policy wonks on esoteric matters.

The conference, which *The CJN* attended, was a high-level convention in which new and old ideas were presented and debated – sometimes calmly, often very heatedly – from eight in the morning until nearly 10 at night over four very intense days. It was, in my imagination, like a kitchen in an exclusive, but popular, high-traffic restaurant, where the stove is constantly lit, and numerous pots filled with stews, soups and other concoctions are always bubbling and their contents are served to a never-satiated public.

More than 1,000 people attended the gathering. Dr. Uzi Arad, conference chair and director of the IDC's Institute for Policy and Strategy, explained its purpose by saying it was "vital to arrive at correct readings of the strategic landscape" facing Israel.

That landscape was defined very broadly to encompass political, military, social, economic, governmental, regional, global and Diaspora aspects of the terrain.

In typically unencumbered Israeli fashion, no subject was considered too sensitive. Thus, sessions were held on national intelligence and decision-making, nuclear proliferation, allocating responsibilities between government and civil society, national policy toward Israel's Arab community, deepening Israel-EU relations, upgrading relations with NATO, the "road map" peace plan, and a great many more subjects.

Among those who addressed the conference were Sharon, President Moshe Katsav, Defence Minister Shaul Mofaz, Finance Minister Benjamin Netanyahu, Foreign Minister Silvan Shalom, Minister for Diaspora Affairs Natan Sharansky, Labor Party leader Shimon Peres and Chief of Staff Moshe Ya'alon.

A number of foreign leaders and decision-makers also spoke to the gathering. Some of the more prominent among them were Nicolas Sarkozy, president of the Union pour le Mouvement Populaire in France; Ambassador Peter Ricketts, the United Kingdom's permanent representative to NATO; Marc Otte, the EU's special representative to the Mideast peace process; and Prof. Philip Zelikow, executive director of the 9/11 Commission.

Stockwell Day, Conservative MP for Okanagan-Coquihalla, was one of a handful of Canadians who attended the conference. He was clearly impressed with the uninhibited nature and the far-reaching sweep of the conference. "I always knew there was a wide range of views [on the many complex issues facing Israel], but to be able to explore them in depth has been very helpful," he told *The CJN*.

"I have learned things here that will be very helpful to push the government to have its policy more clearly, consistently and coherently reflect and protect Israel's right to exist as a Jewish state."

It is folly to single out one presentation when so many were exceptional. But the talk by Gabriel (Gabi) Ben-Dor, a professor of political science and director of the National Security Studies Center at the University of Haifa, warrants special mention, because it also applies to the Canadian context. He spoke about the social component of national security, reporting on the results of a poll regarding "subjective" indicators of feelings of security among some 18,000 Israelis.

Ben-Dor found that the institutions most trusted by Israelis were the army, the security services and the Supreme Court. By contrast, the least trusted institutions were political parties, politicians and the media.

"The main challenge for Israeli society," he concluded, "is to increase trust and belief in the political structures and institutions."

I saw Day take special note of Ben-Dor's conclusions.

It was a fascinating but exhausting four days.

— *MBD*

SeeJN

SPECIAL CHANUKAH PARTY: **Special needs children and their siblings in Bnai Brak enjoyed a puppet show at a Chanukah party given by Ezer Mizion, which provides health care and social support services in Israel. Two Torontonians, Ellie Korenblum and Dianne Yanofsky, sponsored the event. [Israel photo]**

Trust fund opened to help Baranovsky family

By PAUL LUNGEN
Staff Reporter

A trust fund to provide financial assistance to the family of Vitaly Baranovsky has been launched at a North York bank.

The trust account will be open for a few weeks to permit contributions by all those affected by the tragic news of the death of Vitaly's 10-year-old son, Daniel Olephir-Baranovsky, in a traffic accident, said Vardit Zafri, a Toronto-area woman who helped create the account.

"It is important to note that Vitaly Baranovsky is the sole supporter of the family," Zafri said. "He suffered internal injuries and just recently successfully underwent an eight-hour operation to reconstruct his knees. He will need yet another operation."

Daniel killed in traffic accident

Daniel was the half-brother of Matti Baranovski (the two families spell the names differently), who was beaten to death in 1999 by a group of teens over a pack of cigarettes.

On Dec. 12, 2004 Vitaly Baranovsky, 45, was travelling northbound on Dufferin Avenue when the driver of an oncoming SUV lost control of her vehicle and crashed head on with the Baranovsky's Honda Civic. Daniel was killed on the scene and Vitaly was taken to Sunnybrook and Women's College Health Sciences Centre with critical injuries.

As of *The CJN*'s press time, he had not yet been told of his son's death. His wife, Lilly, remains by his side.

News of Daniel's death and Vitaly's injuries shocked Zafri, who first met them during the shiva for Matti.

"I couldn't sleep at night," she said, "not because I had close ties to the family, but because... I'm a mother and I care.

"To lose one child is unimaginable. To lose two children, well, there are no words," she said.

The tragedy brought back memories of her own experience 10 years ago. "I saw how important it was for the kindness of others when my ex-husband died when my daughter was 12 years old," she said.

Zafri came up with the idea of a trust fund and instead of waiting for someone else to do it, "I decided I'd take it upon myself."

She approached her branch of the RBC Royal Bank at 5968 Bathurst St. (at Cedarcroft), and with the help of Rabbi Yoseph Zaltzman of the Jewish Russian Community Centre, opened the account. The trust account is in the name of Daniel's 21-month-old brother, David Olephir-Baranovsky.

The transit number is 05172 and the account number is 508 4512.

Jewish community aid tsunami victims

Continued from page 1

Canadian Jewish Congress is asking that donations to the Tsunami Disaster Relief Fund be made to local federations, or to UIA Canada. Donations to UIA Canada can be sent to 4600 Bathurst St., 3rd Floor, Toronto, Ont. M2R 3V2, or made by telephone at 416-636-7655.

"Our hearts go out to the victims of this disaster, and to those who have survived and are now in the process of searching for their loved ones," CJC national president Ed Morgan said in a statement. "We hope and pray that the relief efforts of those countries physically untouched by this tragedy will bring comfort to where it is so desperately needed."

Leslie Gales, chair of UJA Federation of Greater Toronto, echoed Morgan's concern. "This is one of the greatest catastrophes in history," she said. "Our community's response will, I'm sure, be swift and generous."

In Toronto, cheques should be made out to the Tsunami Disaster Relief Fund, care of UJA Federation, and mailed to UJA Federation of Greater Toronto, 4600 Bathurst St., Toronto. M2R 3V2. Pledges can also be made on the organization's website, www.jewishtoronto.com, or by phone at 416-631-5705. Credit cards are accepted.

Pledges can also be made on the organization's website, www.jewishtoronto.com

In Montreal, FEDERATION CJA has set up its own fund. To contribute, call 514-345-2645, ext. 3344 or 3343.

The Jewish Federation of Greater Vancouver is also accepting donations. Call 604-257-5100, or contribute online at www.jfav.com.

The Hamilton Jewish Federation has also set up an emergency fundraising mechanism. Federation president Leslie Lasky said that "every dollar raised through this Jewish communal effort will go to provide urgent assistance to the survivors across all the affected countries."

To donate using cheques, cash or credit cards, contact the office at 905-648-0605, or e-mail gfisheruja@on.aibn.com.

The Toronto-based Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee has established an Asian Earthquake Relief Fund. Donations can be made by phone at 416-964-7698, ext. 13; by mail, Ve'ahavta Asian Earthquake Relief Fund, 22 Balliol St., Suite #108, Toronto, M4S 1C1; or online at www.veahavta.org.

Besides contributing to the fund set up by the Jewish Coalition for Disaster Relief, Ve'ahavta also plans to assist Israeli relief operations that are already underway, and to collect and send relief goods. At press time, the organization was also considering sending medical personnel or other individuals who can help in a crisis environment.

This is not the first time Ve'ahavta has stepped in for disaster relief. It has also worked in such places as El Salvador, Iran, Ethiopia, Turkey, and Kosovo. In Toronto, it is known for offering aid to street people, the poor and the homeless.

Support specifically for Jews in Thailand caught up in the disaster, as well as for the many Israelis travelling there, is being co-ordinated by Chabad of Thailand, headed by shaliach and local spiritual leader Rabbi Yosef Kantor. He has sent Rabbi Nehemya Wilhelm to Phuket, one of the major disaster sites, and turned the three Chabad Houses in the country into crisis and communication centres.

Chabad is providing medical help, meals and financial assistance, and Chabad volunteers are standing by at local hospitals to provide kosher food and any other help needed, as well as trauma counselling.

Thailand is a popular destination for young Israelis taking a break after their army service, and Chabad is helping them communicate with their families and friends in Israel, and helping Israelis make inquiries about people in the region.

Contributions to help Chabad Lubavitch efforts in Thailand can be sent to local Chabad centres. In Toronto, contact Chabad Lubavitch, 770 Chabad Gate, Thornhill, Ont., L4J 3V9, 905-731-7000.

At press time, B'nai Brith Canada indicated that it will not establish its own relief fund, and is advising people to contact already existing efforts.

Donations can also be directed to the Canadian Red Cross and local police stations.

The American Jewish Joint Distribution Committee is working with its office in Mumbai (formerly Bombay) and elsewhere in the area to co-ordinate relief efforts.

As of *The CJN*'s press time, the world's richest nations had pledged more than $250 million in immediate aid – including $35 million from the United States, $40 million from Ottawa, $5 million from Ontario and $8 million from British Columbia.

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Greater Toronto Area

Seven-year-old trying to cope with anaphylaxis

By ADAM SEGAL
Special to The CJN

In most ways, seven-year-old Jaimie Nackan is like her peers. She loves to dance, relishes painting and dreams of starring in *The Nutcracker* ballet when she grows up.

Jaimie Nackan

But as much as Jaimie seems like everyone else, she is different. The Richmond Hill, Ont., resident suffers from anaphylaxis, a potentially life-threatening allergic reaction in which the person affected is unable to breathe. About one to two per cent of Canadians suffer from the condition.

For Jaimie, there are more than a dozen foods that can trigger the severe reaction. The olive-skinned child with curly brown hair has been rushed to the hospital on more than one occasion, struggling to breathe because of the food she ate.

As a means of coping, Jaimie, with the encouragement of her parents, Lisa and Allan, has written and illustrated a book about what it's like to live with anaphylaxis. Jaimie has called it *The book a bawt alrges*, her spelling for "The book about allergies."

Jaimie's artwork depicts how she feels after an allergic reation.

"My name is Jaimie. I have lots of allergies," Jaimie writes.

She provides a detailed, colourful picture illustrating her symptoms, and then writes, "This is what happens when I get allergies. Hives and itch, I can't breathe, I feel scared, I cry, I cough, I get swollen."

While the book is one of the few positives to come out of Jaimie's illness, Lisa says parents and children haven't always been supportive. In some cases, they have pegged Jaimie's problem as an inconvenience for them.

"That's what I find the hardest to deal with," Lisa says, relating a story about parents complaining when a "no milk" policy was implemented at the studio where Jaimie dances.

"I started to hear things about people being annoyed because this was an inconvenience to them... Then a father said, 'Your daughter shouldn't be coming to the dance studio.'"

Some children become jealous or resentful after seeing Jaimie receive "special" food.

In the interest of safety, Lisa remains at the studio for the entire four hours that Jaimie is there, prepares all of Jaimie's food and has designed and posted warning signs throughout the facility.

The studio has responded by spearheading an educational program about allergies.

"They're reading books to the kids about allergies, which I think is phenomenal," Lisa says. "The kids have also drawn pictures for Jaimie, which was amazing."

The Nackans first recognized that Jaimie had a significant health problem when they started feeding her solid foods as a baby and she had negative reactions.

"Milk is her most serious allergy, so when we fed her yogurt or whatever it was, she was red around the mouth the first time," Lisa says.

"The second reaction was quite a bit worse as she got hives. The third time it was projectile vomit and the fourth time she had difficulty with breathing."

When Jaimie was about a year old, an allergist pinpointed specific food allergies. The Nackans were then provided with a list of foods and ingredients Jaimie must avoid. They were also given an EpiPen containing epinephrine. They were to use it to give an injection that would reverse the negative cardiovascular effects of an anaphylactic reaction and help to dilate the airways.

The Nackans then became involved with Anaphylaxis Canada. Although Jaimie, Lisa and Allan have become highly educated and cautious, accidents have periodically landed Jaimie in the emergency room. For instance, when Jaimie was three, Lisa fed her soya cheese, not aware at the time that soya was one of her allergies.

Jaimie's reaction started quickly, but Lisa decided to hold off on injecting the EpiPen, since they live close to a local hospital.

Allan and Lisa both emphasize not administering the EpiPen was a mistake.

"The key lifesaving message is, the earlier you give [the EpiPen], the more effective it can be," Allan says.

At the hospital, the reaction subsided, and Jaimie was given an antihistamine drug called Benadryl and sent home after only 20 minutes.

Continued on page 14

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It is not fair because I can't eat what other kids eat

My name is Jaimie. I am six years old. I like ballet and I love Harry Potter and Lego. My favourite ballet is *The Nutcracker,* and I want to be Clara and dance in *The Nutcracker* when I'm big. I like painting.

My whole life, I have had food allergies. They are to milk, eggs, fish, beans, peas, lentils, sesame, soya, peanut, mustard seed, banana and avocado. My worst allergy is the milk allergy because milk is in so many things. I have been to the hospital three times because of my milk allergy.

The good thing is that we've seen how quickly the EpiPen works. It is not fair, because I can't eat what other kids eat, like chocolate and Dunkaroos. I tried chocolate without milk, but it tasted really yucky.

Lots of people don't understand about milk allergy because they think it's the same as lactose intolerance. My uncle is lactose intolerant and he just gets a tummy ache from having milk. When I've have stuff with milk in it, I cough, I cry, I get swollen, I get hives, I can't breath and I get scared. And I have to have my EpiPen and go to hospital.

The good thing about my allergies is that my mommy organizes hot dog day at school every week and stays with me each hot dog day.

My mommy also stays with me for four hours while I do ballet, tap and jazz, because the other children bring snacks and I don't feel safe. At my ballet recital, somebody spilled coffee on my jazz leotard. We were very lucky my mom noticed because I can get an allergy just from touching milk.

When I get a loot bag, if there is candy in, my mom has to take it out. I wish nobody put candy in loot bags. When we were in South Africa, I asked my mom what my brother's caramel ice-cream tastes like and she said it was not good.

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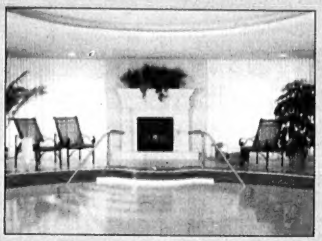

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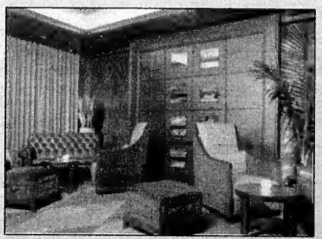

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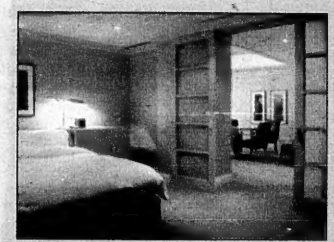

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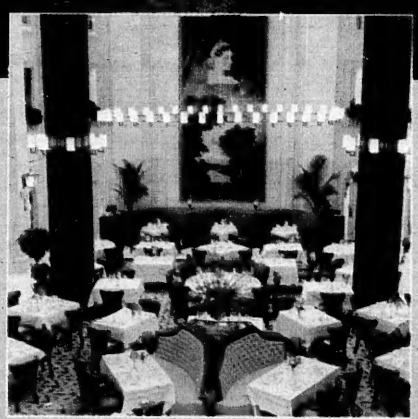

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We must all help

The photo accompanying this editorial conveys the heart-rending pity for a child left all alone. The youngster survived the devastation of the tsunami on Dec. 26 in Cuddalore, about 180 kilometres south of the Indian city of Madras. He clutches a fresh article of dry clothing given to him by a volunteer aid organization. But where is his family?

The photo can never convey the overwhelming sense of sorrow and wracking pity evoked by the horrific images beamed around the globe from the massive destruction and ruin along 11 coastlines in southeast Asia.

Countless thousands of human beings have now washed ashore, their discoloured bodies bloated by drowning, their limbs frozen into their final misshapen positions.

As of this writing, more than 114,000 people have been counted among the dead. Thousands more are missing or at risk of death from the water-borne bacteria polluting the lands washed under those massive, murderous waves.

To be sure, the most suffering was visited upon the most exposed and the most vulnerable: the poor villagers of the countries whose shores were inundated by the sudden surging water. But among the tens of thousands of people dead or missing were thousands of people from all parts of the world who were vacationing in the region. The *New York Times* reported that the deaths cover "at least 40 nationalities."

Canadians, too, as we know, perished in the deadly deluge.

The tsunami struck southeast Asia, but there are also many homes very far away in North America, Europe and Australasia where candles of remembrance now burn for the souls of loved ones lost forever to the nightmare of nature's random violence.

More than a week after the terrible event, people were still reported missing from Sweden, Norway, New Zealand, Denmark, the Czech Republic, Germany, Italy and Israel. Some observers have called the drownings and devastation the worst natural disaster in history. The number of people killed is expected to rise dramatically. But the number of families destroyed will never be able to be counted.

The photo of the young Indian child may indeed be incapable of conveying the totality of the horror that happened on Dec. 26, but it does eloquently, painfully, convey the needy and suffering humanity, of which we are part, that now cries out to us for help.

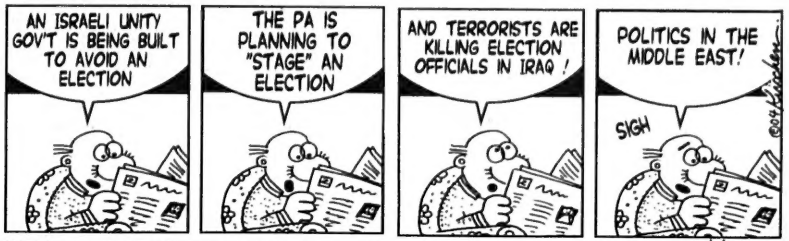
If it is true, as our sages taught, that kindness is the highest form of wisdom, then we must now all of us act wisely – but quickly – to try to help relieve the suffering of the tsunami survivors.

We must help as we can. But help we all must.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Dry Bones


AN ISRAELI UNITY GOV'T IS BEING BUILT TO AVOID AN ELECTION
THE PA IS PLANNING TO "STAGE" AN ELECTION
AND TERRORISTS ARE KILLING ELECTION OFFICIALS IN IRAQ !
POLITICS IN THE MIDDLE EAST!
SIGH
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Same-sex marriage

In response to the article "Liberal rabbis welcome same-sex marriage finding," in your Dec. 16 issue, the following represents the official policy of the Rabbinical Assembly, Ontario Region.

Unlike friendship and other interpersonal relationships, marriage is sacred. Marriage is called "kiddushin" in Hebrew, from the root, "kaddosh," meaning "holy."

Marriage as a sacred rite is defined by Jewish law as a union between a man and a woman. We believe this to be the foundation not only of Jewish society, but also of human society in general.

While the state may legislate whatever financial and other benefits it deems appropriate for homosexual couples, we object when such legislation equates a same-sex union with the sacramental status of marriage. It would be a grave mistake to tamper with the foundations of our society: heterosexual marriage and family.

Rabbi Howard Morrison
President, Rabbinical Assembly, Ontario Region

* * *

Pierre Berton on anti-Semitism in T.O.

Congratulations on publishing articles by Pierre Berton in *Maclean's* magazine, written in 1948, regarding the state of anti-Semitism in Toronto ("No Jews need apply," Dec. 16, Dec. 23). It gave your readers an opportunity to see another facet of this Canadian icon. He was truly a mensch, and very pro-Jewish. In fact, one of his sons, Peter, married into a Jewish family.

Murray Kash
Toronto

* * *

History of day school funding in Quebec

In the Dec. 16 issue, *The CJN* reported that Jewish day schools can enter into "associate status" with two Montreal area school boards ("Quebec day schools get funding boost"). The announcement was greeted with scarcely a ripple in Quebec.

From the late 1800s, however, almost to our time, the "Jewish school question" was a burning issue. It was an issue in municipal and Quebec politics, and it brought forth demonstrations and physical violence. Sermons were given in Protestant and Catholic churches, and it resulted in a split in the Jewish community.

The Committee for Tax Supported Jewish Schools, formed in the early 1960s, worked outside established Jewish institutions to secure public funding for our schools. About 35 years ago, when Quebec finally gave grants to the schools, the committee disbanded.

Perhaps the example of the Quebec Committee for Tax Supported Jewish Schools can serve the Ontario Jewish community. As you conclude in your editorial (Dec. 16), "To its ongoing shame, Ontario – the largest and one of the wealthiest provinces in Canada – remains the only province in Canada that extends no direct funding assistance to the day schools within its jurisdiction or to the parents of the children who attend these schools."

Stanley Yetnikoff
Former Vice-Chairman of the Committee for Tax Supported Jewish Schools
Montreal

* * *

Ontario should take Quebec's lead

Regarding "Quebec day schools get funding boost" (*The CJN*, Dec. 16), Ontario ought to be ashamed!

Marion Levinter
Bolton, Ont.

* * *

Pollution in Israel

Sheldon Kirshner's article in your Dec. 2 edition on "The battle to preserve Israel's environment" could not have been more timely. Referring to the research and thoughts of Alon Tal (*Pollution in a Promised Land*) and his own, he makes three points: economic development is leaving Israel with a legacy of environmental disaster; Israel even today is overcrowded; and environmentalists ought to embrace the Jewish National Fund as an ally.

The JNF does balance development with beautification and conservation of the land. Today, its specific mandate is to develop the Negev in anticipation of hundreds of thousands of people making homes there. If the JNF is to succeed, Jews must embrace this challenge as enthusiastically as Zionists embraced the need to "reclaim the land" in the last century. Israel can continue to be a homeland for Jews everywhere only if it has the capacity to absorb them in a healthy, unpolluted environment. The JNF is committed to development while conserving and enhancing Israel's natural beauty. The time is now. Join us in meeting this great and exciting challenge.

Ron Hoffman
President, Jewish National Fund of Toronto

* * *

Encouraging article

I was encouraged to see the article "Iraqi Canadian launches anti-terrorism petition" by Brian Henry in *The CJN*. Take away the language of hate and you deny violence and terror much of its fuel.

Michael Bosson
Windsor

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Perspectives

Judaism and vegetarianism

PRO

By RABBI MICHAEL SKOBAC

The Jewish Vegetarians of North America recently published their "Top 10 Reasons for Being a Kosher Vegetarian." First on the list: "Two words – buttered challah!" I welcomed this moment of levity about an issue that often generates a tremendous amount of passion on both sides of the table. When the plates are cleared, though, it seems to me that there are some compelling Jewish reasons for shifting our diets toward vegetarianism.

Rabbi Michael Skobac

Understanding the Torah's portrayal of both the beginning and climax of history is helpful in formulating a Jewish perspective on the issue of vegetarianism. Man's original diet in the Garden of Eden did not include the flesh of animals. "And God said: 'Behold I have given you every herb-yielding seed which is upon the face of the earth, and every tree in which is the fruit of a tree yielding seed – to you it shall be for food.'" (Genesis 1:29)

When God led the Jewish people out of Egypt in their journey toward the Promised Land, He sustained them for 40 years without meat on a diet of manna from heaven. Based on these two passages, Rabbi Isaac Arama asserted in his *Akedat Yitzchak* (15th century) that the ideal human diet would be vegetarian.

Rabbi Abraham Isaac Kook, the chief rabbi of pre-state Israel, wrote about vegetarianism ultimately emerging as the human standard in the idyllic Messianic future. His tract *A Vision of Vegetarianism and Peace* views the permission given to mankind to consume meat as a concession that would be transcended in the future. To support this, he cites the passage: "I will make a covenant for them with the animals of the field, the birds of the air, and the creeping things of the ground; I will also banish the bow and sword, and war from the land." (Hosea 2:20)

Rav Kook's successor, Rabbi Isaac Halevi Herzog, wrote that "Jews will move increasingly to vegetarianism out of their deepening knowledge of what their tradition commands." The ethical treatment of animals in Judaism is primarily an issue of human responsibility rather than one of animal rights. The Bible prohibits "tzaar baalei chaim" – causing any needless pain to animals. The Torah also contains numerous injunctions that govern how we treat our animals, including the prohibition against plowing with two different sized species (Deuteronomy 22:10), the requirement to feed our animals before we eat (Deuteronomy 11:15) and the prohibition of muzzling animals employed to thresh our fields (Deuteronomy 25:4).

According to Maimonides' *Guide to the Perplexed*, Rabbi Moshe Cordovero's *Tomer Devorah* and numerous other sources, the Torah's method of ritual slaughter was designed to kill animals as humanely and painlessly as possible. Unfortunately, the conditions under which animals are raised commercially for food production today (crowding, lack of fresh air, and painful shackling and hoisting prior to slaughter) routinely violates the prohibition of "*tzaar baalei chaim*." It is hardly consistent to abuse animals from birth and then only be concerned about minimizing their pain when we end their lives. Until these objectionable practices are cleaned up, the consumption of mistreated animals should be questioned.

Even more basic to Jewish values than compassion for animals is the primacy of human life. The ultimate value that Torah places on human life leads to the principle of pikuach nefesh – with three notable exceptions, we violate every Jewish law whenever there is the possibility of saving a life. The biblical directive to "carefully guard your souls" (Deuteronomy 4:15) is understood as an urging to do everything possible to maintain our health.

The Talmud (Chulin 10a) even teaches us to be more concerned about the potential health risks of a food than whether it is kosher. Many people go to extraordinary lengths to ensure the kashrut of their food, but pay little attention to whether it may be unhealthy. Today, the critical role diet plays in health is well-known. Animal products high in saturated fats and cholesterol have been linked to heart disease, stroke and various cancers. The widespread use of growth hormones, antibiotics and other chemicals in the meat production industry pose additional health concerns. Research has shown the positive relationship between vegetarian diets and longevity. This should certainly affect our responsibility to carefully weigh the costs and health benefits of everything that we consume.

Humans are also charged to care for and maintain the earth's environment (Kohelet Rabbah 7:28) and Jewish law strictly prohibits needlessly wasting or destroying anything that has potential value (*baal tashchit*). Ecologists have demonstrated the inefficiency of using so much of the earth's resources to support meat-centred diets, not to mention the huge amounts of waste and pollution that are by-products of modern meat production. And lest we forget, there are still countless people in the world today who suffer from malnutrition and starvation. Might the limited amounts of land and water available feed more people if they were used for growing grains and other crops rather than raising beef cattle?

I don't know if these issues necessitate the total elimination of meat from our diets. But it seems clear to me that Jews who seek to order their lives according to the teachings of our religion need to at least give some serious thought to these questions.

Rabbi Michael Skobac is education director with Jews for Judaism in Toronto.

CON

By RABBI DAVID BAUMAN

With only four days until the fast of Tisha b'Av, my family received an invitation for Shabbat lunch at a friend's house. Our friend posed the question in the following way: "We would love to have you over for Shabbat lunch this week, but you should know that our custom is to eat fleishig [meat] on the Shabbat during the nine days [before Tisha b'Av]. Are you comfortable with this?"

Rabbi David Bauman

The conversation was a commentary on the Jewish consumption of meat. During the nine-day period that opens the month of Menachem Av, Jews refrain from consuming meat products as a mourning ritual recalling the destruction of the two Temples in Jerusalem. The Mishnah tractate Ta'anit teaches us that "when Av comes in, gladness must be diminished" (4:6). We diminish our gladness during this period of national mourning by not eating meat or drinking wine, except on Shabbat and a festive meal (*Shulchan Aruch* O.H. 651:9). This Mishnah conveys an overriding principle of Judaism: holiness is obtained by restricting our behaviour.

This lesson is highlighted on the festival of Shavuot, when we again refrain from eating meat. The *Mishnah Berurah* (a 19th-century commentary on the *Shulchan Aruch* by Rabbi Israel Meir Ha-Kohen, the Chofetz Chaim) offers an explanation, by way of a midrash, that the dietary laws were established at the time of the giving of the Torah at Mount Sinai. When the Israelites came home from Mount Sinai, they could not eat meat because they had none that was prepared in the appropriate kosher manner. To prepare new meat properly would take too long. They had no choice but to eat dairy foods (*Shulchan Aruch* O.H. 494:2, *Mishnah Berurah* 12). Having experienced God's revelation at Mount Sinai, the Israelites yearned to continue that experience after God revealed his instructions. Therefore, they restricted their behaviour until they could act in the appropriate fashion. Rabbi Ismar Schorsch supports this understanding by teaching an enduring lesson of Halachah (Jewish Law): "the culinary practice of refraining from meat products is that dairy products are less self-indulgent. We restrain ourselves from the moment we receive the Torah, for the essence of the Torah is self-restraint" (Rabbi Ismar Schorsch, Parashat Hashavuah Shavuot 5763).

The giving of the Torah sets the stage for later practice, in which Judaism ritualizes the ebb and flow of the Jewish year by degrees of self-indulgence. The Torah is a blueprint for the ideal society and sets forth the paradigm for human living. God said, "See I give you every seed-bearing plant that is upon all the earth. [I give you] all the green plants for food." (Genesis 1:29-30, NJPS translation). The ideal way for humans to obtain their nourishment is through a vegetarian lifestyle.

But God realizes that the world is not ideal and is in need of repair. This is evident from the fact that God gives permission for humans to eat meat after he has destroyed the world with a great flood. The Torah records, "Every creature that lives shall be yours to eat… You must not, however, eat flesh with its life-blood in it" (Genesis 9:3-4). Ideally, the world we live in should be a replica of the Garden of Eden, in which a vegetarian lifestyle represented the purity and wholeness of the Heavenly Kingdom. However, after the flood, God permits us to consume meat in the realization that the world is not the Garden of Eden. The goal to re-inhabit the Garden of Eden and return to a vegetarian lifestyle remains, and thus the permission to eat meat is laden with restrictions.

In his book *Halakhic Man*, Rabbi Joseph B. Soloveitchik talks about the ideal religious person, and the reasoning mirrors God's thinking behind the permissibility to eat meat. "The ideal of halakhic man is the redemption of the world not via a higher world but via the world itself… If a Jew lives in accordance with the Halakhah, then he shall find redemption" (*Halakhic Man*, pp. 37-38). Halachah is a way for us to live our lives in this world. It infuses our existence with meaning, alleviating mourning with meaning and elevating our celebrations to a level of holiness.

Halachah enables us to celebrate life and God through Jewish living. The *Mishnah Berurah* discusses the consumption of meat products as a practical way to honour Shabbat: "One should make it delightful by eating large fish, heads of garlic and a dish of a beet-like plant. These foods were distinguished in their time; by the same token, people should make the day delightful by the food and drink they consider delicious… Since… most people find their main delight in meat, wine and sweets… one should lavish with meat, wine and sweets according to one's means" (*Shulchan Aruch* O.H. 242:1; M.B. 1-2). These comments direct us to make Shabbat special. Eating meat and drinking wine are not the only ways to do so, but they are the most common.

Our tradition's reason for indulging in these delicacies is religious and spiritual. Our rabbis referred to the time period between the 17th of Tammuz and the 9th of Av as "*Bein HaMitzarim*," between the straits. The world events of the last four years remind us, the Jewish community, that we are still *bein hamitzarim*. Meat products are the ultimate of indulgence, both in taste and in cost. Therefore, they remind us of our need to celebrate life and the goodness of God's world. This is why my wife enthusiastically accepted our friend's invitation for a fleishig lunch on Shabbat during the nine days preceding Tisha b'Av.

Rabbi David Bauman is assistant rabbi at Beth Emeth Bais Yehuda Synagogue.

Opinions

Thanksgiving eyes

I rarely feel like a foreigner. As an American, I don't feel out of place in Canada. But on Thanksgiving, I get homesick. Canada has a Thanksgiving too, but it's a pretty tepid affair, basically an October rerun of Labour Day.

To Americans, Thanksgiving is serious business. The rituals are pretty banal – turkey, cranberry sauce and football – but it feels like a national holiday. It may sound corny, but most Americans see their country as a divine gift, and we celebrate that on Thanksgiving.

Rabbi Chaim Steinmetz in Montreal

But you don't have to be American to understand thanksgiving. Gratitude is a moral imperative. Reciprocity is a foundations of decency: if you receive something, you are obliged to show appreciation. Gratitude is also an important character trait.

But gratitude is not only an ethical obligation, it's also a perspective on life. When we take life for granted, many things upset us. How often do we start the day annoyed that the kids/the dog/the neighbour woke us up early? And then we search for that one missing thing: the important file, the homework, the car keys. By the time we leave the house, our blood is at a full boil, and then we remember that stressful meeting at 10 o'clock. And it's only 7:30 a.m.!

When you see the world with thanksgiving eyes, none of these problems matter. Thanksgiving eyes see the world from the perspective of gratitude. They notice all the things we take for granted, like eating and friendship, and see them for what they truly are: divine blessings.

For this reason, in the morning prayers, we thank God for all the little blessings. For opening our eyes. For clothes. For the strength to sit up. For the strength to stand up. For the ability to walk. Actually, these are not little blessings, they are overlooked blessings. With thanksgiving eyes, you remember how large these "little" blessings really are. And when you can truly count your blessings, the "stressful" things in our lives melt into insignificance.

A woman I knew kept a diary while she was battling cancer. In each entry, she made sure to count her blessings, despite her difficulties. She would take note of the "little" things, like family members, fine food and a few moments of laughter. She did this until the end, remembering the blessings that she still had in her grasp even as her life was slipping away.

By looking at life from the perspective of gratitude, she made the end of her life count by focusing on the things that count the most.

Thanksgiving eyes remind us that the ordinary is actually extraordinary, and that the mundane is actually miraculous. With this outlook, every day is Thanksgiving, wherever you live.

What pro-Palestinian forces can do to help

Mahmoud Abbas has called for an end to the armed uprising. "The use of weapons is harmful and it should stop," the leading candidate for the Palestinian presidency told *Ashar al-Awsat*, a London-based Arabic-language newspaper. While Palestinians continue to demand Israel's destruction and while Abbas may lack the will or the skill to push his people toward accepting Israel's existence, this bold statement nevertheless challenges pro-Palestinian forces throughout the West. The time has come for the Palestinians' supporters to repudiate terrorism clearly and unequivocally.

Gil Troy in Montreal

Yasser Arafat's decision in September 2000 to lead his people away from the Oslo negotiations and back toward terror launched a two-pronged assault against Israel. As suicide bombers targeted restaurants, buses and seders throughout Israel, an intellectual intifadah assailed Israel's legitimacy throughout the world. The United Nations continued its decades-long obsession with the Jewish state, while journalists, professors and European politicians demonized Israel, ignoring its concessions during the Oslo peace process and escalating from criticizing Israeli policies and prime ministers to questioning Zionism itself.

Ironically, while most Jews and Israelis had stopped questioning Palestinian nationalism, Palestinian supporters repudiated Jewish nationalism. Led by Arafat, who pooh-poohed Jews' 3,000-year relationship with Jerusalem and the Holy Temple, many critics dismissed the 56-year-old manifestations of that historic nationalism, the State of Israel. Without applying similar criteria to artificial countries such as Pakistan, or even Iraq, critics singled out Israel's founding as illegitimate.

Along with this obsessive opprobrium toward Israel came an amoral myopia vis-a-vis the Palestinians. Cast as the victims in a conflict they initiated and could stop at any time, somehow Palestinians could do no wrong. A rationale of "by all means necessary" justified mass murder. Protesters in April 2002 deemed suicide bombers "Martyrs not Murderers." People who profess to love peace overlooked the militarization of Palestinian culture and the spread of the cult of suicide bombing – just as feminists overlooked Palestinian sexism, gay right activists overlooked the homophobia, and liberals ignored the many abuses during Arafat's dictatorship.

In such a searing conflict, awash with moral dilemmas and painful choices, no side is perfect. But part of the asymmetrical warfare of the past four years had to do with the disproportionate criticism heaped on only one combatant. Many Israelis certainly internalized the criticism, and some of the most vicious critics of Prime Minister Ariel Sharon and his policies have been Israeli journalists and academics. As Natan Sharansky notes in his magnificent book *The Case for Democracy*, a similar culture of dissent, of course, could not flourish among Palestinians, given the absence of freedom in Arafat's Palestinian Authority.

Over the summer, after thousands of casualties on both sides, a conventional wisdom about Arafat evolved – at least in North America. U.S. President George W. Bush had already soured on Arafat in January 2002, when the Palestinian president lied about the massive Karine A arms shipment from Iran. Back then, Bush's stance invited yet more mockery from sophisticates.

And while too many European leaders remained Arafat devotees until – and even after – his death, journalists began tracking the billions he stole from well-meaning countries who wished to alleviate his people's misery. Editorialists began doubting the wisdom of Arafat's tactics, as well as the sincerity of his occasional expressions of regret for suicide bombing. The faint breezes of optimism wafting through the Middle East after his death – and the bold statements of his presumptive heir – highlight just how destructive Arafat was.

Of course, it is too much to expect academics or journalists to admit they were wrong for enabling Arafatism. But is it too much to ask that now, when Palestinian culture is debating the efficacy of violence, when public opinion polls hint that doubt is growing around the culture of martyrdom, that Palestinian supporters weigh in?

For years now, Peace Now forces in Israel have said, "We support Israel, but we don't support the settlements or the occupation or Ariel Sharon." Isn't it time for pro-Palestinian forces – who did so much to encourage this recent violence by emboldening Arafat and his jihadists – to support Palestinians, democracy and peace. Apologies are useless and not likely. The best form of penance would be helping to solve the problem and reform the PA, rather than facilitating Palestinian delusions and violence.

My grandfather's names

My grandfather, Israel Horowitz, was not always named Horowitz. In Poland, he was called Yisroel Schraga Zachorevitch. By shortening the family name to the more pronounceable Horowitz, my grandfather lost the first two syllables – "zachor" – or "memory" in Hebrew. In a manner of speaking, this was the price one was asked to pay for entry into the New World almost a century ago: Jewish memory.

Sara R. Horowitz in Toronto

What is a Jew without memory? My grandfather's name change suggests the dissolving of religious practice to fit into mainstream North American life. But my grandfather did not lose his memory. Like some Jewish immigrants of his generation, my grandfather struggled to meld an American life with Jewish practice and learning. In my earliest memory of him, I sit on his lap and run my tiny finger along his bushy moustache as he playfully tries to bite me. When I was old enough to start school, my grandfather would seat me on his lap and ask me to read to him aloud from a chumash. Reading chumash to Grandpa was a rite of passage for my many boy cousins. But I was the first of his granddaughters to be formally educated Judaically, and this created a special bond between us.

I found myself thinking of my grandfather as I spent the better part of a week hunkering down in Chicago in subfreezing temperatures. Together with almost 900 professors of Jewish studies from North America, Israel, and elsewhere, my York University colleagues and I head each December to the annual conference of the Association for Jewish Studies to share the results of research and scholarship on a wide array of topics. New knowledge is presented, along with new questions and new interpretations. The fields of research range from history to literature to Israel studies to Bible to rabbinics to mysticism to gender studies to social sciences – the list goes on.

It is from these 900 or so people that university-age students will be most likely to learn about Jewish texts and the Jewish experience if they take courses in Jewish studies at the university level. With all the choices available, why should they take courses in Jewish studies? For Jewish students who have not received intense Jewish education before entering university, Jewish studies courses acquaint them with the fundamental, foundational texts of Judaism, and offer students a way to place themselves in relation to these texts and to contextualize their own lives in relation to the Jewish past and the Jewish present. For non-Jewish students, the courses help them break down some of the myths and stereotypes about Jews, and come to a greater understanding of a minority culture and its values.

Students who have been educated Jewishly may be tempted to think that Jewish studies courses at the university level are superfluous for them. I have great sympathy with their desire to strike out and take courses in areas they may not have encountered before. After all, the world is vast, and universities provide the means to stimulate and satisfy cultural and intellectual curiosity.

But there are good reasons for even day school graduates to study Jewish texts, culture and history in university – and no, it's not because their prior learning will yield them a high grade with minimal effort. There is no guarantee of that – students with strong backgrounds in Jewish education are often surprised at the challenge presented by Jewish studies courses.

Jewish studies courses give students a means to think about Judaism, Jewish identity, experience and culture with the intellect of an adult. Students find that at university, subjects they have encountered before – such as literature, history, chemistry, or math – are brought to a new level. The same is true of approaches to Jewish studies. While the Judaism of their childhood may forge strong and important emotional connections, it may not be sufficient to withstand the intellectual and existential questions of adulthood.

Such courses did not exist, of course, when my grandfather arrived on the shores of the New World, nor when my father went to university. Sitting in a Chicago symposium, I think about my grandfather's middle name, Schraga, which means "candle" in Yiddish. It calls up associations with Shabbat candles, with the yahrzeit candle by which my grandfather is now remembered, and with the illumination of knowledge, and of the soul.

The Kirshner File

White Rose's Wittenstein fought Nazis

"Somebody had to do it, and that sums it up," said Jurgen (George) Wittenstein, one of the last surviving members of White Rose, the German anti-Nazi student group whose feats of passive resistance have become the stuff of legend in contemporary Germany.

White Rose, which distributed leaflets denouncing Nazi tyranny and the murder of Jews, was never more than a minor irritant in the throat of Nazi Germany. "Historically, we achieved nothing," observed Wittenstein, who was a member of White Rose's inner circle. "It was doomed, like all the groups attempting to overthrow the regime. Only the army could have done that."

Sheldon Kirshner in Toronto

But White Rose, which has been celebrated by a succession of books, films, plays and an opera since its destruction in 1943, was a powerful symbol of unwavering opposition to homegrown evil. "What it hopefully achieved was that it taught students the necessity of standing up for their convictions, regardless of the consequences," said Wittenstein in a telephone interview from his home in Santa Barbara, Calif.

The distinguished American historian, Fritz Stern, who fled Germany in the 1930s, recently put that issue in perspective. "We who witnessed the rise of National Socialism were left with the all-consuming complex question: How was it possible for this horror to seize the nation and corrupt so much of Europe? We should remember, however, that even in the darkest period, there were individuals who showed acts of decency [and] defied intimidation and repression…"

Wittenstein, now 85 and ailing, was one of these courageous Germans. A physician, he was a medical student at the University of Munich when White Rose existed.

In several respects, Wittenstein was one of its pivotal figures. He introduced two of its leading lights, Hans Scholl and Alexander Schmorell, to each other, and knew the other key conspirators, Sophie Scholl, Christoph Probst and Willi Graf. He snapped the iconic photograph of Hans and his sister, Sophie. He edited two of its six leaflets, the third and the fourth. He carried a batch of leaflets to Berlin. He consoled the parents of Hans and Sophie after their arrest. He raised funds for the widow of Kurt Huber, the professor who wrote the final two leaflets.

Wittenstein, who was to have come to Toronto recently to attend Judy Kopelow's production of the opera *White Rose* but could not due to ill health, was born in 1919 in the southern German town of Tubingen. The scion of an anti-Nazi family, Wittenstein clearly defined himself as an opponent of the new Germany when, in 1934, he refused to join the Hitler Youth. His views hardened as he witnessed the indignities to which his Jewish friends were subjected and as he travelled around Europe and realized that Germany was descending into totalitarianism.

Drafted into the army in 1938, he was an eyewitness to Germany's annexation of Austria and part of Czechoslovakia. He enrolled at the University of Munich about a year later, and on the eve of Germany's invasion of Poland on Sept. 1, 1939, he decided to leave Germany for good. Thoroughly fed up with the regime, he bought passage on a ship bound for the United States. But on the third day out at sea, the war broke out and the vessel, filled mainly with German Jewish refugees, was ordered to return to the port of Hamburg.

Back in Munich, Wittenstein resumed contact with his circle of close friends, who tended to be devout Christians, shared his interests in the arts, music, philosophy and the outdoors and were generally disgusted by the principles and practices of Nazism. Most of them had Jewish friends and knew perfectly well what the Nazis were doing to Jews.

In 1940, Wittenstein was drafted yet again, housed in military barracks and required to attend classes in uniform. As Germany lurched into further barbarity, forcing Jews to wear the Yellow Star and deporting them to destinations in eastern Europe, he and like-minded friends resolved to act on their fervent beliefs. But most Germans, proud of the Wehrmacht's blitzkrieg, were swept up by an unstoppable tide of patriotism and an overwhelming feeling that Germany should rule Europe, he said.

During the summer of 1942, Alexander Schmorell and Hans Scholl wrote four leaflets that bore the title of "Leaves of the White Rose." Two more leaflets were produced in the following year. They were dropped in phone booths and mailed to students and professors in Munich – a major centre of the Nazi movement – and taken by couriers to various universities in Germany for distribution.

Drawing on quotations from the Bible, Aristotle, Goethe and Schiller, the leaflets basically carried the same message.

The first leaflet chided Germans for allowing themselves to be governed by "an irresponsible clique that has yielded to base instinct" and committed "the most horrible of crimes." The second leaflet described the bestial murder of Jews in Poland as "a crime … unparalleled in the whole of history" and lambasted the annihilation of the Polish aristocracy. "Why do German people behave so apathetically in the face of these abominable crimes? The German people slumber on in their dull, stupid sleep and encourage these fascist criminals." It urged all Germans "to destroy these beasts."

Hans and Sophie Scholl in 1942

The third leaflet cried out, "We must soon bring this monster of a state to an end," and declared that the "first order of business" was Germany's unconditional defeat. The fourth leaflet branded the Nazis as anti-Christs, stated that White Rose was not in the pay of any foreign power and concluded, "We are your bad conscience. The White Rose will not leave you in peace!"

The fifth leaflet, titled "A Call To All Germans," warned that Hitler was leading the country "into the abyss," condemned Prussian militarism and called for freedom of religion and speech in a renewed Germany within a federated Europe. The sixth leaflet, coming on the heels of Germany's catastrophic defeat at the Battle of Stalingrad, asserted, "The name of Germany is dishonoured for all time if German youth does not finally rise, take revenge, atone and smash its tormentors."

George Wittenstein in 1943

A seventh leaflet, which was not distributed, referred to the "torture" of Jews and the eradication of Poles and stated, "Hitler and his regime must fall so that Germany can live."

By that point, Hans and Sophie already had been arrested after having deposited their leaflets at the University of Munich, and Wittenstein's abhorrence of National Socialism had been burned deeply into his soul.

In the summer of 1942, a year after Germany had lunged into the Soviet Union, Wittenstein was shipped to the Russian front as a medic. En route, he spent a few days in Warsaw, where Jews had been pressed into a ghetto. He could only get as far as the ghetto's gates, guarded by Ukrainians in German uniforms, but the sight was revolting.

"I was horrified to discover that, for a pack of cigarettes, these Ukrainians would shoot for pleasure to whom one pointed. I saw SS officers horse-whipping and kicking many Jews without provocation, and managed to take pictures of that."

In the Soviet Union, he heard shooting after trucks off-loaded prisoners in a forest. "I assumed they were Jews or Russians." Wittenstein tried to investigate, but was driven back by guards.

Hans and Sophie, after a sham trial in February 1943, were executed by guillotine. Their associates were beheaded soon afterward.

The Gestapo, suspecting Wittenstein as a fellow traveller, interrogated him and turned over his dossier to a court martial court. Wittenstein's commander protected him, praising him as a good soldier and an upstanding German. When Wittenstein subsequently learned that the Gestapo had accumulated incriminating evidence against him, he requested a transfer to the front lines. "One did not usually volunteer for the front," he explained, "but the Gestapo had no jurisdiction over soldiers on the front." Although he eluded the Gestapo, he was wounded on the Italian front, a relatively small price to pay considering the alternatives.

With the war over, he continued his studies as a cardiovascular specialist in the United States. He and his wife, Christl, an ethnic German from Poland and a physician as well, settled in Santa Barbara in 1960 and had four children. He was a private practitioner and performed and taught surgery at the University of California's medical centre until his retirement.

These days, Wittenstein suffers from a severe back ailment that leaves him in pain, but the memory of the dear friends he lost in Nazi Germany is probably just as painful.

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passed away suddenly after a brief illness, on December 12th 2004. Jean was born in Opatow, Poland in 1918. She is predeceased by Sam Nerenberg, her loving husband of 57 years who died this year on April 10.

Jean survived the horrors of the Holocaust where most of her large family perished.

After the war Jean re-met and married Sam Nerenberg of Staszow, Poland. and moved to Belgium where their son David was born. The family left Belgium in 1949 and eventually settled in Toronto, Canada in 1955. There, Sam and Jean built a successful home building business. In 2001, Sam and Jean moved to Dallas where their son, David Nerenberg and his family, had settled in 1978.

Although diminutive, Jean was a woman with an enormous heart, always putting the needs of others first. She is remembered by all who knew her as a woman of tremendous dignity, and fierce intelligence and intuition, with a deep devotion to her family and the memory of those she lost in the Holocaust. Her greatest pride and deepest joy was in caring for her family- with her incredible cooking and warm, embracing love. She is survived by her adored son David, daughter-in-law Linda, grandchildren Jeremy, Marly and Rory, great-grandson Julian and many nieces and nephews. From the ashes of the Holocaust, a daily and painful reminder in her life, Jean Nerenberg left a legacy of love, dignity and integrity.

Donations may be made to
The Holocaust Museum of Dallas.
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Jewish Life

Don't be ashamed to be old-fashioned

By RABBI AARON FLANZRAICH

As a child growing up in New York City, I remember the kind of excitement that this time of year held – the excitement of things predictable. It was a near-sure thing that on the day of the American Thanksgiving, the winter's first snow would fall, and it was a sure thing that we would miss one or two days of school because of the snow. And it was a sure thing that we'd get our winter break, celebrate Chanukah, and maybe go away on holiday. In short, this time of year was one that was filled with joy and celebration, and the world – at least my small world – was a little bit better.

This time of year makes people dust off Zaide's latke recipe, sing old songs and embrace traditional habits. In short, while for some the word may sting a bit, at this time of year, we all become "old-fashioned." The knowledge that others have done the same thing before us gives us comfort and warmth. It gives greater meaning to what we do.

The idea of being old-fashioned is connected to this week's Torah portion of Va'era. In it, we read of the first steps that our great teacher and leader Moshe takes to engage with his future. God helps Moshe by telling him that he is not the first to receive the Divine, that he is not the first to be called to a mission, and that he is following in the footsteps of the giants who came before him. God says: "...and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty." (Shmot 6:3)

The commentary Divrei Meir suggests that the reason God gives this spiritual history is to remind us that these great men recognized God, that the precedent for belief and faith had been established, and that to find the meaningful and good, Moshe first needed to look back before he moved forward. In short, it is the old that gives confidence to the new.

Along those lines, I want to thank all parents – living or not – who taught us what it means to be old-fashioned. I'm referring to those parents who, when it came to dress, didn't say "Wear whatever you want," because they certainly didn't think clothes that showed more and covered less made us look more beautiful. They didn't wash our mouths out with soap, but they certainly taught us to watch what we say. They also taught us to enjoy sports, but to always play fairly – whether as a player or a spectator. (Today, most professional athletes complain about their lives – the attention, the demands – and some even complain about the punishments they get when they step over the line and forget the good fortune and responsibility they have.)

And many children of previous generations knew that there was no escaping punishment when they heard the words, "Wait until your father gets home."

Even if these fashions are old, should they be out of style?

I know that some look to the new before the old, and I know that some pursue the new at the expense of the old, and I know that we live in a time when the new promises things that the old never could. But I also know that many of the promises the new makes are never quite as true as they should be, and I also know that the old never falls short of what we know it to be.

So, at this time of year, feel free to take pride in being "old-fashioned."

Rabbi Flanzraich is spiritual leader at Beth Sholom Synagogue in Toronto.

Buenos Aires Jews host first Holocaust conference in Latin America

By ADAM FUERSTENBERG

Guest Voice

"Don't cry for me, Argentina" goes the famous line in the most memorable song of the hit musical *Evita*. But there is reason to be sad about Argentina, the country, and perhaps even more so about the struggling Jewish *yishuv* that is now a pale reflection of the vibrant, 450,000 strong community that existed a scant two generations ago.

Although poverty is visible in dilapidated buildings, roads and sidewalks that need repair, and the many panhandlers, the city is recovering: the shops and outdoor markets are busy, the movie houses and restaurants are full, and tango and soccer still rule the streets.

However, when I spoke to a charismatic young rebbi after Sabbath services at a lovely synagogue in the largely Jewish "Once" district, he confided to me that he provided lunch to about 100 people every weekday.

Still, the community is gamely battling to regain its economic and social balance.

I had an opportunity to experience this phenomenon recently when invited to participate in the community's first Holocaust conference, titled – appropriately – "De Cara al Futuro" ("Facing the Future"). It was an impressive effort, organized by Diana Wang, president of Generaciones de la Shoa en Argentina, and Graziela Jinich, executive director of the Holocaust Museum in Buenos Aries. These two institutions and the Fundacion Memoria del Holocausto were the chief sponsors of the conference, which also received support from AMIA, the city, the provincial and federal governments, and a host of private and public endowments and individuals.

I had the privilege of being the first of two speakers who set the themes of the conference at the opening ceremony attended by almost 1,500 people in the cavernous auditorium of the Gen. San Martin Cultural Centre. What made my appearance unusual was that I spoke in Yiddish. A translation of my lecture – which I had e-mailed in transliteration – was then read in Spanish by Eliahu Toker, a well-known Argentinian writer fluent in Yiddish.

I was thus the beneficiary of two rounds of applause, as more than half of the huge audience applauded my Yiddish speech and then again applauded Toker's translation. As well, although there were graduate students and other Spanish-speaking delegates from the United States, I was the only speaker from North America.

Subsequently I was invited to an interview on their full-time radio station, "Radio CHAI" (they pronounce it as "Jai"), which reaches all Latin America. Again I spoke in Yiddish, with a translator rendering my work in Spanish. Not a "Jewish Hour," but a 24-hour radio station. That is worthy of admiration!

The conference featured four full days of panel discussions, exhibitions, films and live performances. Although a "*cri de coeur*" both for the horrors of the Holocaust and for the loss of more than 3,000 young Jewish lives during the "dirty war" conducted by the generals in Argentina in the late 1970s, as well as the bombing of the Israeli Embassy in 1992 and of AMIA in 1994, the conference was also a celebration of Jewish life in Argentina.

As one U.S. participant said, it was "an event that inspired courage to face the future, healing of deep wounds and new friendship."

The Jewish community in Argentina still needs assistance. However, "De Cara Al Futuro" demonstrated that there can be hope for Argentina's Jews. And a radio station beaming 24 hours of live Jewish programming – that is something we can envy.

Adam Fuerstenberg is director of the Holocaust Centre of Toronto.

Jewish Life

By RACHAEL TURKIENICZ

Sound advice from a lowly bush

The Torah readings for this time of year bring us into the land of Egypt, where we we find the Jewish people at first thriving and then suffering.

The transition into Egypt is a smooth one. Jacob and his entire family come down at the end of the book of Genesis because there is a famine in Canaan. While living in Egypt, Joseph, the second-in-command, is sustaining his family and they are well cared for and beginning to thrive.

After Jacob dies, Pharaoh grants permission to return him for burial to Canaan, but Joseph must then come back to Egypt. Thus, the patriarch, Jacob, returns to the land promised by God, but all his descendants remain in Egypt. Until the moment of his own death, Joseph continues to sustain his family, and they are well cared for within Egypt. Before Joseph dies, he makes his brothers swear that they will return his body to the land of Israel when they themselves return. The book of Genesis ends with the uncertainty of the return.

When the book of Exodus begins, we are quickly told that the wonderful circumstances of Joseph's time are changing. Egyptian leaders do not remember Joseph's connection to the Israelites and the thriving numbers of the Jewish people are now of great concern to Pharaoh. Slavery becomes the ultimate solution to the problem.

The story as it continues – Moses' birth, adoption and subsequent escape from Egypt – contains narratives familiar to us from Torah and from Passover. Ultimately, Moses finds himself standing on a mountain facing a burning bush and encountering God. We are struck by the unique fire that continues to burn even though the bush is not being consumed.

However, the Midrash is not only fascinated by the fire, it is also fascinated by the bush.

Several midrashim identify the specific bush in question as a thornbush. In some of the explanations offered, the thornbush is deemed most appropriate as it is a modest, shunned bush. No one would cultivate one within their garden and no one values the thorns produced by the bush. Is it not, therefore, most fitting that God would be present even within those parts of creation that are most detested and shunned?

Another explanation likens the bush to Israel and the fire to Egypt. Just as the fire cannot consume the bush, so Egypt will be unable to consume Israel. The anomalous image now becomes one of endurance, hope and determination.

Yet another explanation centres on the distinct way you would be ensnared by a thornbush. The thorns are such that when you put your hand into the bush, the thorns are smooth and your hand is softly welcomed into the midst of the thorns. It is only when you try to take your hand out that the thorns catch on your skin and your hand becomes painfully caught.

As God is speaking with Moses on a mountain, the bush continues to burn with the unique fire. The mission God is giving Moses – the liberation of the Jewish people from Egypt – is only part of the ongoing message. The bush and the fire continue to burn beyond the divine words. As we encounter new circumstances in the world, we must not only ask ourselves if we can see our way into them, but we must also question if we can see our way out again.

By MARK MIETKIEWICZ

Comics: the readers write

Boy, did I hit a nerve!

I recently wrote a couple of columns about Jewish comic-book creators and on Jewish superheroes. I thought I did a pretty comprehensive job. I mean, how many people and characters could there be? Well, let's just say quite a few more than I had mentioned originally – and you let me know, loud and clear. So, here's the final word on Jewish comics and superheroes – for now, at least.

Avi Romberg: "I was reading the article you just sent – I used to be a bit of a comic-book fan – and I noticed that you missed a somewhat recent revelation of a major comic-book character's Jewish roots. That's right, The Thing from the Fantastic Four is indeed Jewish!" Although it seems creator Jack Kirby (born Jacob Kurtzburg) intended The Thing to be Jewish, his roots weren't revealed until 2002. In the issue *Remembrance of Things Past*, the Thing (aka Benjamin Jacob "Ben" Grimm) is asked why he never mentioned his religion before. Is he ashamed of being Jewish? "Nah, that ain't it," replies The Thing. "Anyone on the Internet can find out, if they want. It's just... I don't talk it up, is all. Figure there's enough trouble in this world without people thinkin' Jews are all monsters like me." **[www.forward.com/issues/2002/02.07.26/fast1.html]**

Alan Orlich: "I'm afraid that you may be mistaken in describing Matzoh Girl as the first superheroine with matzoh powers. As you'll see from this link, Matzah Woman (formerly Hypergirl) appeared in the Jewish Hero Corps CD-Comic in the autumn of 1996."

I took a look at Orlich's work and was particularly amused by the rest of his menagerie and their Jewish superpowers:

• Minyan Man: the Decimal Daredevil can multiply into 10.
• Dreidel Maidel: the Hurricane Heroine can spin at tremendous speed.
• Yarmulkah Youth: the Capped Crusader has a belt full of trick yarmulkes. **[www.jewishsuperhero.com/]**

Dave Ben-Yshay wants you and me to know about his creation, Shkoyach, a comic strip featuring "the agnostic, temperamental and obnoxious Shrimp and Dave, a single, mild-mannered Orthodox Jew living in Brooklyn, N.Y." Figuring that the safest place for a crustacean to live is with an Orthodox Jew, "Shrimp moves in with Dave and a social conflict sparks between them." The droll duo examines everything from overindulging at kiddushes to what life would be like if Jews lived in the "Matrix." Don't worry if the references get a bit obscure. Footnotes are supplied. **[www.shkoyach.com/]**

Ofer Zanzuri wrote from Israel to tell me about his comic book *Adiri Hatchelet*. Something goes wrong at a nuclear plant, which has a profound effect on six individuals who gain different superpowers. We are kept guessing as to how they will react to these changes and whether they will use their new powers for good. There's quite a bit more at the Hebrew-language site, including excerpts from each issue of the comic. **[www.zanzuria.com/comix.html]**

Tolsa Greenberg: "My son-in-law Saul Colt is fascinated with comics and now writes his own comic books and sells them on the 'net, too. Check it out at **[www.ssscomics.com]**. It's a great site ... needless to say, [I'm] a prejudiced Jewish mother-in-law." Who am I to disagree?

Finally, here's one more link about a different kind of hero that I wanted to tell you about. Last summer, windsurfer Gal Fridman made headlines when he became the first Israeli to win gold at the Olympics. Olympic team manager Gilad Lustig echoed the thoughts of Jews everywhere when he told Reuters, "Gal Fridman is our greatest athlete. To see our flag displayed and hear our national anthem played at the awards ceremony is a moment we have long been waiting for." **[http://tinyurl.com/3psas]** You don't have to wait to relive that incredible moment. The entire awards ceremony with a proud – and emotional – Fridman can be found online, accompanied by the sound of cheering from an enthusiastic crowd **[http://tinyurl.com/6zgca]**

A real Jewish superhero!

Do you have a favourite Jewish or Israeli website? If you've created a site you're proud of or find yourself visiting over and over again, tell me about it.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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The saga of Sam Bassin and his mother Surah Liebe

By MIRIAM CHINSKY
Special to The CJN

Feature

My father, Sam Bassin, came to Canada in 1908 from Balinitz, a czarist Russian stetl close to the Polish border. Central to his precipitate exit and subsequently party to a brief but astonishing courtroom scene was his mother Surah Liebe.

Totally illiterate, this diminutive woman nevertheless had an agile mind. When a notice arrived ordering her son to report for military duty, she sprang into action. Her husband Avrum was a tailor and she often worked with him. Gathering some basic clothing and a few other necessities for her son, she bundled him into a cart stashed in a lean-to adjoining their log house, and covered him with a recently finished suit that was ready for delivery, as well as a substantial overcoat that hung over the sides of the cart. Then, deliberately, in broad daylight, she set out quite openly and pushed the cart through town.

Surah Liebe always had a small cache of savings for emergencies and this *was* an emergency. Sam, a tailor like his father, had been setting aside some earnings for years, hoping to emigrate.

It was not unusual for young men to try and evade the draft, particularly Jews, who could be kept away from home for 20 to 25 years in officialdom's hope that they would eventually cease to be Jews altogether. Some never returned.

There are grim stories, too, of would-be evaders puncturing an eardrum, maiming an eye or having a toe amputated.

Surah Liebe, determined to keep her son whole, plodded on foot toward the border, where smugglers would spirit him across to Poland. Sam produced enough money for a railway ticket to take him through Europe. Surah Liebe achingly wondered if she would ever see her son again, but encouraged him to go.

Somewhere en route, Sam met Moishe Grafstein, a Polish Jew from Radom, who was also Canada bound. The two became friends, and in Bristol, they shared a cramped room, waiting for a ship to take them over the Atlantic to Halifax.

From left: Sam Bassin, Surah Liebe Bassin and Dohe Simon at a resort near Grafton, Ont.

Even in those early years, Jewish immigrants were met by members of a Jewish organization offering help when the newcomers were about to travel by train to Montreal or Toronto.

Asked if he had any money, Moishe grandly and proudly declared, "Of course." This was not true.

Sam said that he had "a few kopeks" left and was handed a tin of salmon, a loaf of bread and some water. He shared the food with Moishe. In Toronto, they parted, each going his own way.

Sam walked up Elizabeth Street clutching a scrap of paper with the address of his brother and sister-in-law, Shloime and Soshe, who had come to Canada earlier. One or two people directed him. The next day, he was hired as a tailor in the shop operated by the T. Eaton Company. Language was no problem because most of the employees spoke Yiddish.

Back in Balinitz, Avrum and Surah Liebe were summoned to court to explain their son's absence. They went together, but Surah Liebe, knowing that her gentle, quiet husband was virtually unable to speak in public, approached the judge herself and stood very straight before him.

Looking at the little woman in her babushka and high topped boots, he demanded, "Where is your son?"

"I don't know," she replied.

"What do you mean, you don't know? Don't you realize that he is the czar's son?"

"Well, if he is the czar's son," she responded indignantly, "let the czar find him!"

She could have been severely punished, perhaps banished to Siberia, but something in the feisty lady's demeanour obviously elicited a grudging admiration. The judge fined her a pittance and said, "Go home."

Sam's adult sisters came to Toronto legally, and together the brothers and sisters later brought their parents and the younger children, a total of 11, including Avrum and Surah Liebe.

Sam married Moishe Grafstein's niece Fannie, and these were my father and mother.

My Bubbie Surah Liebe, indomitable to the end, stubbornly spoke only Yiddish to me and I am grateful for that. One of our daughters is named for her.

'As she gets older she's coming to realize that she is different'

Continued from page 6

"They shouldn't have done that because for an allergic reaction, they should keep us there for four to six hours," Lisa says.

"On the way home, [Jaimie] started having problems breathing and it became a full anaphylactic reaction. I had my child in the back seat screaming, 'Mommy, give me the EpiPen, I can't breathe.'"

By the time Jaimie returned to the hospital and was given the appropriate treatment, she was in a severe state.

"Her oxygen saturation levels had dropped to about 70 and they should be at 98 or 99. Her hands and feet were blue and she was freezing cold," Lisa laments. "She ended up with hair loss from the shock to her system."

Lisa and Allan decided to send Jaimie to Ohr Menachem, a private Jewish day school, after a public school principal told the couple there were simply too many risk factors in a public school setting. At Ohr Menachem, Jaimie is in a small, friendly class. Posters that display Jaimie's picture, as well as a list of her allergies, symptoms and emergency contact information are located throughout the school.

The talented artist is well-informed about her condition and how to avoid dangerous foods.

"She's always been incredibly responsible and generally won't touch anything unless we say the ingredients are OK" Allan says. "As she gets older, she's coming to realize that she is different… and can't do the same things that everyone else can."

Jaimie suffers from social anxiety, which the Nackans attribute in part to her condition.

"I think she's angry at the fact she's got these allergies," says Lisa, noting that Jaimie once lay in bed unable to sleep because she was frustrated about not being like the other kids.

Lisa and Allan see the book Jaimie is writing as a potentially empowering project for her.

"I want Jaimie to get satisfaction and feel empowered by taking her allergies and doing something positive with it by educating people." Lisa says. "That's what she wants."

The family hopes the book will become an educational tool, but Lisa says she's not trying to make money from it, and if there are any proceeds, they will go directly to Anaphylaxis Canada. For more information about the condition, visit www.anaphylaxis.org.

Engstrom taught for three decades at CHAT

By FRANCES KRAFT
Staff Reporter

Douglas Engstrom, probably the longest-serving teacher at the Community Hebrew Academy of Toronto, died at Princess Margaret Hospital on Dec. 13 following a lengthy illness.

Obituary

He had been on extended sick leave since the summer of 2000, following a diagnosis of prostate cancer about a year earlier. Engstrom taught at CHAT for 30 years, and also taught part-time at Yeshivat Or Chaim.

"Throughout his career, Doug Engstrom demonstrated an extraordinary charisma," said Paul Shaviv, CHAT's director of education. "The many tributes that have flowed into the school since his passing – not a few from former students who were themselves inspired to become teachers by him – testify to the range and excitement of his teaching. He was a man of great intellectual curiosity."

A tribute from CHAT alumnus Harold Bergstein, now living in Jerusalem, recalled the Akron, Ohio, native as an "intellectual jack of all trades" who taught him science, Latin, geography, and urban geography. Engstrom also taught civics, world issues and economics.

Eric Grossman, a 1989 graduate, remembered Engstrom, who was not Jewish, reprimanding – in Hebrew – two students who were gossiping behind his back in Hebrew, provoking a "stunned silence." Apparently Engstrom had taught himself the language.

Tribute after tribute recalled his eccentric personality, enthusiasm for teaching, and tales of hunting and flying exploits.

A memorial fund has been established at the school in his name.

Engstrom is survived by his wife Barbara and two daughters, Aurelia and Madeleine.

WORD POWER: The Associated Hebrew Schools' Danilack Middle School recently held its annual public speaking contest, in which first-, second- and third-place winners were chosen for grades 6, 7 and 8. Pictured, back row from left, are Julie-Ray King (third place, Grade 8); Daniel Goldberg (third place, Grade 7); Justin Joseph Herzig Cuperfain (second place, Grade 7); and Zachary Benatar (second place, Grade 8). Front row, from left, are Ave Bross (first place, Grade 6), Hayley Lipworth (second place, Grade 6), and Adam Deverett (third place, Grade 6). Not pictured are Samantha Landy (first place, Grade 7) and Joshua Cymbalista (first place, Grade 8).

Canadian kids raise funds for Shaare Zedek

The Canadian Shaare Zedek Hospital Foundation, together with students from Hebrew day schools across Toronto, is launching Rainbows of Hope and Healing, a new fundraising and awareness program designed to educate students about Shaare Zedek Medical Center and help them make a difference in Israel.

The program involves kids in making special beaded crystal bracelets, which the foundation then sells for $20 each, with all profits going directly to purchase lifesaving medical equipment for Shaare Zedek Medical Center.

Said one boy about the project: "Being a kid, this is something I can actually do to help save lives in Israel – and it's fun!"

The students work together as a class, grade or school to bead and sell the unique rainbow bracelets, which are hand-crafted from Swarovski crystals and have a sterling silver charm.

School sessions include one hour of bracelet crafting, with all materials provided. Each class, grade or school that meets its fundraising goal – for example, $2,000 for a resuscitation cart – will be treated to a special "thank you" party.

To get your school or synagogue involved with the Rainbows of Hope and Healing program, contact Rebecca Kauffman at 416-781-3584.

Students at United Synagogue Day School's Richmond Hill campus assemble bracelets as part of the Rainbows Of Hope and Healing.

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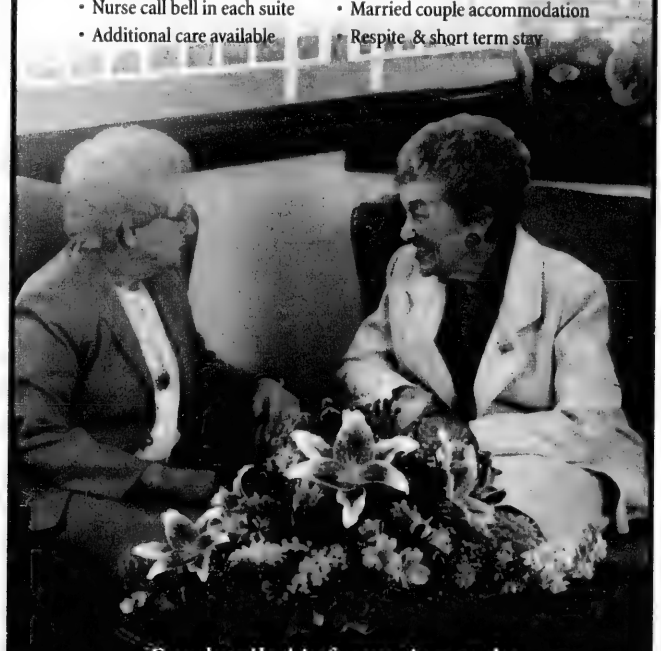

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Food, Scrumptious Food

Indoor grill is great for more than burgers

By BRYAN BORZYKOWSKI
Special to The CJN

The indoor grill is like the new microwave, says Ilana Simon, food columnist for the *Winnipeg Free Press*. "It seems like everyone has them, but they're not sure how to use them."

The indoor barbecue isn't just for the occasional steak anymore, and Simon hopes to teach everyone to master the grill.

Simon released her third cookbook, *125 Best Indoor Grill Recipes* (Robert Rose), this fall, geared to the culinarily challenged, busy parents and lazy teens. In it, she dishes out the details on how to use the plug-in barbecue to make full meals like cayenne raspberry chicken, herbed halibut and grilled fruit kabobs. She proves that foods other than hamburgers can be grilled to perfection.

"I think people look at the grill and think, 'Oh it's great for burgers,'" she says from her home in Winnipeg. "They don't think of all the different things you can do with it and how versatile it is. I love preparing fish on the indoor grill. It's also great for sandwiches. You can also use it for part of a dish. Maybe grill a steak and add it to the beef noodle salad. You can even do desserts on it."

Simon's love affair with the grill didn't start with this book, though. She's been using it for years and enjoyed the culinary discoveries that came with a new appliance.

"I had been grilling for a number of years, and done some different things, but I really got into coming up with new ideas. I enjoyed discovering the different ways you can use it. I found myself making breaded pickerel, black and red fish, and it's great because it doesn't make the whole house smell like fish."

In addition to minimizing fishy odours, Simon says, one great thing about using the grill is that it makes for healthy eating.

"It's great for low fat fare, because all the fat drips off of the grill pan," she says. "It's also really good for people following higher protein-centered diets cause you can use lean cuts of beef and boneless skinless chicken breasts and you can prepare it minus the fat while keeping the flavour."

In her book, Simon even includes a recipe for low fat latkes that doesn't call for nearly as much oil as cooking them in a frying pan.

Although low fat foods and variety are good reasons to try grilling, the best incentive to plug in is for efficiency.

"In this day and age when many families have two working parents, people are always looking for easy and quick recipes," says the mother of two. "The grill is great because it allows you to do that and healthfully. In the time it takes to order a pizza, you can do something on the grill. It's fast, easy to clean up and really tasty."

Simon adds that all her recipes take about 15 minutes to grill and many of the foods take about 15 minutes to prepare.

Creating a cookbook with 125 meals isn't a simple task. All of Simon's recipes are original and took her about nine months to compile. Fortunately, her family were happy to test her creations.

"My family were my guinea pigs. Which is great because it's really important to have

Continued on page 17

EAT YOUR POMELITS: Researchers at Hebrew University suggest that regular consumption of an Israeli fruit called a pomelit – a cross between and pomelo and a grapefruit– may help prevent heart attacks and blocked arteries. The researchers tested 72 patients, aged 43 to 71, at Kaplan Hospital in Rehovot who had elevated cholesterol levels and had undergone bypass surgery. After 30 days, the two out of three test groups who drank the juice exhibited reduced LDL ("bad") blood cholesterol levels and increased blood antioxidant activity, as opposed to those who did not. The patients who consumed the highest daily amount of juice showed a significant increase in blood albumin and decrease in blood fibrinogen levels, which enhance anti-coagulant activity. Holding some pomelits are Hebrew U researcher Dr. Shela Gorinstein and Dr. Abraham Caspi, head of the cardiovascular institute at Kaplan Hospital. [IPS photo courtesy of Hebrew University]

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

דאָס נייע יאָר 2005 איז שוין דאָ

פון אַלעק סילווער

דער ייִדישער שרייבער אליקום זונדאָר האָט אמאל געשריבן אזוי: „צי אַ גוטן טאָג, צי אַ שלעכטן / צי עס רעגנט, צי עס שיינט, / דער היימט וועלט אַ נעכטן, / און דער מאָרגן ווערט אַ היינט". דאָס איז נאָך אַלץ אמת אפילו אין אונדזערע צייטן. די נעכטנס, די היינטס און די מאָרגנס האָבן אַ טבע, אַז צום סוף פון צוויי אין פופ־ציק וואָכן, אַדער צוועלף חדשים, פאַרקייטלען זיי זיך אין אַ יאָר און רוקן זיך אוועק אין דער פאַרגאַנגענהייט. דאָס דעלבע איז אויך געשען איצט. דאָס לעצטע יאָר איז פאַרוואָרפן געוואָרן אין מיסטקאָסטן פון דער צייט און אַ נייַ יאָר האָט זיך אריינגערוקט אין קאַלענדאַר. ווידער ווען מיר אַנהייבן ציילן די נעכטנס, די היינטס און די מאָרגנס, ביז מיר ווען צוקומען צום סוף.

דער „מה נשתנה" איז אָבער, וואָס ווען זיי מיט־ברענגן מיט זיך מיר האָבן אויף דעם אָרט געפרעגט די זעלבע קשיא פאַראַיאַרן, מיט צוויי יאָר צוריק און נאָך פריער. פאַרשטענדלעך, אַז קיינער קען אויף דער פראָגע נישט ענטפערן. נישטא נאָך אַזא קלוגער מענטש צו קענען זאָגן אַ צופֿרידנשטעלנדיק ענטפער. ער קען אריסברענגען פאַרשיידענע טעאָריעס; ער קען אפשר ברענגען באַווייזן וועגן אַן ענדערונג צום בעסערן אַדער ערגערן; ער קען אפילו אויסדריקן זיינע אייגענע פילאָזאָפישע האַפענונגען. אָבער ערשט צום סוף פון יאָר ווילן מיר קענען זען, צי ער איז געווען גערעכט צי נישט. איז וואָס טוט מען מרז מרז וואָרשן!

אין צווישנצייט ווילן מיר פרובירן צו אַנאַליזירן, מיט וואָס דאָס ערשט־פאַרגאַנגענע יאָר איז געווען אַנדערש פון דעם יאָר 2003. נישט קיין סך ענדערונגען זיינען פאַרגעקומען אין 2004. די זעלבע מלחמות, די זעלבע טעראָריסטישע מערדעריין, די זעלבע אַרעמקייט אין די זעלבע לענדער, דער זעלבער הונגער, דער זעלבער ראַסן־האַס, אַנטיסעמיטיזם, נאַטור־קאַטאַסטראָפעס און אַזוי ווייטער, און אַזוי ווייטער.

ווי בירגער פון צפון־אַמעריקאַנער קאַנטינענט האָבן מיר אין לעצטן יאָר דורכגעלעבט צוויי ענדערונגען: סיי ביי אונדז אין קאַנאַדע, סיי בייַ אונדזער שכן אַמעריקע זיינען פאַרגעקומען וואָלן צו דער רעגירונג פון לאַנד. די וואָל־קאַמפּאַניעס אין ייִדיש לענדער זיינען געווען לאַנג און פאַרביטערטע. יעדער פאָליטיקער וואָס קאַנדידאַט, פון יעדער פּאַרטיי, האָט צוגעזאָגט „גאָלדענע גליקן" צום וויילער, כדי צו באַקומען זיין שטים. די וויילער האָבן אויף זייער אופן געשטיצט אַדער פראָטעסטירט. צום סוף אָבער האָבן די זעלבע פּאַרטייען ווי אין דער פריערדיקער רעגירונג ווידער געווינען די רעכט אנצופירן אין בייַדע לענדער. אַ צאָל מענטשן זיינען געווען צופֿרידן, אַ צאָל מענטשן זיינען נישט געווען צופֿרידן, אָבער אינעם גאַנג פון דער נאַטור האָט זיך נאָרנישט געענדערט. די זון איז ווידער אויפגעגאַנגען אין דער פרי אין זיך געוויצט אין אָוונט. דאָס וועטער איז געווען וואָרעם און קאַלט ווי פריער. די נייַעסן אין דער פרעסע און אין טעלעוויזיע — די זעלבע, אַן אַזוי ווייטער, און אַזוי ווייטער.

כּמעט צום סוף פון יאָר איז געקומען די נייַעס, אַז יאָסיר אַראַפאַט איז געשטאָרבן. זייער אַ סך איז וועגן אים געשריבן געוואָרן — גוטס און שלעכטס. מען האָט געוויצט וועריטער ווי: וועלט־פירער, טעראָריסט, גוטער אַדער שלעכטער פּאָליטיקער, מערדער, שטאַטסמאַן, גנב, שלום־זוכער און אַנדערע. מיר וועלן וועגן אים קיין סך נישט שרייבן. בייַ אונדז איז סטאָפניץ פלעגט מען זאָגן: „געשטאָרבן, באַגראָבן און אַראָפּ פון מאַרק".

איז, האָט מיר אַלע אַ גוט, געזונט יאָר 2005!

Food, Scrumptious Food

Indoor grill equivalent to outdoor barbecue

Continued from page 16

other people's opinions and they're always honest."

With so many grills on the market, figuring out which one is the best can be a daunting task. Fortunately for her readers, Simon's tried almost all of them.

"I tried out several indoor grills. The ones I really recommend are the two-sided or contact grills. Heat comes from both sides and it's very quick."

For those unfamiliar with the indoor grill, it's basically equivalent to an outdoor barbecue. Simon says all the same foods you would prepare on the barbecue can be done on the grill.

"You can do most of the same things on the barbecue that you can do on the indoor grill," she says. "It works best with boneless, skinless cuts of chicken. Beef also works well, and salmon filets are just fantastic. It's really easy to use for someone who's never barbecued before."

So summertime favourites like barbecued chicken, pepper steak and seasoned beef burgers can now be done indoors, during any season.

"I think as the weather gets colder people are more inclined to pull out their grills. It's easy to have a lot of fun with it."

BBQ CHICKEN

2 tbsp. ketchup
2 tbsp. prepared kosher chili sauce
1 tbsp. cider vinegar
1 tsp. packed brown sugar
1 tsp. dried onion flakes
1 tsp. curry powder
½ tsp. kosher salt
¼ tsp. garlic powder
¼ tsp. freshly ground black pepper
4 boneless, skinless chicken breasts

In a small bowl, whisk together ketchup, chili sauce, vinegar, brown sugar, onion flakes, curry powder, salt, garlic powder and pepper. Place chicken breasts in a shallow dish. Brush marinade on chicken, coating evenly. Cover and refrigerate for a minimum of 20 minutes or up to 1 hour. Meanwhile, preheat contact grill. Spray both sides of grill with vegetable cooking spray or oil. Place chicken on grill, close lid and grill for 5 to 6 minutes, or until chicken is no longer pink inside and reaches an internal temperature of 170° F.

HERBED HALIBUT

2 cloves garlic, minced
2 tbsp. chopped fresh basil (or 2 tsp. dried)
2 tbsp. freshly squeezed lemon juice
1 tbsp. chopped fresh oregano (or 1 tsp. dried)
1 tbsp. white wine vinegar
½ tsp salt
¼ tsp. freshly ground black pepper
4 halibut steaks (each about 4 oz.)
additional freshly squeezed lemon juice

In a small bowl, whisk together garlic, basil, lemon juice, oregano, vinegar, salt and pepper. Place halibut steaks in a shallow dish and brush with marinade, coating evenly. Cover and refrigerate for a minimum of 20 minutes or for up to 1 hour. Meanwhile, preheat contact grill.

Spray both sides of grill with vegetable cooking spray or oil. Place halibut on grill, close lid and grill for 5 to 6 minutes or until fish is opaque and flakes easily with a fork. Sprinkle with freshly squeezed lemon juice.

I would like to thank my family and many friends for their kindness & support which was shown to me during my recuperation period since Oct 1st. You have made my ordeal much easier.

Thanks again.
Ilse Seetner

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Coast to Coast

Cotler promotes 'justice dialogue' in the Mideast

By PAUL LUNGEN
Staff Reporter

Justice Minister Irwin Cotler has been to the Middle East many times over the years and no matter where he travelled, talk usually turned to the Arab-Israeli conflict and "the occupation."

However, during his recent one-week visit to Egypt, Israel, Jordan and the Palestinian territories, the atmosphere was quite different. In the region to promote a "justice dialogue," Cotler said he found the level of invective greatly toned down. His interlocutors in each of the Arab jurisdictions were eager to discuss matters pertaining to justice, even when the suggestion was made to co-operate with Israel in doing so.

For their part, Israeli officials said they were likewise ready to meet with their Arab neighbours in a multilateral forum convened by Canada in which issues of justice, good governance and human rights would be discussed. A date for the first meeting will likely be set after the upcoming Palestinian presidential election.

"I didn't hear the 'blame Israel' dynamic of years past, the invective that was replete in years past," Cotler said in a telephone interview. "I'm not saying it wasn't there, but it didn't overtake the conversation."

Even his talks with officials of the Palestinian Authority and members of civil society focused on democratizing Palestinian life. "I saw change in rhetoric, in the aspirations, in the orientation, a clear desire to live in a democratic Palestine," he said.

The democratization of Palestinian society could help make conflict with Israel less likely, Cotler suggested. Historically, democracies do not wage war on each other, so any steps taken by Palestinian society in that direction would enhance peace prospects and ensure security for Israel and a future state of Palestine, he said.

During his visit, Cotler participated in a series of bilateral human rights dialogues, which were similar to earlier talks with justice ministers from Indonesia, Bangladesh and Vietnam. He also addressed university audiences in Israel and Cairo, spoke to Palestinian legislators in Ramallah, and met with judges, politicians, NGOs and intellectuals in the region.

He delivered the same public speech in each of the countries, with minor modifications to take into account the venue.

Justice Minister Irwin Cotler

In it, he discussed five priorities of the Canadian justice agenda: the relationship between security and human rights; the promotion of democracy, human rights, good governance and the rule of law; protecting the rights of children and minorities; combating hatred, racism, discrimination and intolerance; and the creation of an international justice system through the development of national justice systems.

Each justice minister he met with agreed to establish a dialogue about justice reform in their own jurisdictions and to meet with the others in the proposed Mideast forum to be hosted by Canada.

Bringing all the parties together could produce a "peace dividend" around a shared commitment to the same priorities, and a dialogue to achieve those goals, Cotler said.

Domestic concerns are motivating people in the region. "They are beginning to realize that it's in their self interest" to advance a democratic agenda. "It's something these societies need," Cotler said.

"A different dynamic is at work. That dynamic is inclined on a domestic orientation to build a better life for their people," he added.

Cotler, who was the first minister of the new Canadian government to visit the region, said he went on the trip after consulting with Prime Minister Paul Martin and Foreign Affairs Minister Pierre Pettigrew.

While in Ramallah, Cotler announced Canadian initiatives to assist with the upcoming Palestinian election, including the participation of 20 election observers and two experts from Elections Canada, as well as a grant to help encourage voter participation and accreditation.

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Israeli Bedouin firm believer in coexistence

By JANICE ARNOLD
Staff Reporter

MONTREAL — Local supporters heard first-hand how Ben-Gurion University of the Negev (BGU) changed the life of a young Bedouin man who was given the opportunity to receive a higher education.

Jamal Alkirnawi, 24, who graduated from BGU with a BA in health system management and worked with Bedouin youth, was the guest speaker at the 35th annual general meeting of the Canadian Associates of BGU. He is in Montreal this year as one of 11 fellows of the McGill Middle East Program in Civil Society and Peace Building (MMEP), taking a special graduate social work course alongside other Israelis, Palestinians and Jordanians.

Alkirnawi related how he grew up in the Bedouin town of Rahat in the desert, amid unemployment, poverty and overcrowding, in a family of seven children.

When he was in Grade 9 at the local high school, he became involved with National Student Council of Israel, a nationwide association of high school students. From 1994 to '97, he was the only Bedouin representative on the council.

This proved to be a turning point in his life. He got the chance to tour Israel, visiting its major cities for the first time and gaining an appreciation of the value of education. When he visited Jewish schools, he realized how much better they were and was inspired by the students' motivation.

"I couldn't have achieved anything where I came from," he said, if he had not been exposed to this different world.

Thanks to a scholarship, he was admitted to BGU.

In his first year at BGU, he become involved in a community project that included volunteer work in seniors homes, which also opened his eyes to other cultures. By his second year, he was active in a program at BGU to promote understanding between Jewish and Arab students. He became a firm believer from then on in the importance of dialogue and coexistence, he said.

He was the first Arab to participate in the March of the Living in Poland, a trip that usually gives Jewish teenagers a first-hand view of prewar Jewish life and sites of the Holocaust.

Upon his return, Alkirnawi said he tried to "pass on the lessons I learned," writing his reflections in an Arabic article. "I want to give to others what I know."

Since then, he has worked in Bedouin villages, with the support of the New Israel Fund, encouraging young people to also try to aim for a better life.

"I tell them my own story. I came from the ground. If I did it, others can too," he said, struggling somewhat for the English words.

Studying at McGill is a "dream," he said. He knew about the MMEP in Be'er Sheva, where the MMEP has one of its five community service centres in disadvantaged neighbourhoods. He was impressed with its way of helping people fight for what they are entitled to in the areas of housing, health care and education.

He is looking forward to his second year in the MMEP program, when he will return to Be'er Sheva to work in that centre, which he says is also valuable for its ability to bring together Jews and Arabs to work on common concerns of daily living.

Jamal borrowed the Hebrew expression, "If there is no bread, there is no Torah," to make his point that if people don't have the basic necessities taken care of, there can be no peace.

Jim Torczyner, MMEP founder and director, said that without BGU's co-operation, the MMEP could never have gotten off the ground. BGU is the sole Israeli university partner in the MMEP, with the University of Jordan and the Palestinian An-Najah and Al-Quds universities.

Alkirnawi represents the kind of courageous young person the MMEP is looking for, he said. "Jamal insisted on his right to get an education. Even when his roommate at BGU was a settler, he stayed focused on that goal."

Torczyner conducted more than 100 interviews before selecting the 11 fellows this year, and Alkirnawi is the only Israeli Arab in the group.

"Being in the middle of the Arab and Israeli Jewish fellows, he feels he can make a change on both sides."

Canadian Associates board member Benjamin Sternthal said he found Alkirnawi's presentation "refreshing" and it left him with the sense that there are Arabs with whom Israel can have a constructive relationship.

"We've been banging our heads for the past four years. It was refreshing to hear a Muslim come forward and give us another option," Sternthal, 34, said.

"I fully agree with him that there really is only one choice: coexistence."

Coast to Coast

Concordia hockey arena likely venue for Barak

By JANICE ARNOLD
Staff Reporter

MONTREAL — The hockey arena at Concordia University's Loyola campus will likely be the venue where Ehud Barak will speak if the university follows through on its intention to invite the former Israeli prime minister back and he accepts.

After an assessment of various venues at both the Loyola and the downtown Sir George Williams campuses, outside security experts concluded that the Loyola arena is the most readily securable site, Concordia communications director Dennis Murphy said.

Murphy said renovations will be made to the arena to make it even more secure and suitable for appearances by high-profile speakers in time to allow Barak to speak there before the end of the academic year.

This involves certain structural changes and other measures that Murphy did not specify. He also said he could not release the cost involved, but said it was not "exorbitant."

The arena is located in the Loyola athletic complex, which is situated on the south side of Sherbrooke Street opposite the main part of the campus.

Murphy said this relative isolation makes for easily controlled entrance and exit, and it minimizes the disruption to campus life. Avoiding such aggravation was one of the factors Concordia cited in its initial refusal in September to allow Barak on campus, in addition to security concerns, when Concordia Hillel first invited him to speak.

The arena has permanent seating for about 600, but when temporary floors are installed over the ice, it can seat between 1,500 and 2,000 people, Murphy said.

Until 30 years ago, convocation was regularly held there, he added.

Concordia hired the outside experts to conduct a comprehensive review of its facilities.

In a statement, the university said that it "reserves the right to designate the appropriate venue and may decide to hold certain university events at an off-campus venue," despite the beefed-up security planned for the arena.

A risk management committee, headed by Michael Di Grappa, Concordia's vice-president of services, is mandated to review and approve requests for access to university space and, when appropriate, make recommendations to president Frederick Lowy's cabinet.

"Concordia is committed to providing opportunities for diverse points of view to be heard by our students and the community at large," Lowy said in the statement. "However, this has to be balanced with the obligation to ensure the safety and security of the members of the Concordia community, our neighbours and our guests, and to minimize disruption to the academic mission of our university."

Murphy said that once the changes are made to the arena, the size of the expected audience will likely be the main determinant in whether an even is held off-campus.

FEDERATION CJA spokesperson Bram Freedman said his organization would accept a decision to invite Barak to speak at the arena, and he applauded Concordia for making good on its commitment to enhance security.

"Our concern is that Barak be welcomed on campus. If Concordia determines that the arena is the best venue, that's perfectly OK."

But B'nai Brith Canada regional director Bill Surkis said he thinks the arena is not the most appropriate venue for someone of Barak's stature.

"We're disappointed that it is not the downtown campus, at the main auditorium in the Hall building. The downtown campus is where the vast bulk of the students are, and it is more prestigious. If they can invest in more security in one venue, they can do it at another, certainly one on the main campus."

B'nai Brith is proceeding with its discrimination complaint against Concordia with the Quebec Human Rights Commission for suppressing "the Jewish voice" on campus.

Citing the Quebec Charter of Human Rights and Freedoms, which protects freedoms of expression and assembly, the complaint speaks of a "poisoned atmosphere" for Jewish students since 2001. That's when, according to B'nai Brith, the university "allowed the dissemination of a student handbook that contained anti-Semitic material, glorified violence and advocated civil disobedience."

B'nai Brith alleges this permission led to the violent protest in September 2002 against former Israeli prime minister Benjamin Netanyahu.

"Since then, Jewish students report that they have been subjected to harassment, intimidation and even assault, which the university has refused or neglected to prevent."

The complaint characterized the Sept. 29 decision by Concordia to bar Barak from campus as the culmination of a pattern.

"This has established a modus operandi of deferring to the wishes of anti-Israel agitators on campus and surrendering to threats of violence... Difficulties in maintaining public order cannot be used by the university as an excuse for silencing the Jewish voice on campus."

Surkis said the human rights commission has acknowledged receipt of the complaint, but has not made it known whether it will investigate.

VITAMIN DRIVE: Grade 7 students at Bialik Hebrew Day School were so moved by a presentation from Ve'ahavta – the Canadian Jewish Humanitarian & Relief Committee on the difficulties of life in rural Guyana that they launched a school-wide vitamin drive. They collected hundreds of bottles of vitamins that Ve'ahavta volunteers will take to Guyana at the end of January. Pictured, from left, are Grade 7 students Josh Skapinker, Avia Wiseman, Adam Wiseman, Yael Friedlander, Danny Krikler, Jenna Greenbloom, Adam Taran, Na'ama Avitzur and Lorne Tanz.

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Coast to Coast

Bank head lauds fence

By DAVID LAZARUS
Staff Reporter

MONTREAL – The security fence between Israel and the Palestinians has had a beneficial effect on Israel's economy, the head of Bank Leumi le-Israel said here recently.

The fence has been "important" in reducing terror attacks and improving tourism, board chair Eitan Raff said at a reception hosted by Bank Leumi's local office and co-sponsored by FEDERATION CJA and the Quebec-Israel Committee.

"It has increased consumer confidence," he said.

Raff said that while he is a "bit more optimistic" about Israel's economy overall, its biggest economic hurdle remains an undesirably high unemployment rate of about 10.5 per cent.

That's a figure "we can't live with," he said, adding that the long-term effect is potentially "disastrous."

But Raff foresees that rate improving by half a percentage point with terrorism down and the world's economy expanding.

Although Israel can boast about being a world leader in the high-tech field, Raff said, it also faces unique challenges, since geographically it is an "island economy" with neighbours that don't want to do business with it.

"The synergy between our economy and our neighbours is nonexistent."

Nevertheless, Raff extolled the successes of both Bank Leumi and the Jewish state.

Raff said the 102-year-old bank is helping to fulfil Theodor Herzl's dream of a Jewish state proudly operating its own thriving financial institutions.

Although Bank Hapoalim is Israel's largest commercial bank – with 2004 assets of just over $59.1 billion (all figures US) – Bank Leumi, with $56.3 billion, is a close second.

Raff described his institution as a leading international financial player, with total assets, including those under management, of $105 billion, as well as hundreds of branches in Israel and branches in 21 other countries, including offices in Montreal and Toronto.

Out of the world's top 1,000 banks, Raff said, Bank Leumi ranks 136th, and its net profits soared more than 180 per cent between 2002 and 2003.

With more than one-third of its banking activities taking place outside Israel, "we have clear international credentials," Raff said.

The bank likes to see itself as a "global boutique," he said, offering a full range of "private, commercial, corporate and retail banking services," including international private banking for large clients.

Raff said that leading one of Israel's largest financial institutions in a country with a small economy presents its own challenges, particularly in trying to compete with bigger players on the world stage.

He also praised Finance Minister Benjamin Netanyahu for his policy of "selling off everything the government has," adding that "generally, he's been right."

But Raff said that your view of the privatization drive "all depends [on] how much compassion you have," since it has obliged more people to look for jobs.

He noted that Israel's gross domestic product is relatively tiny – $120 billion, compared to the United States' $103 trillion. Eighty per cent of Israel's GDP is dependent on foreign trade – "one of the highest rates in the world" – compared to 22 per cent in the United States.

Gilda's Club, JGH open a wellness centre

MONTREAL – Gilda's Club Montreal, which closed its doors this summer because of financial difficulties, is joining with the Jewish General Hospital's Hope & Cope program to open a wellness centre for cancer patients and their families. It is expected to be in operation by 2006.

The centre will offer support, information and programs to help patients live with cancer.

Under an agreement between the Jewish General Hospital (JGH) and Gilda's Club, the Hope & Cope Wellness Centre will receive a donation from Gilda's Club after its four-storey house at 1929 de Maisonneuve Blvd. W. is sold. The money will help fund construction of the wellness centre.

Gilda's Club members are invited to join the JGH Hope & Cope Wellness Centre.

Gilda's Club Montreal opened in 2000, as part of an international network, to provide a home-like drop-in centre and a variety of free educational and social programs. Hope & Cope, which is based in the JGH, was founded 23 years ago and is based on the philosophy that former cancer patients are in the best position to support those who are recently diagnosed. Over the years, a gamut of information and practical services have been added.

"Programs in the wellness centre will be closely linked to the hospital's new Segal Comprehensive Cancer Centre, which is now under construction, and will group together a wide array of medical services and research activities," said JGH president Stanley Plotnick. "Support programs, as offered over the years by both Hope & Cope and Gilda's Club, are a critical part of cancer treatment. We are extremely proud to be able to continue to expand the programs of Hope & Cope, as well as add many of the excellent programs that were offered by Gilda's Club, which have proved to be so valuable to cancer patients and their families."

Continued on page 29

Family Moments

only from The Canadian Jewish news

Mazel tov to...

Sarah & Jordyn Daiter want to wish their Auntie Melanie Seigel (formerly Mahl) & new Uncle Adam "Mazel tov" on your recent wedding. "We love you guys."

Mazel tov to Naftali Zweig, son of Gedalia & Grace Zweig on his bar mitzvah Oct. 16, 2004. Wishing you much health and success from your loving family.

With profound gratitude to the Almighty, Faina and Eli were blessed with the birth of their beloved granddaughter Karmella Aaliyh on Aug. 4, 2004. May she be blessed and be a light unto this world.

Mazel tov to Britta & Mike Montgomery on the birth of Blake William George.

Mazel tov Matthew! We love you. Your parents, Paul & Sharron Lungen, grandparents Ben & Clara Lungen, Al & Diane Miller, aunts, uncles and cousins.

Mazel tov to Michael & Joanna Stavsky on the birth of Eliezer Akiva Simcha. Mazel tov to big brother Yitzy, and to the grandparents.

Lisa & Loren Freid are thrilled to welcome Emma-Belle, born Jan. 29, 2004. Her beautiful smile, her loving giggle and her curious wonder have brought unbound joy and love to the family.

Happy fourth birthday Noah Wolgelerenter! Love, Mommy, Daddy and Nathan!

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to:
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What's New

By REBECCA NADLER

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What's New Deadlines: Monday, Jan. 10 is the deadline for the Jan. 20 issue and Monday, Jan. 17, is the deadline for the Jan. 27 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, Jan. 8

IYYUN TFILLAH SERVICE

Experience the mystical foundations of prayer through the chassidic lens. Join **Rabbi Aubrey Glazer** for a taste of Kabbalah and prayer for all levels, through the insights of chassidic masters into the what, how and why of prayer. Beginning today, this eight-week series of services continues on Jan. 15, 22, 29 and Feb. 5, 12, 19, 26 at Beth Tzedec Congregation. 416-781-3514, ext. 47.

Sunday, Jan. 9

BREAKFAST AND SONG

Habonim Breakfast Club presents **Lenka Lichtenberg** performing "International Journey: Musical Gems in 10 Languages," stories and songs from Israel, Russia and Czechoslovakia. 10 a.m. 5 Glen Park Ave. $6.

POSITIVE PARENTING

Spend the evening discussing "Positive Jewish Parenting" with an array of mental health professionals at The Village Shul. Topics include sibling rivalry, how to talk and listen to your teen and instilling positive values in an age of materialism. Beginning at 5 p.m. with workshops, followed by a buffet dinner. **Rabbi Dr Tzvi Hersh Weinreb**, executive vice-president of the Orthodox Union, delivers the keynote address at 8 p.m. To register, call 416-785-1107, ext. 204, or 416-633-5770 or visit jewishfamilyinstitute.com or torahinmotion.org.

A HEALING SERVICE

The Toronto Healing Project offers a healing service with **Rabbi Baruch Frydman-Kohl** and **Judy Sheir Weisberg**. This is an opportunity to experience hope, comfort, faith and support in the face of whatever difficulties you may be experiencing. 3 p.m. at Lipa Green, 4600 Bathurst St. Wheelchair accessible. 416-944-3359.

ROSH CHODESH GROUP

The Beach Synagogue's Rosh Chodesh Group meets at 7 p.m. at 109 Kenilworth Ave. for videos and discussion of aspects of Jewish life. 416-694-7942.

Monday, Jan. 10

AN IDEAS CAFÉ

Beth Tzedec Congregation begins the series "Four Doors: An Ideas Café," hosted by **Rabbi Aubrey Glazer**. Tonight, "Maus, Meyse and Judaism: Impossible Re-presentations," a new way to look at Jewish tradition using comic-book and popular culture representations with **Andrea Most**, English professor at the University of Toronto. 7:15 p.m. Members $5, non-members $10. 416-781-3511.

DIABETES MEETING

Catherine Statton, diabetes program co-ordinator at the Toronto Rehabilitation Institute, addresses the meeting of the Jewish Diabetes Chapter on "Diabetes: Exercise and Healthy Lifestyle." 8 p.m. at Shaarei Shomayim Congregation. $1. 416-363-0177, ext. 7403, or visit www.diabetes.ca.

Tuesday, Jan. 11

NCJW FOR SINGLE WOMEN

National Council of Jewish Women is launching new branches for single women in the community. A group for women 50-60 meets tonight at Council House, 4700 Bathurst St. Call 416-633-5100 or visit www.ncjwc-ts.org for information.

Tuesday. Jan 12

BIBLE STUDY WITH EPI

Mekorot presents **Dr. Seymour Epstein** on "Male-Female Relations in the Biblical Narrative." This three-week course will explore the dynamics of male-female relations in biblical texts. The class will use English trans-

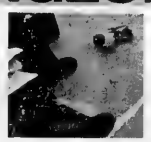
Continued on page 23

FILM NIGHT AT HABONIM

Featuring films by Habonim members
ANTHONY GREEN and FERN LEVITT

Sunday, January 9, 8:00 p.m.
Congregation Habonim, 5 Glen Park Avenue (One block north of Bathurst & Glencairn)

FIRST FEATURE
PIGEON



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– Michael Lerner
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What's New

Continued from page 22

lations but will refer to the original Hebrew text, debating the narratives using a simple text-based and phenomenological approach, with some reference to historical and midrashic commentary. Begins tonight 8 p.m. at Shaarei Shomayim Congregation. To register, call 416-395-1510 or visit www.mekorot.ca.

Other news

MOVIE NIGHT

Bring the family to Emunah Women's "Movie Night" featuring *Casablanca* starring **Humphrey Bogart** and **Ingrid Bergman**. Saturday, Jan. 15, at 7:30 p.m. Beth Jacob Synagogue. $5. Proceeds support Emunah projects in Israel. 416-636-0036.

LEARN HEBREW

Keren Hatarbut Institute is accepting registration for the winter-session Hebrew-language classes. Classes are offered for adult, teenagers and preteens at beginner, intermediate and advanced levels. Beginners will speak, write and read Hebrew in 14 sessions. Classes are taught on Tuesdays, Wednesdays and Thursdays beginning the week of Jan. 18. 788 Marlee Ave. To register, call 416-787-0197.

SPIDER JONES SPEAKS

Shaar Shalom Sisterhood invites teenagers and university students to hear CFRB's **Spider Jones**, a Grade 5 dropout, talk about "Beating the Odds: Turning My Life Around." 2 Simonston Blvd. 7:30 p.m. 905-889-4975.

ELMER ISELER SINGERS

Beth Shalom Synagogue Music Series presents The Elmer Iseler Singers "Celebrating Shabbat Shira: The Sabbath of Song." Saturday, Jan. 22 at 8:00 p.m. $18. Dessert reception to follow concert. For tickets, call 416-783-6103.

ACC FAMILY SKATE

United Synagogue Day School "Air Canada Centre Family Skate" takes place on Monday, Jan. 24, 6-9 p.m. For tickets, call **Trudy Rudolph,** 416-224-8737, ext. 138.

INFORMATION SERVICE

Are you looking to rent your basement apartment or an extra room in your house? Are you looking for a place to live? UJA Federation-Jewish Information Service of Greater Toronto has a free accommodation registry. Call 416-635-5600 or visit the office off the lobby in the Bathurst Jewish Community Centre.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St., #325. 416-630-6481.

Information sessions for new immigrants are held every Tuesday morning 9 a.m. Registration required.

Conversation Café. Newcomers to Toronto are invited to the Second Cup at the Bathurst Jewish Community Centre for English conversation. Every Thursday at 7 p.m. For information, call **Suzie** at ext. 30.

JF&CS GROUPS

Jewish Family & Child Service Lipa Green Building, 4600 Bathurst St. To register, call 416-638-7800, ext. 246.

Parenting Teens with Challenging Behaviour: An eight-week group for parents with adolescents who frequently demonstrate difficult behaviours such as not following rules, poor emotional control, angry outbursts, arguing, oppositional behaviour, school difficulties and alcohol and drug use. Begins Thursdays, Jan. 20, 6:30-8:30 p.m. at 4600 Bathurst St.

Social Skills Groups: Eight-week groups for children and teens who have difficulty making and keeping friends. Younger adolescent group (ages 12-14) Mondays, beginning Feb. 7, 7-8:30 p.m. Older adolescent group (ages 15-17) Thursdays, beginning Feb. 17, 7-8:30 p.m. PALS for children 6-8 years, Tuesdays, beginning Feb. 22, 6-7:30 p.m., and PALS for children ages 9-11, Thursdays, beginning March 31, 6-7:30 p.m.

FOR SENIORS

Beth Tzedec Congregation Senior Haverim Programme presents **Dr. Stephen Speisman** speaking on the topic "Our Crowd – Toronto Style." Monday, Jan. 10, 1:30 p.m. $2. 416-781-3511.

Earl Bales Seniors' Club in the club house in the park. Free wood-carving lessons for members with **Louis Cohen**, Monday-Thursdays, 9 a.m.-12 p.m. Hebrew classes, Tuesday mornings 10 a.m.-noon, $25/month; bridge players wanted for Monday, Wednesday and Thursday, 1-3 p.m; Casino Rama, Wednesday, Jan. 12. Call 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Young at Heart Seniors winter trips to the glatt kosher Saxony Hotel in Miami. Call **Helen** Sunday-Friday, 416-635-6343.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

The Breakfast Club meets on Friday, Jan. 7 from 8:30-11 a.m. in The Gathering Place. Members $5, non-members $7. No pre-registration required.

Line dancing, a six-week program begins Monday, Jan. 10, 2:30-3:30 p.m. Members $30, non-members $40.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Current events with **Barbara Zigler**, Mondays, beginning Jan. 10, 10-11:30 a.m. Members $2, non-members $4.

"The Family Fight: Planning To Avoid It," with lawyer **Barry M. Fish**. Tuesday, Jan. 11, 10-11:30 a.m. Members $2, non-members $4.

Walking Club every Wednesday at 9 a.m. Free.

Weekly Memory Boosters, Thursdays 11:30 a.m. Free.

Holistic Therapy, Fridays, 10 a.m.-1 p.m. $5 for 30 minutes. Call for an appointment.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Register for winter-session babies music, Suzuki violin, private lessons piano, violin, guitar and adult opera talk at the Koffler School of Music. Call ext. 269

Children's cooking class, "Holiday Cooking." Jan.6-Feb.24, 1-2 p.m. $50. Call ext. 390.

Adult cooking class, "A Taste of the Holidays." Jan. 12, 19, 26, 7-9 p.m. $45. Call ext. 390.

The BJCC and Mount Sinai Hospital offer a two-week prenatal class. Sun. Feb. 6 and 13. $156 per couple. Call ext. 390.

Registration is now open for September 2005 for morning preschool and full-day day care. Programs include Tic Tac Two program from 9-11:30 a.m.; a morning nursery school from 9-11:30 a.m. or 9 a.m.-1 p.m.; morning junior and senior kindergarten from 9-11:30 a.m. or 9 a.m.-1 p.m.; a full-day day care for toddlers, 18 months through senior kindergarten. Programs include music, fun centre gym, swimming and Hebrew for three years of age and up and Discovery Museum for preschool and up. For more information or to book a tour, call ext. 248.

About people

HAIFA FOUNDATION

The Canadian Committee for the Haifa Foundation has appointed Haifa native **Maya Goldenberg** as its new executive director for Canada.

BBYO BOARD CHAIR

Bnai B'rith Youth Organization has elected **Sid Isenberg** board chair for 2004-06. Isenberg has been a member of the BBYO board since 1993 and has served as vice-chair and alumni chair.

NEW ISRAEL FUND

Dr. Isser Dubinsky has been elected as the new president of the New Israel Fund of Canada. He has taken over from **Debra Grobstein Campbell**.

ROTARY CLUB AWARD: Monty Mazin is the first recipient of the the Rotary Club of Toronto Don Valley's newly created Lifetime Achievement Award. Seen from left are Stephen Sears, outgoing president, Mazin and C.J. Shah, incoming president.

ANDREA SHAPIRO KREIDSTEIN: The singer entertained a sold-out crowd at the Zareinu Educational Centre's recent "Evening of Fashion and Song for Women" at the Sephardic Kehilla Centre.

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WEDDING GIFT REGISTRY

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Sally Gruszko	Dec 13/04	225 St. George St
David Stein	Dec 12/04	314 Joicey Bl
Mark Udlis	Dec 12/04	115 Antibes Dr
Sam Silverberg	Dec 13/04	47 Beaver Valley Rd
Morry Liebovitz	Dec 14/04	80 Harrison Garden
Sonia Fineman	Dec 13/04	14 Jellicoe Av
William Burger	Dec 14/04	250 Heath St W
Rae Newman	Dec 13/04	3560 Bathurst St
David Batcher	Dec 14/04	255 Bamburgh Cir
Rose Shkolnik	Dec 15/04	3560 Bathurst St
Sam Goldbach	Dec 15/04	65 Skymark Dr
Anne Shoom	Dec 17/04	3575 Bathurst St
Louis Freedman	Dec 15/04	58 Arteeva Dr
Bobby Wilson	Dec 19/04	619 Avenue Rd
Pearl Geneen	Dec 18/04	120 Rosedale Valley
David Flescher	Dec 19/04	48 Protea Gardens
Zelda Dreager	Dec 20/04	540 Lakeshore Rd W
Nathan Lustig	Dec 19/04	544 Lawrence Av W

HEBREW BASIC

Mina Stamberger	Dec 9/04	306 Finch Av E

Steeles Memorial Chapel

Richman, Linda	Dec 16/04	33 Elmhurst Av
Meisl, Rena	Dec 17/04	429 Walmer Rd
Rev, Fanni	Dec 17/04	3560 Bathurst St
Schatten, Yetta	Dec 17/04	

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Coast to Coast

Education key to fighting anti-Semitism

Continued from page 3

I believe education is the most effective means of combating anti-Semitism. Culture, which is an integral part of education, is also an effective antidote against anti-Semitism, hate and barbarism. We must change the atmosphere and the climate. This effort of education and culture must begin in the home. Then, in kindergarten, in elementary school... It has to become a major priority. Each nation in Europe, and in the rest of the world too, has a duty to annihilate the poisonous serpent that is anti-Semitism. They must react the minute the vile beast raises its head to kill with its poison.

CJN: *Then education and culture must be priorities?*

Wiesel: I am absolutely convinced that culture and education can stop barbarism, which is a contagious disease. Even more than through political will, it is through culture that Europe will accomplish its mission of unification. The fight against barbarism does not take place between two cultures but between two concepts of humanity. One swallows us up, the other illuminates us.

CJN: *For all those who, like you, have personally experienced the horrors of anti-Semitism, is there any meaning in the idea of a "new anti-Semitism," which is in style now?*

Wiesel: It's true that people today talk of a new anti-Semitism, but anti-Semitism is still anti-Semitism. There aren't two kinds. Some aspects of today's anti-Semitism are perhaps different. Until recently, traditional anti-Semitism originated with the extreme right. Today this scourge comes from the extreme left. For political reasons, the extreme left tends to get all tied up in a rhetoric marked by anti-Semitism. The extreme right is anti-Semitic for racial, ethnic or religious reasons. But the anti-Semite doesn't change. He stays the same. He detests the people of Israel, the nation of Israel and the State of Israel – for him, they are all the same.

CJN: *In your book, there is a magnificent chapter called "Israel, a miracle." The future of the Jewish state seems to preoccupy you.*

Wiesel: That doesn't mean every Jew has to feel he is Israeli. I'm not Israeli, but I feel so close to Israel that anything that happens to the country touches me deeply. As a Jew of the Diaspora, I love Israel in happy times and sad. I don't live in Israel, but I could not live without Israel. I always worry about the future of Israel. When I open the paper every morning, the first thing I look for is news about Israel.

Having said that, can we criticize the State of Israel? I certainly could not. I have made a number of fierce enemies in the extreme left camp because I refuse to criticize or condemn the Jewish state. But who am I to censor or limit the free speech of those who do criticize Israel?

We must be on the watch. You often read leftist articles, sometimes by Jews who criticize and revile Israel with an astounding vehemence. They attack Israel so ardently that their words often take on an anti-Semitic flavour.

CJN: *Do you think the death of Yasser Arafat means a new era in Israeli-Palestinian relations?*

Wiesel: Yes, I am more optimistic. Yasser Arafat was the greatest obstacle to peace. Yitzhak Rabin was a friend of mine. Two weeks before his assassination, we met in New York. We spent a long time discussing the political situation in Israel. He told me something then that struck me greatly and that has remained engraved in my memory. "In the beginning," he said, "I thought that Arafat was the solution. Now, I know he is the problem."

I thought he was referring to Arafat's inflexible ideological ideas, which were an obstacle to peace. "No, not at all," Rabin answered. "The problem is that Arafat is a very corrupt man, not on the ideological or political level, but on the financial level. Today, he has millions of dollars in his personal bank accounts, including in Israeli banks. If you want, I can show you irrefutable proof of the money he has deposited in these Israeli bank accounts."

This was not Arafat's money, but some of the international funds allocated to the Palestinians, which he diverted for his own profit, without feeling any guilt. While the Palestinian people were dying of hunger and despair, their leader was keeping thousands of dollars in his bank accounts.

CJN: *Is it possible that a new generation of Palestinian leaders who are more democratic than Arafat might take power in the Palestinian Authority?*

Wiesel: Yes. I hope that there will soon be a new, more pragmatic, more realistic generation of Palestinian leaders. Abu Mazen (Mahmoud Abbas) and Abu Ala (Ahmed Qureia), two possible successors to Arafat, should form a government in which they would share a rotating presidency, in order to avoid internal strife. This rotation system, which Israel has used in the past, could ensure more political stability in the new Palestinian Authority. For one year, one of them would be president, and the next year, the other would lead the PA. The first decision that they have to make is to disarm the terrorist groups.

CJN: *America, your adoptive country of which you have been a citizen since 1963, is currently in a war with Iraq. The direction this conflict is taking is becoming more poisonous every day. Does this worry you?*

Wiesel: In Europe, there is hate for America, but also for Israel. The two countries the Europeans hate the most are the largest country in the world and the smallest. The Americans and the Israelis have the same enemies today.

As for Iraq, we must still give President George Bush credit for one important thing. Before the war in Iraq broke out, there was not a single news service in the world that didn't say Saddam Hussein had weapons of mass destruction. Leading political Israelis, the prime minister, the minister of defence, told me so several times. Israel did not want this war because it felt its most threatening enemy today is not Iraq, but Iran, which is currently developing nuclear weapons. But when the American president received his information, I told myself he did not have the right not to take it into consideration. Since I didn't have access to those sources of information, I don't know if it was good or unfounded. It's easy to understand this now that we know there were no weapons of mass destruction in Iraq.

The fact that these arms have not been found should not make us forget one irrefutable truth. Saddam Hussein was a savage ruler, a mass murderer, a mad assassin who had tens of thousands of Iraqis killed. When he had powerful weapons of destruction, he used them against his own people. How can we forget his villainous murders, his common graves, his torture chambers? I am happy that he is no longer there. If I had known then what I know now, would I have been for or against this war? I honestly don't know.

CJN: *The 20th century was marked by appalling barbarism and human slaughter. As a survivor of the Shoah, do you dread the 21st century?*

Wiesel: The 21st century will be a century of very serious threats, a source of anxiety that will bring us close to despair. Every time I am in class and I see young students, I am afraid and I feel sorry for them because this century is theirs, not mine. It is a century that began badly. Do you remember Dec. 31, 1999? The entire world was joyfully celebrating the end of the 21st century. Everywhere, people drank champagne, the hugged each other in the streets. They danced. There were festivities worldwide. People were convinced of one thing. The 20th century was over. Let it go! We thought then that the 21st century would be better. Only four years into the new century, the world is again living in absolute fear.

CJN: *Fear of nuclear, chemical or biological terrorism?*

Wiesel: Without any doubt, terrorism will be the scourge of the 21st century. Worse than AIDS. Despite the human ravages that AIDS continues to cause, especially in Africa, the fight against the disease is making some progress. New medications have been developed that let those suffering from AIDS live almost normal lives. We know how to attack this horrible illness, how to prevent it. Suicide terrorism is a worldwide nebula that – I don't like to say it out loud – can do a lot of harm, cause unimaginable destruction. It's an endemic evil that, especially in moments of despair, appears incurable.

This article appeared in full in the Montreal edition of The CJN *Dec. 2. Translation by Carolan Halpern.*

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17 Israelis missing as Tsunami toll passes 120,000

Ha'aretz Daily Newspaper Ltd.

TEL AVIV — The mercilessness of Asia's tsunami grew clearer last week as worst-hit Indonesia sharply raised its death toll, taking the number of fatalities around the whole Indian Ocean region above 120,000.

Health Ministry sources told Reuters just under 80,000 had died in Indonesia's northern Aceh province, which was close to the undersea quake, some 28,000 more than previously announced. Two sources said the toll would be officially announced soon.

There were mounting concerns for the fate of 17 Israelis still missing in the area. Evidence suggests that five of them have been killed.

Many parts of northern Sumatra island have yet to be reached by rescue crews and the toll is expected to rise.

Five Israelis who had been missing after Sunday's tsunami were found during the night last week.

Seven other Israelis were evacuated by military helicopter from the tsunami-stricken area in southern Sri Lanka. One of the group received medical treatment aboard the helicopter after sustaining injuries in the disaster.

A rescue unit from Israel's Phoenix Insurance Company located the seven, and dispatched a helicopter to evacuate them from the site, since reaching the area by land was problematic. The seven were transferred to the Sri Lankan capital of Colombo, and were to be flown to Israel last week.

Foreign Ministry sources at Israel's embassy in Bangkok insisted last week that they have yet to receive evidence of positively identified Israeli fatalities.

Debris from the tsunami's devastation is seen on Phi Phi Islands in Krabi province, southern Thailand. Rescuers scoured the sea for missing tourists as fears of disease grew. The disaster spared no one. Western tourists were killed sunbathing on beaches, poor villagers drowned in homes by the sea and fishermen died in flimsy boats. The 21-year-old grandson of Thai King Bhumibol Adulyadej was killed on a jet-ski.

[RNS/Reuters photos]

The number of Israelis who had yet to make contact with their families or Israeli officials as of Dec. 30 fell to 17, with embassy officials estimating that the number will continue to fall.

Of the 17, 11 were missing in Thailand, one in Sri Lanka, and five in southern India. All of the Israelis who were on India's Andaman Islands were finally located.

In Thailand, two Israeli women who were moderately to seriously hurt in the tsunami were admitted to a Bangkok hospital. Both were suffering from multiple contusions and fractures, and one of them underwent surgery. Hospital sources said they expected doctors to allow them to fly back to Israel within a few days.

The two were travelling together in Thailand, and were in Koh Phi Phi when the tsunami struck. Despite their injuries, the two managed to make their own way to high ground, where they eventually collapsed. They were found the next day by other tourists, and helped back to the shore, from where they were evacuated to Bangkok. They made contact with their families only 24 hours after the disaster.

Last week, the joint ZAKA and Israel Police's Forensic Unit delegation arrived in Phuket. The 12-member delegation has set up a command centre, but has yet to begin the process of identifying disaster victims.

Israel's consul in Bangkok, Yaakov Dvir, who is in Phuket, said that the delegation was to visit the island's makeshift morgues today with items it had brought from Israel, including dental records and photographs, in an effort to identify possible Israeli fatalities.

The large concentration of bodies of tourists was in Krabi, and some members of the Israeli delegation went there to begin their work.

Commenting on fears that Thai authorities would be forced soon to order immediate mass burials due to the inability of preserving the large number of corpses and the threat of widespread disease, an Israeli embassy official said Bangkok had explicitly said it would not bury the bodies of foreigners until they are identified. "In any event, we need to move as quickly as possible," he said.

A second Israel Police delegation, led by Lt.-Col. Colonel Yitzhak Kornin, who heads the forensic unit's body identification division, also left for Bangkok last week. Other members of the delegation included two identification technicians, two investigators who were to collate information on the missing Israelis, a dentist, and a doctor from the Abu Kabir Forensic Medicine Institute.

The Foreign Ministry also assembled a team of psychologists who were to work with the families of Israeli casualties. Two of the psychologists are in Phuket, with a third in Bangkok.

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Israelis blast settlers' call to wear Nazi-style stars

By DAN BARON
Jewish Telegraphic Agency

JERUSALEM — Sometimes silent protest gets more attention than violence, a group of Gaza Strip settlers has discovered.

The campaign by some of the 8,000 Gaza settlers slated for evacuation to wear orange, Nazi-style Star of David badges has stirred fierce controversy in the Jewish state.

It was not clear how many settlers were taking part in the protest, which immediately was denounced by the Yesha Council, the main settler group.

But the idea of invoking the Holocaust fuelled already raging fears that the removal of 21 settlements from Gaza and another four from the West Bank next year under Israeli Prime Minister Ariel Sharon's "disengagement" plan could lead to major civil strife.

"It is important that the memory of the Shoah remain a unifying factor in Israeli society – not the opposite," Yad Vashem director Avner Shalev said.

"The residents of Gush Katif," a Gaza settlement bloc, "are sending an appalling and misguided message to the people of Israel," said Abraham Foxman, national director of the Anti-Defamation League, who was visiting Israel.

"While the settlers have every right to peacefully and democratically protest this plan, likening the Holocaust to this political process, no matter how painful, has the effect of fuelling Holocaust denial by delegitimizing the unprecedented horror of the Shoah. Furthermore, utilizing Holocaust imagery in this way is an offence to Holocaust survivors, the Jewish people and taints the memory of its victims."

Allusions to Nazi persecution have crept steadily into the rhetoric of many Israeli right-wingers. Some likened the disengagement plan to deportation notices served to European Jews destined for the death camps.

And there is at least one precedent for linking the star idea to violence: Baruch Goldstein, the settler who carried out the 1994 massacre of Palestinians in a Hebron mosque, was known to wear a yellow Star of David in protest against the 1993 Oslo peace accords.

So it was no surprise to find Israeli notables across the political spectrum uniting against the new Gaza initiative.

"Saddening as it might be to force a person to move house, this is not the concentration camps, the gas chambers, nor the chimneys of Auschwitz," said the leader of the centrist Shinui Party, Yosef Lapid, who is a Holocaust survivor.

Shaul Yahalom, of the pro-settler National Religious Party, noted that many Israelis who opposed the disengagement plan had taken to flying orange protest pennants from their cars, and said that should suffice.

"The people of Gush Katif have gone too far in wearing a badge that hints at dark periods of history," Yahalom said. "The disengagement plan is disastrous, but we must keep things in proportion."

JTA correspondent Dina Kraft in Tel Aviv contributed to this story.

An Israeli protesting the disengagement from the Gaza Strip wears a Jewish star on his chest.
[Isranet photo]

Children in Gush Katif in the Gaza Strip wearing the orange Star of David. The writing on the poster they are holding says, "We do not want to be refugees."
[RNS/Reuters photo]

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Pius XII told churches not to return Holocaust war babies

By AMIRAM BARKAT
Ha'aretz Daily Newspaper Ltd.

ROME — The Vatican instructed the Catholic church in France not to return Jewish children to their families after the Holocaust, according to a letter dated November 20, 1946, that was published late last month in the Italian daily *Corriere della Sera*.

The children had been placed in the church's care to save them from Nazi murder, but after the war, the church was instructed to return them to surviving parents only if the children had not been baptized.

The letter containing these instructions was sent by the Holy Office to Angelo Roncalli – later Pope John XXIII – who was then the papal representative in Paris.

"Please note that this decision has been approved by the Holy Father," the letter emphasizes, referring to Pope Pius XII.

The letter reveals how the controversial wartime pope sought to restrict the number of children the church returned to their families by, among other things, instructing that baptized children "may not be entrusted to institutions that are not in a position to guarantee them a Christian upbringing."

As for orphans who had not been baptized, the church must not hand them over to any "persons who have no rights over them," the letter stated.

Roncalli had a reputation for favouring Jews when he previously served as the Holy See's envoy to Istanbul.

In Paris, he helped many Jews escape to Israel, and he disobeyed the Vatican instructions by helping to return Jewish minors to their families.

On July 19, 1946, he sent a letter to the chief rabbi in Israel, Isaac Herzog (the father of Chaim Herzog, who later became Israeli president), in which he gave Rabbi Herzog permission "to use his [Roncalli's] authority so these children can return to their original environment."

Amos Luzzato, president of the Union of Italian Jewish Communities, said in response to the letter that it indicates "the Vatican completely ignored the Holocaust and murder of Jews. There is a sticking to theological arguments as though this were an ordinary situation, when in practice these children were not entrusted to churches to convert to Christianity but to save them from murder."

The publication of the letter to Roncalli will only add to the controversy surrounding Pope Pius XII, making it difficult for the Vatican to ignore accusations that the Vatican under his tenure did not do enough to combat Nazi persecution of Jews, and even helped Nazi war criminals to evade justice.

The latest revelations are also likely to complicate efforts by Pope John Paul II to lay the groundwork for beatifying Pius XII.

Israelis fight AIDS

Israeli scientists claimed a breakthrough in AIDS treatment. Hadassah University Medical Center in Jerusalem said its researchers had developed a vaccine that significantly strengthens the body's immune system against the auto-immune aftereffects of HIV infection. The vaccine could dramatically improve the prospects of AIDS patients receiving treatment. The researchers found that though treatment with a common cocktail of AIDS medications kills the virus, the immune system continues to kill healthy cells. While the virus disappears in many patients, their immune systems remain dangerously ineffective against foreign elements, and many of the patients end up dying from related complications. The new vaccine is in the clinical-trial stage, Hadassah said.

Ma'ariv's English site closes

The Israeli newspaper *Ma'ariv* took down its English-language website. The site went down last month after the newspaper decided not to extend its contract with Joya, a New York-based company that funded the site, the *Jerusalem Post* reported.

Palestinian prisoners freed

Israel released 159 Palestinians from its jails. The prisoners, most of them jailed for links to terrorist groups and the rest in detention for working in Israel without permits, were freed in a gesture of gratitude toward Egyptian President Hosni Mubarak, who last month granted early release to an Israeli businessman accused of spying. The releases also were intended to foster goodwill in the Palestinian Authority ahead of its Jan. 9 presidential elections.

Hamas wins nine of 26 races

Hamas won nine of 26 municipal elections in the West Bank, suggesting stronger support for the terrorist group than was anticipated. Last month's elections were in communities considered to be strongholds of Fatah, the mainstream Palestinian movement and the party of Mahmoud Abbas, the candidate favoured to win Jan. 9 elections for Palestinian Authority president.

Israeli terror victims down

The number of Israelis killed in terrorist attacks dropped last year. According to the Israel Defence Forces, 118 Israelis were killed by terror attacks in 2004, a drop of 44 per cent from 2003. The army attributes the decrease to its security barrier, anti-terror operations and greater coordination among security forces.

Israel's economy on the rise

Israel's economy is projected to grow by 4.2 per cent in 2004. Exports and tourism are driving the growth. The slowdown in Palestinian-Israeli violence allowed for a revival in tourism, while an increase in demand for technology products drove export growth. The economy grew by 1.3 per cent in 2003.

Files from JTA and Ha'aretz

Number of Muslim, Christian Arab volunteers in IDF growing

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

TEL AVIV — The deaths of five soldiers from the Israel Defence Forces' desert reconnaissance unit – the so-called Bedouin unit – in an attack on an army outpost near Rafah last month drew public attention to the service of Bedouin in the IDF.

But reports on the incident paid little attention to the fact that most of the dead were not Bedouin. Three of the five soldiers killed were Muslim Arabs from villages in the Galilee who had volunteered for military service.

Chief of Staff Moshe Ya'alon paid condolence visits to the three families, the first such visits by a chief of staff. During one of the visits, Ya'alon shook the hand of a relative of one of the soldiers, a Palestinian woman from Jenin who had married into the family of the dead soldier and took up residence in Israel.

If soldiers from the Bedouin community encounter hostile reactions and charges of aiding Israel's war against their Palestinian brothers, the situation is far worse for Muslim and Christian Arabs.

While Bedouin have been volunteering for the IDF, primarily as trackers, for many years, Muslim and Christian Arabs have been doing so, on a very small scale, only since the 1990s. The numbers increased slightly prior to 2000, but then fell significantly with the start of the intifadah in September of that year and the killing of 13 Arab citizens by Israeli police in the October riots.

Nevertheless, partial figures given to *Ha'aretz* by the IDF indicate a renewed increase in the enlistment of Muslim and Christian youth over the past two years.

The number of Muslim volunteers was 64.5 per cent higher in 2003 than in 2000, while the enlistment of Christians increased by 16 per cent over the same period.

A senior source at the IDF's personnel directorate said that incomplete figures for 2004 show a further increase, at a rate of some 20 per cent, in the enlistment of youth from both sectors.

The IDF does not furnish exact numbers, but it appears that the annual number of volunteers from both sectors together does not exceed 150. About half serve in infantry units, primarily the Desert Reconnaissance Unit. Soldiers not medically fit for combat serve in support positions – for instance, as drivers.

A source at the personnel directorate attributed some of this increase to the intensive work carried out by IDF representatives in Arab villages, particularly those with mixed populations.

IDF officials inform high school students and youth movement members of career opportunities in the army, but, the personnel directorate source noted, the IDF tries not to "push its way into" these communities, and focuses only on those it is invited to.

IDF has boosted its Hebrew-language teaching activities among members of the desert reconnaissance unit

Communities that are also home to Druze residents, who are required to enlist, and Bedouin are considered more likely targets, because they are more open to inviting the IDF representatives.

"From our point of view, we have an interest in incorporating these populations," the personnel directorate source said. "From the point of view of those who enlist, it is a step toward becoming more a part of Israeli society."

The source added that the IDF has boosted its Hebrew-language teaching activities among members of the desert reconnaissance unit, and has also diversified its professional training program for these soldiers so they can find work after they are discharged.

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On Campus

Israeli college helping to break down prejudices

By ANNA MORGAN
Staff Reporter

Despite their prayers, generations of Israelis have watched their babies grow up to be soldiers.

Today, aspirations for peace in their children's lifetime have become even more painful for Israeli parents because the Oslo years made them believe things could be so different, says Sagi Melamed, director of external relations and development at Tel Hai Academic College, a relatively new institution of higher learning in the hills of the Upper Galilee.

It was only three years ago that "we touched peace," said Melamed, referring to the time when negotiations between Israel and the Palestinian Authority seemed encouraging, and joint programs in almost every field enabled the two peoples to meet formally and informally as they explored different levels of dialogue.

While the collapse of the peace process and the subsequent intifadah may have discouraged most Israelis, it is important to encourage the view that peace is still possible, Melamed said, especially when it comes to relations between Israeli Jews and Israeli Arabs.

Melamed, who was in Toronto recently as part of a UJA Federation fundraising mission, said Tel-Hai College offers Israeli Jewish, Muslim, Christian, Bedouin and Druze students the opportunity to come together and break down preconceived prejudices so that dialogue can develop among the diverse peoples that share the Land of Israel.

According to its catalogue, Tel Hai College was established in 1996 as part of a national effort to extend academic educational opportunities into every area of Israel. It offers undergraduate degrees in science and technology, the social sciences and humanities, as well as certification in several other fields, mainly related to education.

Over the past four years, the school's enrolment has grown from 900 to more than 1,800 students. Minorities represent about 20 per cent of the student population, and Melamed said this mix encourages a unique level of dialogue between Israeli Jews and Israeli Arabs.

Located at the site of an early pioneering settlement just north of Kiryat Shmona, the campus is surrounded by mountains, rivers and valleys. Melamed noted that the peaceful mood of the area makes it easier for "young adults who have had little positive contact with each other to study and interact."

With this in mind, the college established the Center for Education in Democracy and Peace Studies, which provides mediation seminars, a year-long seminar in Jewish-Arab Dialogue and consultation and support for Arab-Jewish student projects.

Melamed, who has an MA in Middle Eastern studies and negotiation from Harvard University, believes that the strong educational

Seen, from left, are Tel Hai students Salah, an Israeli Arab from the village of Jat, Hanah from Nazareth Elit, and Rebecca from Beit El.

aspects of the college facilitate an atmosphere that encourages positive dialogue.

"Some of our departments, such as social work and biotechnology are in the front line of Israeli academia," Melamed said.

He spoke most proudly, however, about the education programs and the support systems in place for Tel Hai students with learning disabilities.

Through state of the art technology and mentoring programs, Melamed said, 23 per cent of the honours graduates come from the 15 per cent of the student body who have learning disabilities, including dyslexia, attention deficit disorder or anxiety disorder.

Mentoring programs are available to teach organizational skills, and sophisticated software is in place to read and translate texts for students.

In addition, Biofeedback, the use of computers to detect patterns in anxiety levels, is used to help students learn to control their nervousness, Melamed said.

These types of programs promote success for all students – Jewish and Arab – at Tel Hai. In this environment, the students perceive that things can be different for themselves personally, a feeling that then translates to a more positive outlook on life in general, he said.

Within the college, "the goal is to [show that] a model of a society based on positive and equal relationships between people can be developed."

However, while Melamed advocates for the empowerment of those Israeli Arabs who are honestly seeking a path towards coexistence, he also acknowledges that peace will come about only if the Jewish state continues to be strong.

"You can make peace from a strong position," he said, adding that it would be wrong to ignore those among the Palestinians and the Israeli Arabs who would like the State of Israel to be gone.

"But, for our sake, for the sake of a Jewish democratic state, we must be able to live with our neighbours."

Tel Hai, Melamed believes, can teach how to do that.

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Company encourages kindness in children

By LEILA SPEISMAN
Staff Reporter

It is not uncommon for businesses to contribute financially or in kind to charitable events and causes. Mr. Case Inc, a company that sells cases of grocery items, is no exception. For years, it has been a generous donor to many causes.

In honour of the company's 20th anniversary, however, Marc Levin, president, and Garret Berk, vice-president, decided to contribute in "a more meaningful way," they said.

Beverley Jones established The Kerry Lynn Foundation to honour the memory of her daughter Kerry Lynn Cochran Anderson, who died unexpectedly 10 years ago.The focus of the foundation is to encourage understanding and kindness in children.

The Kerry Lynn Foundation and Mr. Case Inc. have collaborated on the Picture the Promise Program, aimed at Ontario children.

Children from The Maple School of Art and The Woodbridge Art School were asked to submit pictures answering the question, "What does kindness mean to you?" More than 300 youngsters submitted entries. Eight winners were chosen, two in each of four age groups.

All the winners received a gift from Mr. Case.

Viktoria Sciacca, 10, won a prize for the best slogan for the campaign, "Kindness is thinking with your heart."

The effort didn't stop there, project director Rhonda Wolfond explained. Fifteen of the entries (including four of the winners) were put on a poster titled, "It's cool to be kind."

The poster, pictures in bright colours of yellows, greens and blues on a royal blue background, is to be distributed as widely as possible – to schools, doctors' offices, places that deal with children with special needs, and clients of Mr. Case.

Subjects include a western "wanted" poster of a bull, with the title, "Wanted, kindness… Keep the bullying out"; an overweight child, a child in a wheelchair and a black child titled, "Kindness is seeing past people's appearances" and one titled, "Kindness is respecting the differences between an autistic child and yourself."

Wolfond said that Mr. Case had always responded enthusiastically to her requests to help, citing especially her projects for Jacob's Ladder and the Centre for Addiction and Mental Health. They have also given to food banks, the United Way and the Brazilian Ball, among other causes.

Looking for a way to make a "more meaningful" charitable effort, Berk and Levin knew they had found their cause when Berk's son, Rory, was diagnosed with autism. They are concerned that Rory, who "cannot relate to the world in the same way other children can," will suffer because of ignorance, fear and lack of understanding.

Winners of the Picture the Promise Program. Marc Levin, president of Mr. Case, is second row, third from right.

A media release said that Berk and Levin hope that "with exposure, education and awareness, children will begin to support, accept and respect people's differences, and go one one step beyond and extend themselves into making their world an easier place."

Levin and Berk hope to issue a poster every year and send it throughout Ontario and Canada.

While Berk's main interest is autism, Levin's is animals. The hope is to find some way to combine those two interests.

The poster can be delivered free of charge in the GTA. Contact Berk at 416-661-2273 or e-mail garret@mrcase.com.

Club named in honour of Gilda Radner

Continued from page 21

Hope & Cope, an independent nonprofit organization funded entirely by private donations, will continue to be located in the hospital in the Comprehensive Cancer Centre in Pavilion E. However, the wellness centre will be located at a site to be determined, possibly on a nearby hospital-owned property on Côte Ste.Catherine Road, just west of Lavoie Street.

Hope & Cope founder Sheila Kussner noted that, while Hope & Cope is professionally led, its success is based on using the skills and wisdom of some 230 volunteers, who have experience with cancer. Peer support will be a key component of the new wellness centre, she said.

"We welcome this generous donation from Gilda's Club," said Kussner. "This support, plus that of other private donors in the community, is much needed to ensure the success of the wellness centre."

"We are delighted that our members will continue to be able to receive similar support services during the transitional period of construction and after the opening of the wellness centre," said Martin Bogante, president of Gilda's Club Montreal. "We are also proud that Gilda's Club Montreal was able to provide such a valuable service to approximately 800 members annually for the past four years."

The club was named in honour of Gilda Radner, the *Saturday Night Live* comedian who died of cancer in 1989. It was brought to Montreal through the initiative of its founding members, the late Monica Bergman, Frema Routtenberg, Arlene Mosse, Mireille Shostak, Barry Stein and Bogante.

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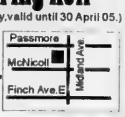

Arts & Travel

Dora Award winner juggles acting and motherhood

By KATHRYN KATES
Special to The CJN

Dora Award-winning actor Michelle Polak returns to the stage four months after giving birth to her daughter, Charlie Jane, to perform in *Little Dragon* at Theatre Passe Muraille.

Making it more enjoyable for her is that both she and her partner, sound designer Lyon Smith, are working on the show, at Passe Muraille's mainspace until Jan. 30, together.

"It is quite a challenge to work in the theatre and raise a four-month-old," says Polak, 32.

"Having a baby is really fun. It is allconsuming at this time, in a most beautiful and positive way. My happiest time is being at home with my partner and child and watching her grow. It is interesting now at this point in my life," she says. "I feel quite satisfied that I don't want much other than to stay healthy and keep my family and loved ones safe and that is about it."

K'Now Theatre and Theatre Passe Muraille's *Little Dragon* was written by and co-stars K'Now Theatre's artistic director, Keira Loughran.The story was inspired by Loughran's life as a third-generation Chinese Canadian.

"It is about a girl named Jen MacDonald, who is played by Keira Loughran," Polak says. "The show starts off with her in the prologue saying 'I didn't realize I was Chinese until I went to university.' That is the point of departure. She sort of reclaims her roots and discovers some new passions.

"I play Eugenia, a funky Jewish lesbian, Jen's best friend, who exposes her to aikido and supports her exploring and finding her roots."

Polak says the show isn't conventional. "We use martial arts and we use contact to improv, which is a form of physical movement to explore the text."

Polak started acting in film, television and on the stage as a child. Her early work included starring as the baker's wife in *Into the Woods* and Maria in *West Side Story* at her childhood synagogue – Congregation Shaar Hashomayim in Montreal.

She came to Toronto in 1992 to study drama at Ryerson, graduating in 1995. She won her Dora – a Toronto award recognizing achievements in theatre, dance and opera – for her work in Beatriz Pizano's *For Sale* and was nominated for a Dora for her role in *The Chair*. Recently, she toured internationally in Morris Panych and Wendy Gorling's acclaimed *The Overcoat*, while pregnant.

"I love theatre. It's a direct medium. You are catching people in real time – at that moment. It is unlike life. It is very exciting in that you can transform, you can be anybody, and you can be old or young," Polak says. "You can explore parts of your personality and then go into areas that you would never, ever want to be. I find with theatre there is a magic to it that is pretty compelling – when it works."

For tickets to Little Dragon, *call 416-504-7529 or visit www.artsboxoffice.ca.*

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Correction:

It looks like Barenaked Ladies frontman Steven Page has been busier than we thought. In the article "The Barenaked Ladies Get Some Chanukah Ruach," (*CJN* Dec. 16, page 31), we said Page and his wife Carolyn have two young sons, Isaac and Benjamin. In fact, they have a third son, Jonah.

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'One of the mothers of Israel' publishes two new books

Author Shula Robin celebrates her 84th year at her recent birthday party.

By CYNTHIA GASNER
Special to The CJN

Toronto author, former teacher and fundraiser Shula Robin, 84, recently published two books, *The Tablecloth and Other Short Stories* and *My Kaleidoscope*.

"My life is so full – 24 hours a day is not enough," Robin says. She says she has lived and witnessed a kaleidoscope of Jewish life and Jewish history.

Robin, who was born in Sosnowiec, Poland, and went to Palestine in 1935 to study, participated in the establishment of the State of Israel.

"I feel like one of the mothers of Israel," she says."I was a teacher in Tiberias and fought with the Haganah for the liberation of Tiberias. I was a witness to many historical events, including the Holocaust and the loss of 95 members of my family, the development of relationships between Arabs and Jews, and many tragic events in my life as well as many joys."

Throughout her life, Robin, who was married twice, has melded many vignettes of her life in her book of 15 short stories, *The Tablecloth*. The stories reflect a multitude of her life experiences. From her stories, it's obvious that she is an observer who loves people.

My Kaleidoscope, Robin's sixth book of poetry, includes poems that have never been published before. Filled with love, her poems, with titles such as *Inborn Optimism*, *Contradictions*, *A World of Illusion*, *A Relic of Yesteryear*, are a panorama of everyday happenings. *My Kaleidoscope* is illustrated by Ibolya (Ibi) Kaczer.

Writer June Callwood, in a congratulatory note on the back cover of *My Kaleidoscope*, says, "I love these poems about life and love and loss and beauty. The one, *On the Beach*, resonates especially because we share the calm that endless, timeless waves provide."

Some of Robin's poems have been set to music and performed at a concert by composer and singer Michael Shevtsov. A video based on her poem *At the Exhibition* was produced for Bravo and another video, *My Heroic Sisters and I Know Who I Am*, was produced by Moviewitz Productions Inc.

Robin becomes animated when she describes her works, which she reads at public libraries, at the Royal Ontario Museum, retirement residences and synagogues.

She has two daughters, Anita Aviad, a veterinarian in research in Toronto, and Betty Mihal Aviad, a psychologist in Los Angeles, and one granddaughter,

"I would love to have a movie made of my life and the history I lived through. People have no ideas of what it was really like in Palestine before the creation of the State of Israel. In those days, we were afraid, but we had a social relationship with the Arabs," Robin says.

For more information or to obtain copies of *My Kaleidoscope* or *The Tablecloth and Other Short Stories*, call 416-636-0781.

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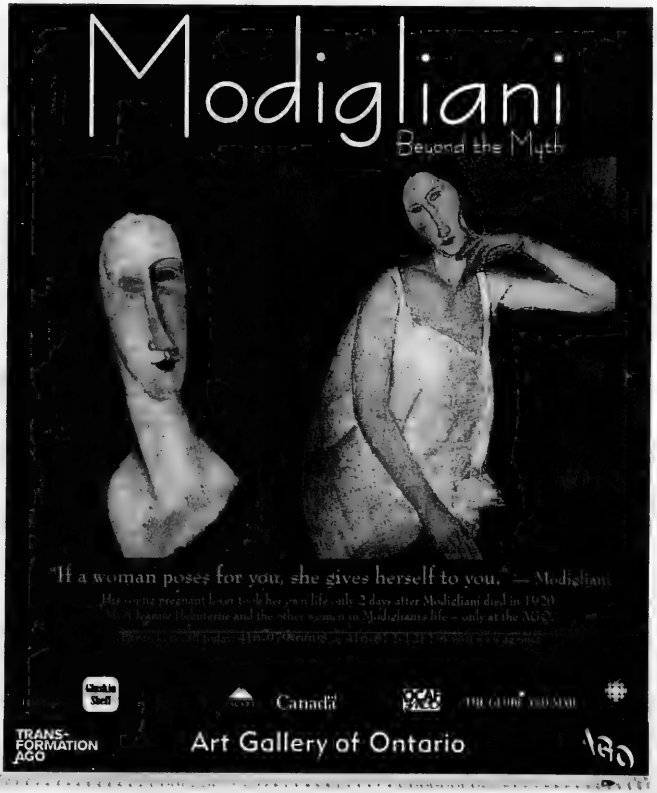
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Eye on Arts

By Bill Gladstone

FRESH FROM YIDDISH STAGE, CANADIAN-ISRAELI ACTOR TO TOUR WITH GERSHWIN MUSICAL

Canadian-Israeli actor **Amitai Kedar** was in Toronto recently to visit his family before beginning an 11-week North American road tour of the tried-and-true Gershwin musical *My One and Only*, in which he plays a Russian impresario, Prince Nikolai.

Born in Toronto in 1969, Kedar grew up in Israel and graduated from Tel Aviv University's School of Performing Arts. His roles have included that of the bridegroom in the national Habima theatre production of *The Dybbuk* and performances in numerous Hebrew independent productions, film and TV dramas in Israel.

He's also drawn attention for his leading roles in a handful of Yiddish plays, including **Avraham Goldfaden**'s *Kuni Lemel*. His growing involvement in the small closed world of Yiddish theatre seems all the more remarkable because, at least initially, he didn't know any Yiddish: he learned his lines phonetically.

Last year, Kedar participated in an acting workshop in New York, then stayed in the Big Apple to act in *The Lady Next Door*, the **Leon Kobrin** play about the Jews of the Lower East Side, mounted by the Folksbiene Yiddish Theatre of Manhattan. He's been involved in a growing list of projects in New York ever since.

Because his English accent sounds generically European, he's been passed over for English roles to play Israelis; more typically, he lands parts of exotic foreigners such as Prince Nikolai, he said. He's also done Shakespeare. He played Egean in a memorable production of *The Comedy of Errors*. And last June, he gave what one reviewer called a "stand out" performance as a Catholic priest in the play *Love in Great Neck*.

While he seems cautiously pleased by the momentum his career is attaining, he acknowledges it comes with a down side. "In order to do what I love to do, I'm paying some prices," he said. "For one thing, I'm out of Israel. That's a big price to pay because I miss it."

However, he's likely to remain away from Israel for some time. After the Gershwin road tour, he's got a film role lined up for April. Other significant roles are likely waiting in the wings.

* * *

Names in the News: Winnipeg composer **Sid Robinovitch** was also in town this month, attending a performance of *Bone Button Borscht*, **Barbara Budd**'s totally wonderful adaptation of the charming **Aubrey Davis** story to a backdrop of Robinovitch's music from his evocative *Suite for Klezmer Band and Orchestra*.

"I'm always happy to hear it being played," said Robinovitch, who was here working on a TV soundtrack. "Of course, I've heard various versions of this piece many times."

Born in Brandon, Man., Robinovitch lived in Toronto for 17 years, some of them as a York professor, and has been in Winnipeg the last 18 years. He writes a lot of choral and chamber music and does television work. He wrote the theme for the CBC satirical comedy show *The Newsroom*.

Theresa Tova

He originally wrote his klezmer suite in about 1990 for the Winnipeg klezmer group Finjam – which performed the Budd-adapted version recently with the Winnipeg Symphony Orchestra.

Robinovitch expressed delight with Budd's creative use of the piece in *Bone Button Borscht*, which made its original debut last year. "I wrote it completely independently," he said. "She was the one who put it together with the story. It was really her baby. She made it work."

Performances are slated for Kitchener on Jan. 20 and Montreal on March 20.

* * *

Merchant of Venice: The Toronto Jewish Film Festival has arranged a special pre-release screening of the upcoming film *The Merchant of Venice*, directed by **Michael Radford** and starring **Al Pacino** as Shylock. Discussion to follow screening. $20 includes light refreshments. Varsity 8 Cinema, Manulife Centre, Bloor & Bay. Wednesday, Jan. 19, 6:30 p.m. 416-324-9121.

* * *

Voice & Stage Workshop: Medina Theatre Ensemble is offering four voice development and stage movement workshops featuring instructor **Kate Cayley**. Workshops are free to all Medina members; guests are welcome but must register as members in advance. Space is limited. Dates are Jan. 17, 19, 24 and 26, 7 to 9:30 p.m. B'nai Brith Building, 15 Hove St. **Roselle Stone**, 416-633-2057 or **Morris Jacobs**, 416-785-0344.

* * *

Arts in Brief

• Toronto jazz-cabaret diva **Theresa Tova** performs at the New York club Satalla, Jan. 9, 5 p.m. 37 W. 26th St. (6th & Broadway.) 212-576-1155.

• **David** and **Ed Mirvish** have established a theatre website for students through which students may buy tickets for select Mirvish shows for as low as $25 per seat. Details at www.studentgreenroom.com.

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Books & Authors

Muslim journalist infiltrated Al Qaeda cell in France

By SHELDON KIRSHNER
Staff Reporter

A joke saved his life.

In the winter of 1986, when Algerian journalist Mohamed Sifaoui was busy finishing a story in his office in Algiers, a colleague popped in and persuaded him to go for a walk.

He wanted to tell Sifaoui a particularly good joke.

Soon after they stepped out, they felt the pressure of a huge explosion. The blast destroyed their building, killing three of their fellow newspapermen and 30 passersby in the street below.

Islamic radicals opposed to Algeria's secular government carried out the attack. "That day I realized something fundamental," he writes in *Inside Al Qaeda: How I Infiltrated The World's Deadliest Terrorist Organization.* "I absolutely had to fight against the fascist ideology of the Islamists and those who supported it..."

Sifaoui's instructive exposé, published by Granta and distributed in Canada by Raincoast Books, is an eye-opener, a first-hand look at the dark, menacing face of Islamic fundamentalism and global terrorism, the twin sicknesses of our time.

The horrific incident in Algiers left "indelible marks" on Sifaoui, encouraged him to write this hard-hitting book and prompted him to immigrate to France, where he currently lives.

Sifaoui's book, based on a documentary commissioned by Parisian television station France 2, is the product of tireless legwork and considerable courage.

Disregarding obvious dangers, he insinuated himself into radical Islamic circles in Paris by pretending to be a committed Islamist whose goal was to present a "good image" of Muslims.

His informant was an Islamist extremist named Karim."Naturally I gave him an absolute assurance that his message and probably that of the 'brothers' would be broadcast uncut."

Posing under the pseudonym of Djamel Mostaghanemi, he played his role to the hilt, spouting the Islamic mantras they hold so dear.

And when he met his "brothers," he paid attention to special details. "They forbid the wearing of gold because it is prohibited for men of the Muslim religion. As my wedding ring is made of gold, I couldn't let it be seen in front of them. Another detail: most of them wear their watch on their right hand because that is the side of purity..."

Having won their confidence, Sifaoui learned to be as guileful as they are. He discovered that when they interact with "infidels," they cleverly pay lip service to such concepts as tolerance, understanding and respect.

"Karim didn't infringe the rule followed by Islamists the world over, whether they are self-proclaimed 'moderates' or 'radicals.' They all employ manipulation and 'twin-track' language. It is what they call *takiya*."

In the West, *takiya* is better known as double-speak. "What [Karim] actually believed was always the exact opposite of what he reserved for the infidels."

And when they raise funds for their cause, they always tell "infidels" it is meant for the poor.

Sifaoui's "brothers" made no secret of their ultimate objective. As Karim said, "We'll propose Islam to Jacques Chirac or Tony Blair. And if they don't accept Islam, we'll do it by conquest. The whole world must be governed by Allah's word."

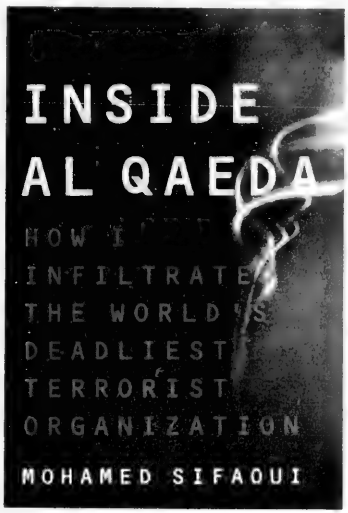
It will come as no surprise that his informants worship Osama bin Laden, the fugitive leader of Al Qaeda, and believe in jihad. Nor will their attitude toward Jews be surprising.

"Islamists never buy from Jewish shopkeepers, though they know very well, let it be said in passing, that the Prophet himself traded with Jews in Medina," he observes.

They also have a fetish about berets.

"What's wrong with my beret?" Sifaoui wonders after Karim looks askance at it.

"Forgive me, my brother, but in that beret, you look like an Orthodox Jew. Our religion forbids us from looking like Jews or infidels."



Sifaoui was quite shocked by Karim's aversion to berets. "I thought I had reached the heart of Muslim fundamentalism, but in fact perhaps what I had really reached was the heart of human stupidity."

Feigning revulsion, Sifaoui offered to throw away his beret.

"No, don't," said Karim. "Sell it to an infidel and then you'll get some money to buy sweets for children."

In frequenting Islamic bookshops, he quickly noticed that works by Muslim extremists espousing Saudi Arabian-style Wahabi doctrine were sold at low, unbeatable prices.

That was the case because Saudi organizations responsible for spreading Wahabism to the four corners of the earth subsidize the publication of such books.

Sifaoui reports that Karim took umbrage at a book clearing bin Laden of the Sept. 11, 2001 attacks in the United States."That sort of book tries to show that we are not capable of preparing that type of attack," he quotes Karim as saying indignantly. "We say to its author that we *are* capable of that – and of worse than that!"

Sifaoui spent three months with Karim and his friends, whom he describes as criminals, and found it to be "a testing exercise for the nerves."

But the experience was beneficial because it confirmed his worst suspicions about Islamic fundamentalism.

Be it driven by Wahabi ideology or a Muslim Brotherhood perspective, Islamism is a "scourge," a form of fascism, that needs to be eradicated, Sifaoui concludes.

"My friends and colleagues have asked me a question – did I at any time feel sympathy towards these brothers whom I had in reality betrayed? Did I feel any remorse? Any qualms? My answer is emphatically no."

He adds: " I saw their false smiles for my colleagues from France 2 before they called them 'filthy infidels.' I heard their language of hate. I saw their contempt for life. I heard their hymn of death."

A footnote – several days after the publication of *Inside Al Qaeda*, Sifaoui got threatening phone calls, one of which was made by Karim's wife.

But, as he notes, he also received sympathetic letters from French Muslims. One Muslim woman ended her letter with this sentence: "Thank you for showing that not all Muslims are potential terrorists."

This is well worth remembering as we condemn Islamic fundamentalist terrorists.

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CJN Profile

Peter Newman looks back on a productive life

By SHELDON KIRSHNER
Staff Reporter

The fundamental paradox of Peter Newman's life was that he was both a quintessential insider and a rank outsider.

A Czech Jew who arrived in Canada as a refugee with his parents in 1940, he was the archetypal hard-working immigrant who made good in his adopted homeland.

Transforming himself into one of Canada's most accomplished journalists and authors, Newman edited the *Toronto Star* and *Maclean's* and wrote 22 books that celebrated Canadian history, including classics such as *Renegade in Power: The Diefenbaker Years* and *The Canadian Establishment* in three volumes.

As a member of Canada's power elite, he hobnobbed with prime ministers and rubbed shoulders with business tycoons. Yet Newman, like the proverbial observer peering into a window, never quite considered himself one of them.

"I felt like an outsider, though less so today," said Newman, whose pungent memoir, *Here Be Dragons: Telling Tales of People, Passion and Power*, was recently published by McClelland & Stewart.

In this mammoth book, Newman, now 75, makes much of his calculated decision, as a young man, to blend in and join the Canadian mainstream as a WASP, a white Anglo-Saxon Protestant.

He succeeded beyond his wildest dreams, achieving all his successes in WASP institutions. But at the end of the day, as he acknowledged in a recent interview, he was Jewish to his fingertips.

"I always considered myself Jewish and never saw myself as a WASP," said Newman, a soft-spoken man who currently lives in London, England, with his fourth wife, Alvy, a PhD candidate at the University of London.

"I have the temperament of a Jew and I'm more passionate than WASPs, who are bloodless people. You are what you feel. When it comes to the crunch, I'm a Jew. When it comes to daily life, I'm nothing."

Newman, an only child who was raised in the Moravian town of Breclav, was doubtless influenced by his parents, Oscar Karel and Wanda Maria Neumann.

Non-practising, assimilated Jews who never bothered to bar mitzvah their son, the Neumanns were fabulously wealthy and lived on an estate with servants, thanks to Oscar Karel's status as the proprietor of a prosperous sugar beet factory. "So I really didn't feel Jewish," Newman writes.

To gain entry into Canada, at a time when the Canadian government did not look kindly upon Jewish refugees fleeing Nazism, the Neumanns were forced to convert to Roman Catholicism.

"The priest knew we were Jewish. He was saving lives. There was never any thought we'd be Catholic. The story you're hearing now is not unusual for Central European Jews escaping Europe."

Confident that they could survive in Europe, Newman's grandparents, Theodore and Pauline, stayed behind in Czechoslovakia, a mistake that cost them their lives. They were murdered in the Theresienstadt concentration camp.

Newman, whose original first name was Peta, dedicates *Here Be Dragons* to the nine other Peta Neumanns – aged 10 months to 10 years – who also died in Theresienstadt as victims of Nazism. Their names appear on the camp's memorial wall today.

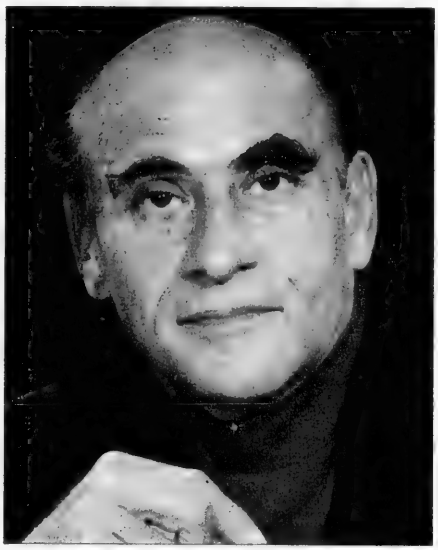
Through a combination of stealth and luck, the Neumanns slipped out of war-torn Europe via France, Italy and Britain. *Here Be Dragons*, he said, was originally titled *Lifelines: Memoirs of a Passionate Outsider*. But for a number of reasons, that title was dropped.

Arriving in Canada, the family settled in Freeman, Ont., as fruit-and-vegetable farmers. And though they kept a low profile as Jews, they were treated like outcasts and could not escape the sting of anti-Semitism.

In 1947, Newman's mother placed an ad in *The Toronto Daily Star* advertising her services as a hat maker. The Karen Ross Company, a wholesale milliner on Wellington Street West, offered her a job interview, yet cautioned, "We are an old established Gentile firm."

"So seldom do you get anti-Semitism in writing," said Newman, referring to the climate of the times. "But this is real." (Newman's mother got the job and stayed briefly, never letting on she was Jewish).

Although his parents never recreated their financial success in Canada, they managed to send Newman to Upper Canada College – that bastion of WASP privilege – and the University of Toronto.



Peter Newman

As a reporter and columnist, he rose quickly. He worked for *The Financial Post* before jumping to *Maclean's* and *The Toronto Star*.

He launched his career as a best-selling author with *Flame of Power*, a book about Canadian business leaders.

Subsequently, he was editor of the *Star*, which he ruefully recalls as "an unmanageable beast," and *Maclean's*, which he fondly remembers.

It is hardly surprising that he drifted into journalism. As he puts it in *Here Be Dragons*: "When I ultimately arrived in Canada, what I wanted was to gain a voice. To be heard... Unexpectedly, I found myself a writer, not in response to the call of any muse, but because it seemed a good way to establish that voice."

Newman, who describes himself as "a child of the century," never experienced anti-Semitism in his climb to the top, possibly because Canada had largely outgrown its ethnocentrism and racism.

But he has not forgotten the era when Jews, notably the irrepressible Sam Bronfman of Montreal, were barred from the boardrooms of major Canadian corporations and kept out of exclusive social clubs.

Times have changed, and Canada is a better country for it. But the embers of anti-Semitism still smoulder brightly, Newman noted.

He cited the shockingly bitter remarks uttered by native leader David Ahenakew last year and the anti-Semitic snubs that Newman was subjected to in Vienna – the city of his birth – and in Zurich at a yacht club not too long ago.

Newman, who received his Order of Canada in the same year as Ahenakew, has urged the federal government to withdraw Ahenakew's award, but to no avail so far. "It's absurd to keep him on as a member."

In good health despite heart bypass surgery in 1998, Newman has no intention of retiring. "Why would I? Journalists don't have to. You die when you retire. You're bored out of your skull."

At present, he is writing a popular history of Canadian business. "Writing books keeps me alive," he said. "You've got to keep your mind working. It's better than sitting on a rocking chair."

Newman, however, claims that he has transcended ambition, a trait that enabled him to go far, but contributed to three failed marriages. "I'm not feeding the dragon of fame anymore. I'm happily married and I've got two great step-daughters."

Newman feels a special affinity to his first book, *Flame of Power*. But *Here Be Dragons* is his favourite work.

"This is my most precious book. It's me. It's my life."

Sonny Goldstein, CFP

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Israel & the Jewish World

Tourists return to Israel as security situation improves

By DINA KRAFT
Jewish Telegraphic Agency

TEL AVIV — Rappelling down mountain faces in the Judean Desert, bumping along dirt roads by jeep and tucking notes into the Western Wall in Jerusalem, tourists have returned to Israel for winter vacation in the largest numbers since the Palestinian intifadah began more than four years ago.

The perception that Israel is safer than it was a year ago, and renewed hopes for peace in the wake of Palestinian Authority president Yasser Arafat's death, are playing their part in luring tourists back, tourism officials and trip organizers said.

"During the intifadah, you literally begged people to come, and now people are begging you to get on the trip," said Marlene Post, president of Hadassah International and the chair of Birthright Israel in North America, who was interviewed while in Israel to help oversee three Hadassah missions that came for winter break.

> ***Some 1.4 million visitors were expected to come to Israel by the end of 2004***

Across the board, more tourists are coming – Jewish and Christian, students and families – part of an overall surge in tourism in 2004. Some 1.4 million tourists were expected to come to Israel by the end of 2004, a 44 per cent increase over 2003.

"The increase in tourism [last] year and the optimistic outlook for 2005 can be attributed to an increasingly positive atmosphere in the region, an improvement in the security situation and the renewal of intensive marketing efforts around the world," Tourism Ministry spokesperson Golan Yossifon said.

Among the visitors were a group of 127 from New York City's Park Avenue Synagogue, one of the largest synagogue missions to come to Israel since the intifadah began.

Throughout 2004, the synagogue focused its congregation on Israel – by revamping its religious school curriculum to put Israel at centre stage, and by hosting lecture and festivals of Israeli art and film.

The climax was climbing on a plane and exploring "the complexities of Israel for eight days," said shul member and lawyer Paul Corwin, who organized the trip.

The group's first stop was a professional basketball game in Tel Aviv, while the last was a tour of the hall where David Ben-Gurion declared Israel's independence in 1948.

For Bill, a New York businessman on the tour, coming to Israel for the first time in December was a powerful experience. He and his family had planned to come four years ago, but they cancelled after the intifadah began.

"I'm not a religious Jew," he said, but coming here "cut me deep to my core and made me aware of my Jewish consciousness. If anyone cares anything about their Jewish identity, then they should come visit here, because this is like nothing I've experienced before. This is the Jewish homeland."

Birthright Israel, the free trip to the Jewish state for Diaspora youth who have never visited on a peer trip, has also experienced high numbers, bringing about 8,500 youth to Israel this winter.

The Jewish Agency for Israel saw a dramatic rise in the number of high school and college students that it brings to Israel from around the world. Some 4,600 students from countries as diverse as South Africa, France and Australia came for their December vacation as part of JAFI's "Israel Experience" program.

Hillel is also seeing the highest number of U.S. college students coming to Israel since the start of the intifadah.

"We are at maximum capacity," said Wayne Firestone, executive director of the Israel on Campus Coalition, an umbrella group for 30 U.S. Jewish organizations founded by Hillel International and the Schusterman Foundation.

He said the easing of the security situation has made it easier for people to come to Israel and has also facilitated travel within Israel.

"Parents seem more comfortable and have made less problems about sending their kids," he said.

Surveying the Hadassah trips to Israel, which include two family missions and a singles group, Post said she was struck by the increase in both people travelling with their children and in first-time visitors, something not much seen in recent years.

"I think there is this window of opportunity and people see it and are positive about it," Post said.

During the previous intifadah years, most of the Jews coming to Israel were devoted Zionists.

"Now you have people on the fringes who are not necessarily as identifiable as passionate Zionists but came because they feel safer and see stability in Israel's government and America's government," she said.

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Filmmaker to chronicle golden era of Jewish prizefighters

By LISA LOGAN
Special to The CJN

There was a time when one-third of all world champion boxers were Jewish, and there were literally thousands of professional Jewish pugilists engaging in fisticuffs from North America to Europe.

This golden era from 1900 to 1940 is a big part of the sport's history, and, incredibly, the story has yet to be told. Myself and partner Lon Appleby are currently developing a definitive documentary film about this incredible time when Jews dominated boxing. There were Jewish trainers, writers, announcers, promoters and, most significantly, boxers who are credited with inventing many of the sport's enduring techniques and trends.

I recently visited the first ever large-scale exhibit mounted on the subject at the National Museum of American Jewish History (www.nmajh.org) in downtown Philadelphia. It seems that people are now starting to realize that this was not some obscure period in history, but a phenomenon in which Jews won 28 World Champion boxing titles. No less than Mike Tyson's trainer Cus D'Amato has said, "There was no tougher fighter than a Jew."

While most people are surprised to hear about this era, they are also curious, because how often do they hear about "tough Jews?" The more I talked boxing and Jews, I found out that not only did I have a relative (my grandfather's brother) who was a boxer in London, England, but many Jews have fathers, grandfathers and uncles who were prizefighters.

Ted "Kid" Lewis

When hundreds of thousands of poor Jewish families were living in hard conditions on the Lower East Side in New York and Whitechapel in London, you often had to fight to survive and get ahead. Professional fighters Benjamin Leiner, Barnet Rosofsky and Gershon Mendeloff were all champions, but they were better known as Benny Leonard, Barney Ross and Ted "Kid" Lewis, since many changed their names so their mothers wouldn't find out they were boxing.

According to Peter Levine's *Ellis Island to Ebbets Field: Sports and the American Jewish Experience*, when lightweight champion Benny Leonard (1917–1925) took on "Irish" Eddie Finnegan in a western coal mining town, cries from the crowd urging Finnegan to "kill the kike" or "murder the Yid" enraged Leonard, who began pummeling Finnegan. Holding on for dear life, Finnegan grabbed Leonard in a clinch and pleaded for mercy, gasping in Yiddish that his real name was Seymour Rosenbaum.

These Jews boxed because they could make more money in one night than their parents did all week at a factory job. The once-desperate and hungry young men of these ghettos became legitimate boxing heroes of their communities. Benny Leonard, "Battling" Levinsky, Abe Attell, and other famous boxers were heroes to young people, and they helped Jews gain acceptance and respect in the society of that time.

Most lived in the United States, but Jewish boxers also came out of Canada. Maxie Berger from Montreal won the Canadian lightweight title in 1937, Benny May from Montreal was called "The Fighting Rabbi" and Sammy Luftspring from Toronto turned professional in 1936 and held the welterweight title for two years.

Leonard was not just the most famous Jew in America during his record 7½-year title reign, but he was considered by many to be the greatest pound for pound titleholder of all time.

Many Jews were innovators in the field. Nat Fleischer was the original publisher of *The Ring* magazine (the bible of boxing). The Everlast company, the largest manufacturer of boxing apparel and equipment, was started by Jacob Golomb in 1910. And Lou Stillman was the owner of the world-famous, and most popular, boxing gym, Stillman's in New York City.

In November, I made the trip to the Philadelphia museum for the opening of the "Sting Like a Maccabee" exhibit, where I met boxing historians, enthusiasts, writers, and a few surviving fighters from the era. Speeches were given in the museum's synagogue by guest curator Michael Silver, a boxing historian and journalist, and by others who helped make the show happen.

"This exhibition, in addition to telling the fascinating story of the Golden Age of Jewish boxers, also reveals how participation in boxing was part of the struggle to gain access and acceptance into the social and economic mainstream of America," Silver said.

"This was not obscure or a mutation. It is a big part of boxing history. It is so important, because they were so many [Jewish boxers]. The sport reached a height at that time," he said.

Trainer, ESPN commentator and former boxer Teddy Atlas also spoke at the opening. "Not only were they tough," he said, "but they had a lot to fight for, and a lot to prove. The Jewish boxers were able to dominate not just because of their left and rights. They had worth, they had character, they had things to overcome because of the prejudices they were faced with."

After reading Allen Bodner's *When Boxing Was a Jewish Sport* and Ken Blady's *The Jewish Boxer's Hall Of Fame*, New York painter Charles Miller became fascinated by the legendary Jewish fighters of the past and began to paint their portraits.

He originally looked to the museum to show his paintings, but officials there were immediately intrigued by the subject matter and decided to organize an entire exhibit on Jewish boxers from this era.

The exhibit can be found alongside his paintings of Ruby "The Jewel of the Ghetto" Goldstein and "Slapsie Maxie" Rosenbloom. They are among the portraits who appear in bold fighting postures, with the ever-present Star of David embroidered on their trunks.

The exhibit is filled with photos, memorabilia and films that curator Silver gathered over many months of research, phone calls and meetings with museums, boxing collectors, and family members of former champions and trainers.

Wonderful vintage, well-worn items such as gloves, a robe, a champion's belt, books and magazines help to re-create the excitement of the era in which ghettoized Jews became big winners.

Families and collectors were eager to share their memorabilia and stories and contribute to telling the history of Jewish fighters. I am hoping for similar feedback in our quest to bring film audiences an authentic and definitive story of this era. If any readers have information that can lead us to films of fighters, photos, memorabilia, or great stories please contact us at lisalogan@sympatico.ca.

Sting Like a Maccabee: The Golden Age of the American Jewish Boxer, will run at the National Museum of American Jewish History in Philadelphia until April 2005.

Baseball book collector Morry Liebovitz remembered

ST. MARYS, Ont. — Baseball book collector, author and mathematician Morris Jack Liebovitz died in Toronto on Dec. 14 after a battle with acute leukemia.

Obituary

Liebovitz was known in baseball circles for his collection of 3,000 books of baseball fiction. His entire collection, the largest of its kind in the world, valued in excess of $300,000, was donated to the Canadian Baseball Hall of Fame & Museum in stages over the past four years. Liebovitz felt this would be the best place to share his love for the game of baseball.

He was also strongly supportive of the hall's youth initiatives, particularly the Kids On Deck program, which consists of week-long summer camps in which baseball is used as a medium to plant seeds of cultural awareness in boys and girls, the museum said in a news release.

"I once bumped into Morry in the [Air Canada Centre] concourse during the third period of a [Toronto Maple] Leafs game," recalled Canadian Baseball Hall of Fame & Museum president and CEO Tom Valcke. "After he updated me on every one of his grandchildren, which always came first, we got talking baseball. Needless to say, the ACC was almost empty before our conversation ended, and the game even went to overtime. He bled baseball."

Liebovitz had a rare passion for baseball that led to annual trips where he would visit as many as a dozen minor league parks.

"There wasn't a bookstore in sight that he didn't visit," recalled his close friend, Larry Goldhar. "For 20 years, Morry was forever looking to add to his rare collection of first editions in baseball fiction.

"The day before Morry died, he was asking about the latest Blue Jays transactions," added Goldhar.

"Morry was approaching 70, yet he still brought his baseball glove to every ball game," recalled Valcke. "Finally, he caught a Yankees foul ball at SkyDome this past summer. He might as well have won the lottery."

"We are going to miss Morry's friendship and while his legacy will live on through his collection, it is his passion for baseball that will live on in anybody whoever had the privilege of hearing about what the game meant to him," Valcke added.

Liebovitz, who was once Canada's youngest university dean of mathematics at the age of 21, wrote seven math textbooks and was the former executive-director of the International Mathematics Olympiad.

He was a man of eclectic interests, ranging from mathematics to literature to country music and the U.S. Civil War.

Liebovitz was husband to Lorraine, father and father-in-law to Eric and Maureen, and Paul and Joy, and zaida to Michael, David, Lara, Jason and Jeffrey. He is also survived by his sister Adele.

Why wait? Eat the head first

something

By MIRIAM PORTER

During a rare day when I was escaping reality and watching television, a particular commercial captured my attention.

It began with a young boy dreaming about ice cream. He never ate ice cream before, but he knew what it was because his friends ate it. Sometimes they enjoyed a sundae and sometimes a flavoured scoop in a cone. He frequently had the opportunity to try it himself, but it was so alluring to him that he wanted to save it – possibly for a special day in the future.

The commercial continues with the boy growing up and becoming a young man. He passes up countless opportunities to taste the savoury treat. He thinks that perhaps one day in the future he will eat it. He gets married and has kids, but he just doesn't feel ready yet to try ice cream. He dreams about what it tastes like, and many more opportunities arise, but the commercial ends without him ever trying it. It fades to black and the announcer says, "What are you waiting for?" The symbol for an expensive car flashes on the screen.

I definitely can't afford the car, and I don't think we need to buy expensive automobiles to be fulfilled or happy in life, but I really loved the commercial, because I feel we can benefit from asking ourselves the question, "What are we waiting for?"

Are there things in our lives that we're saving for the future? Why not enjoy them now?

On a recent trip to the Caribbean, I met a young American woman who decided that she didn't want to wait any longer to follow her dream of living on the ocean. She left her old life behind, including a good full-time job, and took a huge risk to follow her dream.

When I asked her why she moved she replied, "Why should I wait until I am older and retired to live on the beach of my dreams when I can do it right now?" She told me she has never been happier and has no regrets.

We hear stories of people who have escaped near-death experiences and how it makes them appreciate their lives so much more. But why should it take a near-tragedy to make us appreciate life?

My boyfriend recently advised me to make every second on this earth count, because before we know it we'll be 90 years old. I don't want to have any regrets when it is my turn to leave. Sometimes, I stop myself from taking risks, partly because of fear or because I think there is still time in life to do things, but sometimes I do it because I just want to save something for a special occasion.

It reminds me of when I was little and my grandparents would buy me a gingerbread man for dessert. My favourite part was the head, because it was so cute and it tasted the best with the colourful icing sugar. But by the time I had gobbled down the body, arms and legs, I was too full to eat the head. So I saved it until it got stale, and then it was thrown in the garbage.

As an adult, I have finally figured it out – eat the head first!

Now I know how to enjoy dessert, but sometimes I need to be reminded to enjoy life. I want to travel the world, take risks, learn about other cultures and not let the experiences of past pain or betrayal in relationships stop me from loving those in my life right now.

As the famous saying goes, we should love like we've never been hurt, and dance like no one is watching.

Whether you believe in life after death or in reincarnation, we can all agree that life is short. We will be 90 before we know it, and I hope that when we get there, we won't have any regrets.

We really must eat more ice cream. So… what are you waiting for?

MUSHROOM & LEEK SOUP

1/2 cup butter or margarine
2 bundles leeks
1/2 lb. chopped mushrooms
1/4 cup flour
1 tsp. salt
dash cayenne pepper
1 cup vegetable broth
3 cups milk
1 tbsp. dry sherry (or lemon juice)

Wash leeks very well; slice and use white part only. In 1/4 cup butter/margarine, sauté leeks until tender, but not brown. Remove and set aside. Sauté mushrooms in same pan until soft – about 10 minutes. Blend in flour, salt and cayenne. Transfer to soup pot. Gradually stir in broth and milk. Cook, stirring until mixture thickens and comes to a boil. Add leeks, sherry, salt and pepper to taste. Simmer for 10 minutes. Serve with thin slices of lemon and a sprinkling of parsley if desired.

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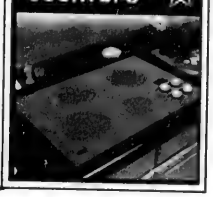

NEW OLIM IN ISRAEL: Some 201 new immigrants from North America arrived at Ben Gurion Airport last week through the auspices of the organization Nefesh b'Nefesh and the Jewish Agency. Here we see them dancing in the hangar at the airport after their El Al flights touched down. [Sasson Tiram photo]

The miracle of Tiny and Tenacious

BY AVRUM ROSENSWEIG

URBAN WRITER

I can't say that I know God exists, but I live my life as though he or she does. Then, as often as an eclipse of the sun occurs, something with miraculous value comes along and propels me to a more steadfast belief in the Omnipotent.

Tinashe and Tinotenda, Zimbabwean twins who were born conjoined at the abdomen, are one such example.

Recently, Ve'ahavta, the organization I direct, partnered with the Herbie Fund of the Hospital for Sick Children and the Salvation Army to facilitate the transportation, accommodations and surgery required to separate the boys.

Tinashe and Tinotenda were delivered on July 20 in Zimbabwe by Dr. Rachel Spitzer, a fourth-year resident in obstetrics and gynecology at Mount Sinai Hospital who was volunteering at the Howard Hospital, a Ve'ahavta partner in sub-Saharan Africa. The twins are truly a wonder.

Astounded by the human phenomenon she had facilitated, Rachel set about the Herculean mission of dancing a complex humanitarian pas de deux that included securing buy-in from the Herbie Fund; partnerships with Ve'ahavta and the Salvation Army to assist with hospitality; and donations and volunteerism from synagogues and other organizations to assist in the many nuances of such an undertaking.

On Dec. 2, a warm winter morning in Toronto, two of God's special creations – the twins – arrived at Lester B. Pearson International Airport with their mother, Elizabeth, and their nurse, Grace.

Immediately, the staff at Sick Kids nicknamed the children Tiny and Tenacious. Leya Aronson, clinical nursing leader of ward 7C at Sick Kids and a longtime Ve'ahavta volunteer in Guyana, began looking out for the babies to ensure that their transition into the hospital would be smooth.

A battery of tests, financed by the Herbie Fund, commenced immediately to determine whether the twins could be separated. Meanwhile, the Jewish community fell into its role of welcoming the visitors – hachnasat orchim.

More than a dozen Jewish volunteers, along with representatives from the Salvation Army, began visiting the family regularly, welcoming them into their homes and introducing them to their very first snowfall. B'nai Brith Lodges and other private donours contributed more than $10,000 to the "Ve'ahavta Twins Fund."

Ve'ahavta has dedicated a full-time staff member, Sarah Zelcer, to assist in co-ordinating the logistics, as well as to welcome and ensure home hospitality for Elizabeth and Grace. Currently, Grace is staying with Lorne and Dena Vineberg, whose daughter, Bekkie, is a Ve'ahavta intern at the Howard Hospital for the next seven months.

The family is also experiencing the beautiful Jewish hospitality of Rachel Spitzer's mother, Faye, who has taken them shopping and baked them tuna casserole – a dish that would not normally be in their sub-Saharan African diet.

"The world seems much smaller as I witness the kind of community support Jews and non-Jews are giving to this lovely family," Sarah said. "[Elizabeth, Grace and the twins] are already like family to us."

This is the third partnership Ve'ahavta has shared with the Herbie Fund. Two year ago, Ve'ahavta and Sick Kids helped Leanna Garraway, a heart surgery patient from Guyana who was diagnosed by our medical team in 2000.

Today, thank God, Leanna is a healthy and thriving 11-year-old.

The story of Tiny and Tenacious is about the miracle of birth and the miracle of modern medicine. It is also one of metaphysical, sea-splitting surprise, which springs forth when our life is perilously close to becoming predictable. As well, it's a testimony to a responsible community and to individuals who chose to help two tiny conjoined creatures of God who come from a dark continent thousands of miles from the Jewish hubbub of Bathurst Street.

We all pray for a successful operation, and that the twins will live long, healthy – and separate – lives together. For more information, visit www.veahavta.org.

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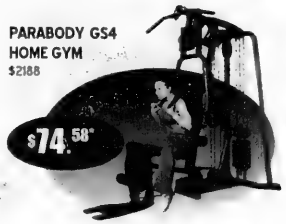
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No Israel divestment, Anglican Church says. *Page 6*

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Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

Abbas faces complex challenges

Internal PA politics pose major problem

By GIL SEDAN
Jewish Telegraphic Agency

Mahmoud Abbas, who declared victory in the race for the presidency of the Palestinian Authority on Sunday, wore a bandage on his finger during the election campaign.

Abbas was injured in a work accident: as he waved through his car window to cheering crowds during an election stop, a security guard mistakenly pushed a button and the electric window went up, catching his finger.

It was a minor price to pay for a campaign in which many had feared for Abbas' head, not his fingers – and his finger injury is nothing next to the headaches he will face after Sunday's election.

Abbas' internal challenges are just as menacing as his fragile relations with Israel.

For one, he has limited powers: Abbas begins his career as Palestinian Authority president with a limited budget and many internal rivals waiting for him to fail.

Palestinian society is torn among conflicting currents – religious and secular, left and right, internal splits within each political camp and too many local chieftains focused on their own limited interests.

Analysis

"The burden on his shoulders is rather heavy," Faisal Horani, a Palestinian writer, said in an interview with *Ha'aretz*, "but under the Israeli occupation, he does not have the necessary tools to cope with the responsibility."

"I already feel sorry for him," said Nazmi Al-Juabi, a history professor at Bir-Zeit University in the West Bank and one of the signatories of the "Geneva Accord," an informal peace proposal formulated in 2003 by Israeli and Palestinian public figures.

Abbas will need to transform himself into a national leader. Given the heritage of his predecessor, Yasser Arafat, that's no easy task.

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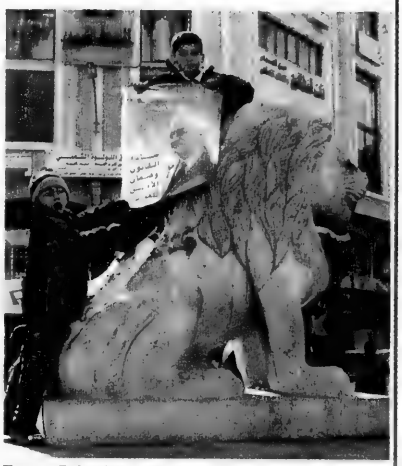

Future Palestinian voters in Ramallah showed their support for Mahmoud Abbas, who was elected president of the Palestinian Authority on Sunday with some 62 per cent of the vote. ***Please see related stories on pages 8 and 25.*** ***[Israel photos]***

More than one in eight Canadian Jews live in poverty: UIA Federations study

By RON CSILLAG
Staff Reporter

Even though the increase in the number of Jewish poor in Canada slowed "significantly" between 1991 and 2001, more than one in eight Canadian Jews – or nearly 50,000 people – live in poverty, says a new community study.

There are more than 9,000 Jewish children and more than 12,000 Jewish senior citizens in this country who are poor, states the report by UIA Federations Canada, part 4 of a series of demographic analyses of the Jewish community based on the 2001 census.

Nearly 50,000 people

Though the report paints a disturbing picture of Jewish poverty, it goes some way toward exploding the stereotype that all Jews are rich. The Jewish poverty level "strongly contradicts preconceptions held by both Jews and non-Jews regarding the universal affluence of Jews in our society," say the report's authors, Charles Shahar and Susan Karpman of Montreal.

"We certainly see it," Ron Levin, executive director of Jewish Family & Child Service (JF&CS) in Toronto, said of the number of Jews in poverty. "Our caseload is significant."

Yet, the report also notes that the poverty level among Jews is slightly lower than in the wider population, at 13.4 per cent compared to just over 16 per cent among Canadians in general, while the overall poverty rate is 19 per cent among all children up to age 14, versus 12.6 per cent in the Jewish community.

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Bo
Candlelighting: 4:47
Havdallah: 5:52

Greater Toronto Area

IDF fires 34 reservists for evacuation refusal letter — see page 35

The News in Brief

CANADA

Minister Visits Israel

OTTAWA — Carolyn Bennett, minister of state for public health, and David Butler-Jones, Canada's chief public health officer, led a government delegation to Israel last week to examine its disaster response system and possible applications to Canada's health emergency and disaster preparedness. The delegation was to meet with emergency and public health officials, and Bennett was expected to hold a bilateral meeting with Israeli Health Minister Dan Naveh.

WORLD

Israeli Aid OK: Gov't

COLOMBO — Sri Lanka denies it refused Israeli aid for tsunami victims. In a statement, the government said it delayed the arrival of the 150-member Israeli rescue and relief team because it couldn't accommodate team members and because it already had enough people on the ground. It stressed that Israeli food and medical supplies were accepted, and noted the "friendly and close diplomatic relations" between the counties. Initial reports said the team was rejected because it included military personnel, which might offend Sri Lankan Muslims.

City Honours Arafat

SAO PAULO — The mayor of an eastern Brazilian city dedicated a statue of Yasser Arafat. The mayor of Paraiba do Sul, Rogerio Onofre, inaugurated the statue of the late Palestinian Authority president on Dec. 31, saying the 39,000-person eastern Brazilian municipality received death threats and 300 e-mails protesting the monument. But the mayor said, "[It] defends peace. Some say Arafat was a terrorist. But if we analyze the matter, we'll see that also [Israeli Prime Minister] Ariel Sharon is a terrorist. If someday he reached peace with the Palestinians, I'll defend a statue of him as well." The statue is part of an open-air memorial that includes a map and a Palestinian flag.

Spitzer Probing WJC

NEW YORK — New York's attorney general, Eliot Spitzer, has launched a preliminary inquiry into allegations the World Jewish Congress mishandled its finances. In a statement, the WJC promised to cooperate with the informal probe. WJC officials have said issues of financial transparency, which have roiled the group recently, will be laid to rest at a meeting this week in Brussels, where Stephen Herbits is expected to be named secretary-general and WJC president Edgar Bronfman is expected to be re-elected.

Artie Shaw Dead at 94

LOS ANGELES — Artie Shaw, a top big band leader and clarinettist, died Dec. 30 at his home near Los Angeles at 94. Born Arthur Jacob Arshawsky on New York's Lower East Side to Jewish immigrant dressmakers, he enjoyed worldwide popularity from the 1930s to the mid-50s. Shaw – whose eight marriages, including to actors Lana Turner and Ava Gardner, all ended in divorce – once said he was a shy youth who experienced anti-Semitism in New Haven, Conn., when his family moved there.

Comics Pioneer Dies

MIAMI — Comic book industry legend Will Eisner died Jan. 3 in Fort Lauderdale, Fla., at 87. In the 1940s, he wrote and drew *The Spirit*, an influential work in the industry, whose awards are named for him. Eisner also pioneered the graphic novel, a form later used by Art Spiegelman in *Maus*. Eisner's first such work, *Contract With God*, explores U.S. Jewish immigrant life in the early 20th century.

Group Gets Rabbi

LIMA — An "emerging Jewish" community in Trujillo, Peru, now has a rabbi and Jewish teacher, courtesy of the Israel-based Shavei Israel group. The community formed in the mid-1960s, when a few hundred Catholics decided to live as Jews. Some 300 members already live in Israel.

Low Marks for Israel

LONDON — British newspaper readers ranked Israel as the country least deserving of international respect. It placed in the bottom five of 24 countries based on various standards of desirability in last week's survey in the *Daily Telegraph*. Meanwhile, a European Commission poll omitted a question that resulted last year in Israel being ranked as the world's greatest threat to peace. The question was left off this year's poll in part to avoid a repeat confrontation between the European community and Israeli and world Jewish leaders, the *Financial Times* reported.

Jewish Friend for Christian Claymation Stars

Davey and Goliath

CHICAGO — Davey and Goliath, the claymation characters from the 1960s- and 1970s-era Christian TV show of the same name, returned to TV last month in a new Christmas adventure and with new friends – a Jewish boy named Sam and a Muslim girl named Yasmeen.

Davey and Goliath's Snowboard Christmas, a one-hour special from the Evangelical Lutheran Church in America (ELCA), was broadcast Dec. 19 and 26 on the Hallmark Channel in the United States. It was the first new Davey and Goliath production in 30 years. In the show – which, like the original series, soft-pedals messages of tolerance and respect – Davey compares holiday traditions with Sam and Yasmeen.

The series starred the trouble-prone Davey Hansen and his talking dog and conscience, Goliath. The 15-minute segments were provided free to TV stations by the liberal ELCA.

The special was made by Joe Clokey, the son of Ruth and Art Clokey, who made the original series. Art also created the claymation character Gumby.

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CIRCULATION
Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.

CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS
Canada: $34.95, 1 yr. incl. GST.
$62.95, 2 yr. incl. GST.
U.S.A.: $100 U.S funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to Toronto office.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

Canada

The Canadian Jewish news

How To Reach Us

Head Office: 1500 Don Mills Rd., Ste. 205, North York, Ont.. M3B 3K4
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Community mobilizes for tsunami relief

By LEILA SPEISMAN
Staff Reporter

The Jewish response to last month's tsunami disaster in South Asia has mirrored the international outpouring of concern and financial aid.

By this week, donations made through UJA Federation of Greater Toronto are expected to surpass $500,000, spokesperson Dan Horowitz said.

About 60 per cent of that amount has come through the federation's website, www.jewishtoronto.com, while the rest came mostly by telephone. "The phones haven't stopped ringing all week," Horowitz said.

B'nai Brith Canada, which originally said it was not planning its own fundraising drive, last week established the B'nai Brith Disaster Relief fund. Donations can be made over the phone, 416-633-6224, online by credit card at www.bnaibrith.ca or by mail, with cheques payable to B'nai Brith Foundation Disaster Relief Fund at 15 Hove St., Toronto, M3H 4Y8.

As well, everything collected in the organization's clothing bins during January will go to tsunami relief efforts.

By Jan. 6, international pledges for Southeast Asia had reached nearly $4 billion (US). Canadians have pledged more than $70 million, and the federal government has said it will match private donations dollar for dollar.

Sarah Zelcer, who is co-ordinating the response of Ve'ahavta – the Canadian Jewish Humanitarian & Relief Committee, said the organization raised $30,000 in the first week of January. Some of the money is being sent to the Jewish Coalition for Disaster Relief, the arm of the American Jewish Joint Distribution Committee (JDC) that is serving as the clearinghouse for the North American Jewish response to the tragedy.

Continued on page 5

HESCHEL KIDS FUNDRAISE FOR TSUNAMI VICTIMS: Three Grade 6 students at the Toronto Heschel School held a jelly bean contest last week for the Canada Kids Earthquake Challenge campaign, part of UNICEF Canada's Indian Ocean Earthquake Appeal. It was one of a number of such initiatives by Heschel students. More than $150 was raised for children affected by the Dec. 26 disaster from students who paid to guess the number of jelly beans in a jar. From left, Taylor Silverberg, Lindsay Cohen and Cydney Roth display a contest poster and the jar of jelly beans.

[Joy Kaufman photo]

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'Newer' sites to see in Israel

From the editor's desk

When stretched from top to bottom, Israel fits snugly between Toronto and Montreal. The country can be traversed by car in one day, and by plane in the time it might take someone to eat a corned beef sandwich with mustard and a slice of dill pickle on double rye.

Yet, despite its modest size, the tiny Jewish state is a magical checkerboard of constantly contrasting topographies, climates, flora, fauna, ethnic populations, religious sites and historical reference points.

As most visitors to Israel will attest, there is a great deal to see and do there. From one visit to the next, the experiences multiply, the pleasures expand and the feelings of personal and historic connectedness deepen.

Though it is a land with countless ancient stories sinewed into its very soil and stone, they are constantly renewing even as we hear them, see them or "touch" them for the thousandth time.

But there are also many newer "stories" in the young, dynamic Jewish state. To experience some of them was one of my objectives when I spent five days in Israel recently as the guest of the Ministry of Tourism.

Over the next few issues, I will write about some of those newer "stories," exciting sites and places to be experienced by the "veteran" Israeli visitor.

* * *

Some 21 years ago, on Sept. 15, 1983, Menachem Begin resigned as Israel's prime minister. Weary from the his long, hard years as one of Israel's great leaders – perhaps in particular, from the weight of the loss of life from the war in south Lebanon – the 70-year-old warrior statesman told his confidants *"eineni yachol od,"* simply, "I can no longer."

Nine years later on March 9, 1992, at the age of 79, Begin died. He was buried on the Mount of Olives in Jerusalem in "a simple Jewish burial" in accordance with the instructions he had recorded in his will.

The ceremony surrounding his interment symbolized the nature of the man – principled, humble and rooted in the traditions of his people.

Few today are the leaders, on any continent, who have the strength of character, breadth of knowledge and steel-hard courage of Menachem Begin. He was part of Israel's founding generation whose iron mettle was forged in the furnaces of Nazi Europe and whose laser-like vision was locked immovably onto the far-off lighthouse beam of Jewish statehood and independence. He was one of the men and women to whom subsequent generations will always owe an irredeemable debt.

Now there is a special place in Jerusalem where members of those subsequent generations will be able to visit to learn more about the man, the history through which he lived and which he helped shape, and the uniqueness of his legacy.

The Menachem Begin Heritage Center officially opened to the public last summer. It is a splendid monument to the wise collaboration between the people of Israel and the Diaspora. Built pursuant to a statute of the Knesset enacted five years after Begin's death, the $17 million (US) cost of construction came from overseas donors, many of them from Canada. The annual maintenance and operating funds will come from the state's budget.

Modelled somewhat on the concept of American presidential libraries, this is only the third such centre of tribute to an Israeli leader of government, along with one honouring David Ben-Gurion in Sde Boker in the Negev and a centre currently being built to the memory and legacy of Yitzhak Rabin in Tel Aviv.

Menachem Begin Heritage Center

The building is architecturally stunning. Built into the ridge of the Hinnom Valley, it is situated where central and southern Jerusalem met near the junctures of the Emek Refaim, Beit Lechem and Hebron roads. The view from the rotunda is a breathtaking panorama, onto the walls of the Old City towards the northeast, of stunning historic geography.

The visual core of the centre is a moving, interactive, multimedia, high-tech telling of the story of the life and times of Menachem Begin: from his beginnings in Europe, his life in the pre-state underground, as the leader of the Opposition and then as leader of the government. None of the controversies of his life – the King David Hotel bombing, the Altalena affair, the war in Lebanon – is avoided. Nor is any one of the celebrations: the founding of the state, the first Likud election victory and the signing of the peace treaty with Egypt.

But there is a great deal more to the centre's mandate. It includes an archives, a museum, an educational unit and a research unit.

Herzl Makov, the centre's executive director, told *The CJN* that part of the museum's key purpose is to try to strengthen the institutions of democracy by "looking at a type of leader who was dedicated to values and principles, who made decisions not according to the most recent poll. It is extremely important to bring back some of Begin's issues – concern for the rule of law and social justice – to the public agenda of Israel."

The Menachem Begin Heritage Center in Jerusalem should now form part of the itinerary of every visitor to Israel.

Next week, more stops on the itinerary. — *MBD*

SeeJN

TSUNAMI RELIEF:

Student council leaders and staff of the Community Hebrew Academy of Toronto, Richmond Hill campus, mobilized quickly to launch a $5,000 campaign in support of the victims and survivors of the tsunami disaster. CHAT's Tanenbaum campus has launched a similar project.

B'nai Brith joins community relief efforts

Continued from page 3

Ve'ahavta is devoting the bulk of its funds to helping Israeli efforts in the affected areas.

Zelcer said that "Israeli NGO personnel have been on the ground since the second day. They have established mobile medical clinics and feeding stations, but most of the press has ignored that, and people don't know about it."

Ve'ahavta is still looking into the possibility of sending personnel to the area.

Federations across the country have established their own funds, including those in Winnipeg, Vancouver, Hamilton, and Montreal.

In a statement, the JDC noted that besides the rising death toll – which at press time stood at more than 150,000 – five million people remain homeless, close to two million are hungry, and tens of thousands remain at high risk for diseases such as cholera, typhoid and malaria. The World Health Organization is predicting 50,000 additional deaths.

So far, the JDC has raised more than $2 million through phone and Internet contributions. It has also shipped more than $300,000 worth of medicine to India, and has announced the first in a series of allocations to its partner organizations on the ground. As well, it is examining the possibility of taking on infrastructure rebuilding projects at schools, hospitals and medical clinics.

The JDC has also dispatched a team of experts to Sri Lanka "to determine which critical areas of need are not being serviced adequately" and to select a partner agency on the ground to work with.

Reports continue to come in about the effects of the tsunami and problems affecting relief efforts. Because many roads have been destroyed, relief materiel is stuck in airport warehouses, some of it being destroyed or stolen. Efforts are being made to better co-ordinate foreign aid workers and the distribution of food, water and medical care.

At press time, aid officials were asking for donations of money rather than goods, for greater efficiency in coping with the needs of affected populations.

Legitimate aid organizations are also urging people to check the credentials of anyone asking for money or goods for Southeast Asia after reports surfaced about sham fundraising schemes.The UJA Federation Board of Jewish Education in Toronto has posted suggestions on its website about how to teach students about the tsunami and tzedakah. Included are articles and discussion subjects on tsunamis and disaster relief.

How to help

The following is a list of Jewish communal agencies participating in the effort to aid the survivors of the tsunami that struck Southeast Asia.

UIA FEDERATIONS CANADA, 4600 Bathurst St., 3rd floor, Toronto, Ont. M2R 3V2, or call 416-636-7655

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No Israel divestment 'at this time,' Anglicans say

By RON CSILLAG
Staff Reporter

The Anglican Church of Canada has "no intention at this time" of exploring divestment in Israel, the church's national leader has assured Canadian Jewish Congress.

In a recent letter to CJC president Ed Morgan, Primate Andrew Hutchison said his church will not look at the issue for the time being.

Hutchison also noted that a controversial statement issued in Jerusalem last September by the worldwide Anglican Peace and Justice Network (APJN) does not reflect the views of the Canadian church.

It was widely reported last autumn that the statement, titled *Give Sight to the Blind and Freedom to the Captives,* which was about the broader Israeli-Palestinian conflict, urged the church's decision-making bodies to explore financial divestment from Israel, similar to the policy adopted by the Presbyterian Church in the United States last summer.

However, Anglican and Jewish officials say the statement never urged divestment. The issue was fanned by the Israeli newspaper *Ha'aretz* after some members of the network floated the idea in independent interviews.

Even so, the statement "is not the statement of the Anglican Church of Canada," Hutchison wrote to CJC.

He said the document will be brought to the Anglican Consultative Council for consideration when it meets in England in June. "They will decide whether or not to receive it, and whether or not to recommend it to the 38 provinces of the Anglican Communion, of which Canada is one," the primate noted.

Hutchison explained that the signature of the Canadian delegate to the APJN – whom Hutchison appointed – simply "affirms" that the statement "is consistent with the historic thinking and policies" of the Anglican Church of Canada.

He said the Canadian church, with its two million members, has "consistently defended the right of both Israel and Palestine to exist as secure and sovereign states, and [has] deplored the use of violence by the Israel Defence Forces and Palestinian militias, particularly where it destroys civilian life and community."

He added that his church has also consistently called for an end to Israel's "illegal occupation of the West Bank and Gaza, for its approval of settlements in Palestinian territories and the appropriation of arable Palestinian land."

As well, he said, the church has called "time and again" for negotiated peace based on the post-1967 United Nations resolutions 242 and 338.

Criticizing Israel's policies "in no way implies prejudice against Jewish people," he said.

In its response, CJC said it was "gratified" at Hutchison's stand on divestment, but that it remains hopeful that the Canadian church will "at no time" support divestment.

CJC's letter, signed by Morgan and Rabbi Reuven Bulka, who chairs Congress' inter-religious affairs committee, called the APJN statement "a polemic containing factual and historical errors and prejudicial analysis of a complicated situation."

CJC also took Hutchison to task, saying his calls to end Israel's "illegal" occupation run counter to his stated support for a negotiated peace based on the UN resolutions he mentioned.

Congress expressed its concerns over the Anglican position at a meeting last November of the Canadian Christian Jewish Consultation, an interfaith dialogue in which CJC suspended participation in 2003 after Anglican leaders who had returned from a trip to the Middle East made pointed criticisms of Israel.

While Congress said it appreciates Hutchison's stand, its concerns "go beyond" the September statement and "focus on the longstanding positions of the Anglican Church of Canada on the Israeli-Palestinian conflict."

The *Anglican Journal* recently quoted Hutchison as saying that the issue of divestment is "a complex one."

ChristianityToday.com then reported that Canadian Anglicans are "cautiously" considering divestment.

Victor Goldbloom, chair of CJC's national executive, told *The CJN* that the Anglican statement last autumn did not call for divestment.

However, the overall attitude of the Canadian church toward the Mideast "has been unbalanced and negative with regard to Israel," Goldbloom said.

Goldbloom met one-on-one with Hutchison in November, and "we have confidence that to the extent he's able to have an impact on Anglican policy, it will be positive."

CJC, he said, had hoped for a "more explicit" letter from Hutchison. "We would have been happier if those three words – 'at this time' – had not been there."

PUPPETS EN FRANCAIS: As part of a "pets" unit in their French studies, Grade 3 students at United Synagogue Day School's Bayview campus made paper-bag puppets and then presented an animated puppet show in French for their friends in Grade 2.

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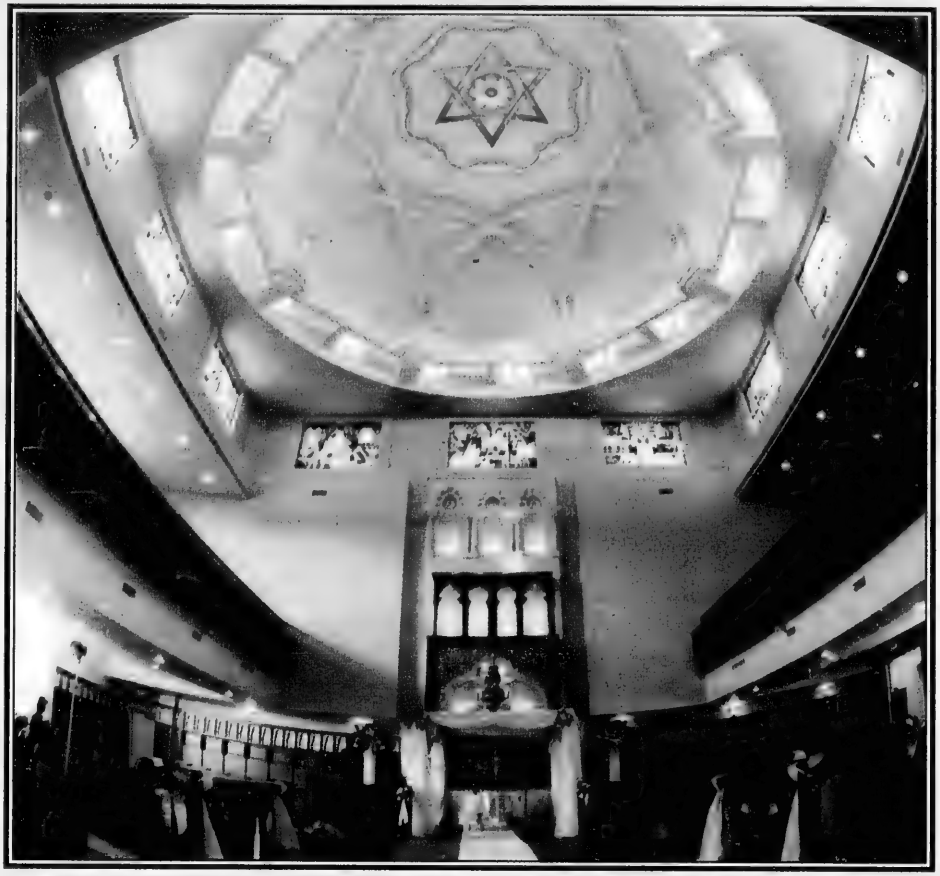

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After Arafat, Abbas

Mahmoud Abbas achieved on Sunday what he so fervently wanted: governmental legitimacy. A large majority of Palestinians – some two-thirds of eligible voters – selected him to be the next president of the Palestinian Authority, replacing the deceased first president, Yasser Arafat.

But the larger question remains: have the Palestinians achieved what they so fervently need – a leader who will set a new course for them who has as his goal not the destruction of the sovereign Jewish State of Israel but the building of the sovereign neighbouring State of Palestine?

The entire world, especially Israel, will be watching him now, assessing his behaviour over the next short while to see who Mahmoud Abbas really is and what his true intentions really are.

If to judge him by his campaign rhetoric – that he would never surrender the Palestinian refugees' right of return, referring to Israel as the "Zionist enemy" and embracing the terrorist cells sworn to Israel's destruction – then he appears to be created in the image of his predecessor. As political commentator Danny Rubinstein reported in *Ha'aretz*, "He [Abbas] may wear a suit, he may not jump on tables or shout that a million martyrs will march to Jerusalem, but his demands from Israel are no different than Arafat's were."

But with the election over, we must judge him by his actions. They will need to be clear and decisive.

He must immediately take the necessary steps to build the institutions of a transparent, accountable, functioning democracy governed by the rule of law and not by the rule of a despot.

But even those steps will lead his people nowhere unless Abbas resolves first to meld the 14-or-so gangs of anarchic, gun-toting thugs into a bona fide, law-abiding, law-enforcing security force and he disarms and dismantles the terror networks of Hamas, Islamic Jihad and the Iranian surrogates trying to take root in the West Bank and Gaza, as he is required to do by the much-vaunted "road map" peace plan and as elementary nation-building demands of all putative governments. There can be no doubt, if Abbas does not destroy the terrorists, they will destroy him. It is an irrefutable certainty that all persons of good will intent on achieving peace between Israel and the Palestinians must impress upon him.

As Palestinians were voting on Sunday, Israel's Foreign Minister Silvan Shalom articulated his countrymen's hopes for the Palestinian elections: "I think that the leader who is elected will have to wage a genuine struggle against terror immediately and carry out reforms [in the PA]... Of course, we expect a new, different Palestinian leadership that will be prepared to move in the direction of peace."

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Diatribe against human rights groups

At a time when Israel's global standing is plummeting and related anti-Semitism is on the rise, Israel needs a clear-eyed, candid assessment of the role played by its government's refusal in fighting terrorism to consistently comply with the requirements of international human rights and humanitarian law. Instead, Gerald Steinberg ("Human rights groups are working against peace," *CJN*, Dec. 9) offers a diatribe against human rights organizations that can charitably be described as pure fiction.

Steinberg makes the serious accusation that Human Rights Watch (HRW) "labels Israel as an 'apartheid regime' and Jews as 'imperialists' and 'colonialists.'" Yet, he cannot cite a single example in Human Rights Watch's 26-year history in which we have ever directed these terms at Israel or Jews.

Similarly, Steinberg accuses HRW of "whitewashing terror and condemning Israeli defensive actions." We have repeatedly and unequivocally denounced terrorism and fully support Israel's legitimate efforts to defend against it. We condemn only actions, whether taken in the name of counter-terrorism or not, that violate human rights.

Finally, Steinberg says that at the UN World Conference against Racism in Durban, HRW "joined hundreds of NGOs to promote the equating of Zionism with racism." HRW publicly denounced the final NGO document precisely because it contained such statements.

Jasmine Herlt
Human Rights Watch, Toronto

(Editor's note: Gerald Steinberg did not make an accusation that Human Rights Watch "labels Israel as an 'apartheid regime and Jews as 'imperialists' and 'colonialists.'" Rather, he explicitly wrote that the activities of HRW and other human rights NGOs "amplify the rhetoric that labels Israel as an 'apartheid regime' and Jews as 'imperialists' and 'colonialists.'")

* * *

Standards of halachic observance higher

Rabbi Dow Marmur celebrates "Post-halachic Judaism" (*CJN*, Dec. 23,) and, even more so, post-halachic Jews, for whom "Halachah has ceased to be normative, but for whom tradition matters," and who consequently are "respectful of Jewish law, yet heeding its precepts only selectively," and claims that "all movements in contemporary Judaism, except haredim, seem to be moving in that direction."

This claim is simply not true. Modern Orthodoxy over the last 30 years has moved in the direction of greater Torah study and, even more relevant, more scrupulous and consistent halachic observance.

The concealed premise of Rabbi Marmur's article is that halachic Judaism and modernity are ineluctably opposed. It follows, then – or ought to follow – that modern Jews will opt for post-halachic Judaism, and that only the anti-modern haredim will continue in significant numbers to view halachah as normative. That ever-growing numbers of young modern Orthodox Jews are adopting ever-higher standards of halachic observance does not fit into this picture, so Rabbi Marmur conveniently makes them disappear.

Lawrence Kaplan
Department of Jewish Studies, McGill University
Montreal

* * *

Challenge to Jewish leaders

I was dismayed to read that, once again, a group of ivory-tower Jewish academics have concluded that Jewish population growth is projected to be dangerously low ("Challenge to Jewish leaders," *CJN*, Dec. 16, 23).

It does not take an academic to understand that population growth comes from reproduction. Reproduction comes from marriage. Marriage results from successful relationships. Relationships are formed when compatible couples meet.

More than half the world's Jews are secular, but Jewish leaders seem unable to grasp the fact that most remain *committed* Jews. There is no institutional social network that enables non-observant Jewish singles over 25 to meet. I have spent the past five years appealing to Jewish leaders to address this issue, but have either been ignored or faced indifference.

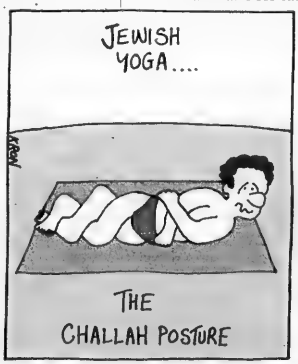
Until Jewish leaders accept this reality, and take effective action, we can expect endless future studies similar to this one, and the inevitable demise of the Jewish people, as the world's population grows.

Bob Natanson
Toronto

* * *

Jewish vegetarians

As a vegetarian for more than 25 years, and as someone who is married to a vegetarian and raising three healthy vegetarian children, I have to disagree with my colleague Rabbi David Bauman ("Judaism and vegetarianism," *CJN*, Jan. 6) on his rationales for eating meat. While it is halachically justified to eat it, it is not halachically mandated that we eat it.



Rabbi Bauman himself acknowledges that the ideal is vegetarianism, and that eating meat is a concession, heavily restricted and legislated. He did not give a single ethical reason to eat meat. The halachic system, which allows for eating meat, is also full of compassion for animals (*tzaar baaley chayim*). The same kashrut that leads us to say "no thank you" to pork and shellfish can also lead us to say "no thank you" to any slaughtered living thing. Why not actively bring the ideal closer to reality, rather than letting reality push away the ideal?

Rabbi Elyse Goldstein
Toronto

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Perspectives

Prospect of army refusal looms

By LESLIE SUSSER
Jewish Telegraphic Agency

As the scheduled start of Israel's Gaza withdrawal approaches, settler leaders are raising the specter of mass refusal by religious soldiers to carry out orders, and they're warning of disastrous consequences for the Israeli army and society as a whole.

But high-ranking Israel Defence Forces officers say settler leaders are exaggerating in an attempt to scare the government and to encourage soldiers to refuse to evacuate settlers from their homes.

Last Monday, the anticipated evacuation drama was played out in microcosm as soldiers and police dismantled the two mobile homes that made up the unauthorized West Bank outpost of Shalhevet Yitzhar. There were scenes of violent settler resistance, a call by a soldier to disobey orders and wide-scale arrests.

The refusal controversy has sparked a national debate, at the heart of which is the issue of state sovereignty versus rabbinical authority. The debate raises worrying questions: If there is widespread civil disobedience and refusal to carry out army orders, will Israeli society be dangerously divided? Could such a rift scuttle the withdrawal plan?

There have been cases of left-wingers advocating refusal to serve in the West Bank and Gaza Strip or to carry out missions in populated areas, but those calls for disobedience never approached critical mass. Last Sunday, however, settler leaders called a meeting with the IDF chief of staff, Lt.-Gen. Moshe Ya'alon, to warn of an impending crisis.

The settler leaders said they themselves are against soldiers refusing to obey orders, but after rulings by settler rabbis excoriating Prime Minister Ariel Sharon's withdrawal plan and expressly forbidding soldiers to participate, thousands of religious soldiers probably would choose to obey their rabbis rather than their army commanders.

"The writing is on the wall," one settler leader was quoted as saying.

"The rabbis have spoken, and there is nothing we can do about it."

They said Sharon has only himself to blame for the situation, because he failed to build a wide national consensus for his plan. The fact that his policy lacks legitimacy in settler eyes only encourages refusal, and they want the army to help stop the erosion, the settler leaders said.

It wasn't clear just what they expected the army to do. In an earlier meeting with the IDF high command, Ya'alon made it plain that the army takes the refusal threat very seriously, but it has no intention of buckling in the face of pressure.

On the contrary, Ya'alon said the army's main challenge for 2005 is to make sure the withdrawal plan is carried out to the letter.

"As tough as it might be, we will have to be very firm, because failure to implement the decisions of the political echelon will put us as a nation and a society at risk," Ya'alon said.

Top IDF field commanders say they have encountered little evidence of impending mass refusal. Nevertheless, the army is calling for help from Israeli politicians. The generals say it's up to the political echelon to set the tone and create the conditions for tough action against settlers and soldiers who refuse orders.

An inkling of what may lie in store came last Monday at Shalhevet Yitzhar.

Even that small outpost proved a handful to dismantle, and it went down only after an angry, three-hour skirmish.

Moreover, though one soldier did call on the others to disobey orders, there was no mass refusal. How will the army and police cope when large, bona fide settlements are uprooted – and if significant numbers of soldiers refuse to take part?

In the public debate, most speakers have come out strongly against refusal to obey orders. Indeed, some of the most outspoken critics are from the same national religious camp as the potential dissenters.

National religious Jews who make up most of the settler population, serve in the army and take strong right-wing positions face the most acute dilemma. On the one hand, they see settling the Land of Israel as a necessary step toward the coming of the Messiah, and they accept rabbinical rulings. On the other hand, they're loyal to the State of Israel and its institutions.

While the settlers tend to emphasize the primacy of rabbinical injunctions, other movement leaders and intellectuals elevate the authority of the state. For example, ex-general Yaacov Amidror, the first religious Jew to serve on the IDF general staff and one of the national religious movement's most articulate spokespeople against disengagement, makes a clear distinction between refusal by men in uniform – which he says is always illegitimate – and civil disobedience, which he condones.

Soldiers dismantle the outpost of Shalhevet Yitzhar. [Isranet photo]

In a democracy, Amidror says, it's totally unacceptable for army personnel to refuse to do the bidding of the government, to which they and the army are subordinate. Mass refusal, Amidror says, will pose a greater threat to the state than withdrawal – which, he believes, is itself a huge strategic blunder.

Similarly, Moshe Kaveh, president of Bar Ilan University, where the faculty and student body is made up mostly of national religious Jews, maintains that most of the religious Zionist movement is against refusal, and he urges the camp's leaders and rabbis to speak out strongly.

"All those who are against must speak out so that history will not judge them for remaining silent at such a crucial time for the state they helped to build," he declared in an Israel Radio interview.

Writing in *Ma'ariv*, journalist Bambi Sheleg, also a member of the national religious camp, came out strongly against the way many religious Jews subordinate their own judgment to that of the rabbis.

"Under the cloak of 'Torah ruling,' the smartest people suppress their independent views and their capacity to interpret reality as they see it," she wrote.

"To be an observant Jew, you don't need a rabbi to think for you. A rabbi can decide on matters of kashrut, Shabbat and excommunication. He cannot decide for us on questions of life and death, especially when they are national questions."

In *Yediot Achronot*, political scientist Shlomo Avineri developed the same argument. A secular, left-wing Jew, Avineri maintained that rabbis should not have any special say in matters of state because the Jewish religious law they rely on was developed for the Diaspora, not for conditions of national sovereignty.

"In matters of state, the halachah has nothing to say because it was developed – and that's its power and glory – at a time when the Israeli people did not have a state of their own," he wrote.

Criticism from the left reflected public impatience with the settlers. Labor Party legislator Ophir Pines-Paz accused settler leaders of hypocrisy for claiming to be against refusal but doing little to discourage it.

In fact, more and more pundits are calling on the government to set a final withdrawal date. After that, they say, settlers who decide to stay in their homes will have to fend for themselves, without IDF protection or government responsibility for their fate.

'If you want to protest, protest against me'

The following are excerpts from Prime Minister Ariel Sharon's remarks last week during a meeting with Israel Defence Forces and police personnel who took part earlier this month in the evacuation of an illegal outpost near Yitzhar in the West Bank.

Ariel Sharon

"I asked to meet you today following the difficult scenes from the evacuation of the illegal outpost near Yitzhar. I have already received a report from your commanders regarding the action that you carried out and I want, first of all, to tell you, for myself and on behalf of the government, and, believe me, for the entire country, 'Thank you.'

I know the significance of your actions and their consequences. I know that you are engaged in a very difficult struggle, with many successes, against terrorism… I know that [evacuating the outpost] was not an easy mission. It wasn't the mission that you trained for. But this is the mission that you were charged with and it must be carried out for the security of all of the country's citizens, for all of us.

I must say that I saw and heard that you acted with restraint and equanimity. You bit your lips, but you carried out the mission. I heard the curses and insults and the incitement against the IDF, against the commanders, against the soldiers, against the police personnel. I ask you: Don't take it personally. It is not directed against you – it is directed against the government, against the Knesset and against me.

Whoever calls for harm to the IDF, the Israel Police and the security forces does a very serious thing with far-reaching consequences. I want to say to the inciters, the cursers and the revilers: Leave out the IDF. If you want to protest, protest against me. If you want to revile, revile me. Leave politics in the political arena and leave the IDF and its soldiers out of it. The IDF has always been at the heart of national agreement and there it must remain.

Today, whoever calls for refusal is destroying the most important thing to Israeli society. It is truly a crime against Israeli society. It is possible to evacuate a community, it is possible to rebuild. The IDF, the military of the Israeli people would be very difficult to rebuild.

The call to refusal can lead to a historic rift in the entire Jewish world, and not only in Israel. Whoever calls to refuse or to oppose with force and violence is wrong, mistaken and is endangering our very existence in this place. We must all avoid this at any price. And therefore, on this matter, there will be no compromise. Whoever raises his hand to a soldier or police officer or member of the security forces, whoever organizes refusal, whoever threatens, we will act against him forcefully…

It is important to me that you remember that we're talking about a small minority among the settlers. The settler public… is mostly made up of wonderful, law-abiding people… Protest must be respected, but you must act determinedly and assertively against those who cross the red lines.

It was important for me to come here today… in order for you to know that it is my government that is sending you on these missions. Our decisions were not made lightly, but now that they have been made, they obligate all of us. This is the meaning of a democratic state and Israel is a democratic and law-abiding state…

I hope that our assertive stand on this issue will enable you to… uphold your main missions in the struggle against terrorism without you being reviled and threatened. Don't let them hurt you. We will struggle against this phenomenon and we will not allow it to raise its head, not here, not anywhere.

There is a government that makes decisions and there is a Knesset that makes decisions, and these things must be carried out. In order to continue existing as a nation, there can be no attacks on any part of the security establishment. It cannot be that a minority will try to dictate and use violence in order to enforce its ideas, opinions and laws on the majority. They will not dictate their laws on the entire nation."

Opinions

Lobbying for a 'Diaspora Knesset'

In February 2003, Israel's president, Moshe Katsav, began describing his idea of what he referred to as a "Second House" – an international forum that would function alongside the Knesset and assist in decision-making on a range of issues affecting the future of the Jewish people. A document outlining the founding principles of the proposed new body has since been released by Katsav's office, and last month the initiative was discussed at a special meeting of the Knesset's committee on immigration, absorption and the Diaspora.

Lawrence Hart in Hamilton

Though specific details about the mandate and makeup of this parliamentary adjunct still need to be articulated, it seems, nonetheless, that the more general concepts of the president's plan are attracting attention both within Israeli government circles and also from among various Jewish organizations around the world.

The objective, we're told, is to establish a council of 120 members, half from the Diaspora and half from Israel. This entity would have only an advisory role, focusing on issues such as assimilation, Jewish education, strategies for countering anti-Semitism, the promotion of Zionism and Jewish culture and the relationship between Jews and other ethno-cultural groups. It would not operate as a legislative assembly nor have input into decisions relating to Israeli state interests, such as the economy, national security, Israeli-Arab interactions or evolving peace initiatives.

In principle, Katsav's proposal may have some merit, but its implementation – should it ever occur – promises to be enormously problematic. To begin with, there has not even been a decision on what the assembly should be called. Aside from "Second House," which has little appeal, the terms "Parliament of the Jewish People," "Congress of the Jewish People," and the "House of Israel" have all been suggested with varying degrees of enthusiasm, but without much hint of agreement.

Then there is the issue of fine-tuning the agenda of the new institution. How will its responsibilities differ from those of the Jewish Agency, for example, and how will duplication and potential turf warfare be avoided?

But, perhaps most importantly, who will serve on this yet-to-be-defined council? Will representation be by election or by appointment, and what allocations are envisaged by country or region? And what about the qualifications, expertise and experience of prospective council members? Will this merely place the "Jewish establishment" under a different umbrella, or will we see a new generation of activists, strategists and intellectuals as core players in the emerging order?

Katsav's vision may translate into a reality that has traction and relevance – or it may not. Meanwhile, the December meeting of the Knesset committee apparently drew to a close without any definitive plans to move forward.

Largely alone in our hour of need

You can feel that the deep freeze of Israel's isolation is quickly thawing. There is a palpable sense of hope and optimism in the air, as tourists are flocking back in ever-growing numbers and, more importantly, plucking up their courage to venture out into downtown Jerusalem to shop. In front of the hotels, tour buses and taxis are competing once again for parking space. Yasser Arafat, if you can believe it, is not sorely missed.

Ross Culliner in Jerusalem

I, too, am reaping the benefits of our improving fortunes. Business for tour guides is definitely looking up. And yet for some strange reason, I am finding it hard to get into the spirit of things. I see the cheerful Jewish tourists and am beset by oddly unpleasant sensations. After all that has happened here over the past four years, it's no simple matter – not for me anyway – to get back down to business as usual.

I simply can't erase from memory the sorrowful visions of empty, darkened hotels without a single guest, of desolate streets lined with bankrupt businesses and "for rent" signs, and of the shameful looks on the faces of many of my friends and colleagues, veteran tour guides and hotel employees, who were forced onto the dole or to labour at menial jobs in order to keep body, soul and family together.

Indeed, there was a critical period in late 2001 and early 2002 when desperation and despair were biting deep into our souls and our will. And at that pivotal juncture in the history of the State of Israel – indeed, in Jewish history in general – as the ground quaked beneath our feet and the lights flickered ominously, we Israelis found ourselves to be very much alone, as most of our so-called "Jewish family" kept a safe distance from our troubled land. I'd be a liar if I denied that it hurt.

There were, of course, numerous praiseworthy exceptions – solidarity missions and a host of other courageous expressions of support and backing at all organizational levels. But the conspicuous absence of the average Jewish tourist in our hour of real need, when our morale was flagging and our grief had reached dangerous heights, calls for a serious and honest re-examination of the validity and vitality of certain underlying assumptions of our collective Jewish experience and self-definition.

Are we, as the banners and placards outside the Jewish Agency buildings proudly proclaim, "One people with one destiny?" Do we "stand united?" Are we, in the final analysis, "one great family?" Or are these time-honoured fundraising slogans nothing but baseless promotional hype? Do we Israelis stand largely alone?

It was strikingly beautiful in Jerusalem on the day I wrote this column, autumnal and crisp in a Canadian way. Donning a warm woollen jacket, I headed out into the brisk morning for a walk. My mood was unusually upbeat as I went over in my mind the crowded guiding schedule of the next couple of weeks, recalling clearly how only one year earlier I had sat at home idle and without income.

But it was not long before I came crashing down with a very hard landing to planet Earth once again. My wanderings through the centre of town took me quite unintentionally, yet inevitably perhaps, past no fewer than four suicide bombing sites.

I halted briefly by each of them, recalling the details and circumstances of the particular incident. I recalled the faces of the victims that my family had personally known, people whose names were now etched in red on the memorial plaques – among them, some of my kids' school companions, the school janitor, the sister of my butcher, the son of my bank advisor, and one of my oldest boy's closest friends. I relived the grisly scenes of destruction and mutilation after the disasters and the heart-rending spectacles on TV of the unending funerals that followed.

During the living hell of these past four years, our society displayed a truly remarkable degree of courage and resilience – far greater than you can imagine. It was made all the more difficult by how lonely we felt, here at the far end of your world.

Abbas and Qureia face a long, hard road

The Palestinian elections are an important step in the post-Arafat era, providing a basis for optimism for the first time in many years. The end of the late Palestinian Authority president's reign of terror has not led, at least so far, to the emergence of another dictator. The fears of civil war have remained theoretical – at least so far – and PLO leader Mahmoud Abbas ran a real campaign, even in the absence of serious opposition.

Gerald Steinberg in Jerusalem

But it's much too early to declare the Palestinian experiment in democracy a success. For decades, Abbas was a core member of the PLO's "old guard," and his campaign reflected Arafat's powerful shadow. In election rallies, Abbas repeated the standard phrases on Palestinian refugees and Jerusalem that have blocked any compromise since the creation of Israel, and there was no debate on these core issues.

Nevertheless, there are differences in tone. Abbas and PA prime minister Ahmed Qureia sound and look pragmatic, and they don't embrace "martyrdom" and incitement. Although Abbas once promoted Holocaust denial, in the past two years, he has criticized Arafat's policy of violent confrontation, albeit for pragmatic rather than moral reasons. He repeated this point during the election, and in response, Hamas leaders ominously warned against deviating from the party line.

In response to this tentative opening, the Israeli government took measures to lower friction and to facilitate the emergence of a non-violent Palestinian leadership. Security forces stayed away from Palestinian cities and allowed local police forces to carry weapons for the first time since the beginning of Arafat's terror campaign. Despite the continuing infiltration attempts, dozens of checkpoints were removed in order to limit obstructions to the campaign and voting process. And, most importantly, preparations for the planned Israeli disengagement from Gaza were accelerated.

But the real test for Abbas and Qureia has yet to begin, and the potential for renewed terror and escalating violence remains high. In the election campaign, they repeatedly stated that they would not attempt to use force to disarm terror groups such as the Al Aqsa Martyrs Brigades and Hamas. Efforts to launch attacks from cities in the West Bank areas of Judea and Samaria are continuing, and the success of Israeli security forces in intercepting them cannot be guaranteed. In Gaza, the effort to claim a "military victory" led Palestinian terror groups to increase the level of attacks, including the Dec. 12 explosion under an Israeli army outpost along the Egyptian border, in which all the soldiers inside were killed or injured.

If there is going to be significant movement toward peace, Abbas and Qureia will need to confront and disarm these terror groups without delay. The elections were supposed to provide the legitimacy for this, but many Palestinians will retain a cynical view of Arafat's former partners in corruption and dictatorship.

Furthermore, even after winning this election, Abbas and the other "Tunisians," – the group of Palestinians who spent many years living well with Arafat in Tunis and far away from Gaza, Ramallah and Jenin – are unlikely to display the charisma and political leadership necessary to escape from Arafat's shadow.

In contrast, Marwan Barghouti, who emerged from the intifadah of the late 1980s as the main alternative to Arafat's Tunisians, remains very popular. But Barghouti was convicted by an Israeli court on five counts of murder, and his brief candidacy in opposition to Abbas was primarily designed to publicize demands for the release of thousands of members of terror groups in Israeli jails. Barghouti bowed out of the contest in return for a pledge from Abbas to press this issue immediately after the election. Since Israelis are not going to agree to another terror wave, as occurred after the prisoner releases during the Oslo process, this demand will lead to major confrontations.

Thus, to lead Palestinian society away from Arafat's disastrous legacy, Abbas and Qureia face many difficult challenges. The elections provide an important beginning, but the substantive changes required in Palestinian society will take many years, even under the most optimistic scenarios. And if Canada and other well-meaning governments press Israel to take major risks before terror groups are disarmed, this will lead to another failure.

The Kirshner File

Letter from India

High up in Malabar Hill, one of Mumbai's most affluent residential neighbourhoods, an aphorism on a billboard attributed to that great Indian apostle of nonviolence, Mahatma Gandhi, caught my eye: "You cannot be a true Hindu if you hate another religion."

Sheldon Kirshner in Mumbai

Slogans, as I have learned, should be taken with a grain of salt. But in India, the world's largest democracy and a living laboratory for ethnic and religious diversity, this slogan rings true.

Historically, India – a largely Hindu sub-continent whose land mass includes alpine peaks and steamy jungles – has genuinely welcomed foreigners. Bahais, Sufi Muslims, Zoroastrians and Jews have each found refuge here. And four religions – Hinduism, Buddhism, Jainism and Sikhism – have arisen in India. Islam was brought here in the 16th century by Mughal invaders, who left behind masterpieces of architecture, notably the sublime Taj Mahal in Agra and the majestic Humayun's Tomb in New Delhi. And Western colonial powers – from Portugal to Britain – introduced and disseminated Christianity to this nation of 1.1 billion, whose population is exceeded only by that of China.

India, having been an exemplary host to all these faiths, is rightly known for its "live-and-let-live" ethos. Yet India's record as a paragon of tolerance is hardly perfect. Since attaining independence in August 1947, less than a year before Israel's emergence as a sovereign state, India has been convulsed by several deadly episodes of ethnic violence.

The last such outburst took place in the winter of 2002, when Muslims and Hindus massacred each other in Gujarat. Such incidents, in the main, have pitted Hindus against Muslims, who comprise about 12 per cent of India's overall population and who generally practise a moderate form of Islam that would be alien in, say, Saudi Arabia.

These occasional killing sprees, ignited by political disputes, have tarnished India's image. But in the congested, frenetic cities of India, from Calcutta to Chennai (formerly Madras), Hindus and Muslims seem to mix freely and easily.

India's status as a melting pot of cultures and religions has been of immense benefit to Jews, whose uninterrupted presence here stretches back to antiquity, to King Solomon's time, but whose numbers have always been minuscule.

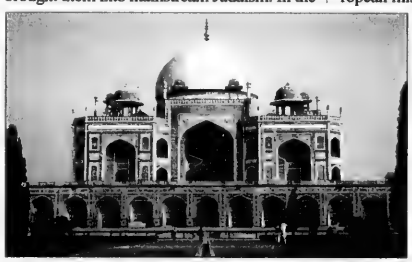
In the modern era, India was home to never more than about 30,000 Jews, concentrated in Mumbai (Bombay), the commercial capital and the centre of the Bollywood film industry. With the advent of Jewish statehood in 1948, many Jews immigrated to Israel. Still others settled in Britain, Canada and Australia. As a result, there are only some 5,000 in India today, constituting 0.000455 per cent of its population, a drop in an ocean. That humble figure is dropping due to emigration, part of which flows toward Israel.

Despite its Lilliputian size, Indian Jewry is anything but monolithic. In fact, there are three primary Jewish groups in India.

The Bene Israel, the majority of whom reside in and around Mumbai, are by far the biggest. Legend has it that their ancestors arrived prior to the destruction of the Second Temple.

For centuries, they were isolated from mainstream Jewry, and some mingled with the locals. These contacts led to caste-like divisions between so-called "white" and "black" Bene Israel. The basic difference turned on skin colour. "Black" Jews were those whose forebears had intermarried. "White" Jews were supposedly "pure."

During the 18th century, the Bene Israel came into contact with Cochin Jews, who brought them into mainstream Judaism. In the 19th century, the Bene Israel began moving to the cities. But to this day, some still live in villages fairly close to Mumbai.



Humayun's Tomb in New Delhi
[Sheldon Kirshner photos]

The first Cochin Jews are said to have settled in Kerala, in southern India, during the biblical period. In the aftermath of the Spanish Inquisition, they were joined by Jews from Spain, Germany and Holland.

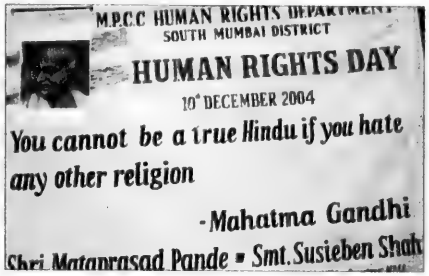
They, too, formed sub-communities, consisting of Malabaris, Pardesim and Meshuharim. At first, they were concentrated in two centres: Kudungallur – or Cranganore – and Anjuvannam. But in the early 16th century, after being attacked by the Portuguese and the Moors, the Jews settled in Cochin, a small palm-fringed island in the Arabian Sea just off the mainland.

The Baghdadi Jews, the last to arrive in India, initially appeared in the late 18th century, originating from the Middle East. The trickle turned into a stream with the arrival of David Sassoon, a wealthy merchant from Iraq, and his fellow Baghdadis in the first third of the 19th century. The Baghdadis tended to be staunchly pro-British and more socially insular than either the Bene Israel or the Cochin Jews.

In the eastern Indian states of Manipur and Mizoram, where many of the inhabitants are Christians, there are people of Chinese appearance who claim to be the descendants of one of the 10 lost tribes of Israel. Describing themselves as Jews, they say they were forced to adopt Christianity in the 19th century by European missionaries. Many rabbis do not recognize them as Jews, but according to recent DNA tests, they carry the same genes as Jews in Uzbekistan and India. In recent years, a handful have made aliyah after formally converting to Judaism.

Whatever their origin, Jews in India have been treated with respect by post-independence governments and have never been subjected to state anti-Semitism. India, along with China and the United States, is thus one of the few major countries in history that have not subjected their Jewish citizens to official discrimination. And in this tolerant climate, Jews have been able to flourish in a variety of trades and professions. Nissim Ezekiel was a poet and literary critic. Abu Abraham was a newspaper cartoonist. Helen and David were stars of Hindi movies. Hannah Sen was president of All India Women's Conference. Gen. Jack Jacob commanded Indian forces in the 1971 war against Pakistan.

These days, a large proportion of Jews are in the professions as doctors, lawyers and accountants, and in the booming computer sector as programmers, analysts and startup entrepreneurs. There are no fabulously wealthy Jewish business tycoons like the Tatas, Parsis (Indian Zoroastrians) who are known as the Rockefellers of India.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-Mahatma Gandhi
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A "sign of the times" in Mumbai

Like China, with which it fought a border war in 1962, India is an up-and-coming power. Early last month, when I was in India at the invitation of its tourism board, the current Indian prime minister and the architect of its seminal 1990s economic reforms, Manmohan Singh, declared, "The 21st century will be the century of Asia and without doubt the century of India."

He may be right. India – a nuclear power that established formal diplomatic relations with Israel in 1992 – is expected to become a permanent member of the United Nations Security Council within the foreseeable future, and plans to launch an unmanned spaceship, Chandrayaan-1, on a moon mission in 2007 or 2008. So India, a land of sharp contrasts with a thriving middle class whose appetite for consumer goods seems boundless, is on something of a roll.

Yet most Indians, particularly in remote rural areas far from the gloss and glitter of Mumbai or New Delhi, remain mired in a kind of appalling Dickensian poverty that visitors always find shocking and depressing.

Perhaps India can ameliorate this endemic problem as it moves closer to modernizing and reinventing itself as one of the new "tigers" of Asia.

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Jewish Toronto

JACS works hard to accommodate growing client list

By DANIEL HOROWITZ
UJA Federation

Many of the estimated 20,000 Jewish drug addicts and alcoholics living in the Greater Toronto Area face a unique challenge in battling their disease. For them, the option of attending support meetings in a church basement simply doesn't exist.

That's one reason why JACS (Jewish Alcoholics, Chemically Dependent Persons and Significant Others) which recently became a UJA Federation beneficiary agency, is more in demand than ever before.

Established in 2000, JACS enables Jewish people of all ages and their families to recover from their disease in a safe and anonymous Jewish environment. JACS currently receives well over 200 calls a month and its Thursday night resource meetings can no longer accommodate the overflow. Since JACS opened, approximately 20,000 people have been through its doors.

"We do have a significant problem in our Jewish community with alcoholism and drug addiction, whether we admit it or not," says Marla Goldman, executive director of JACS. "We have the same problem as the community-at-large, in that about 10 per cent of our community – as in the general community – is affected. JACS provides the nurturing and safe Jewish environment these people need to recover properly. That's important because most Jews will not go into a church, and in terms of anonymity, synagogues don't work either."

While JACS connects its clients to the best addiction resources anywhere in the world, it remains unique due to its important connection to Judaism.

"We not only adhere to the 12 steps of recovery, but to the Torah, as well," says Goldman. "It's all about the path one takes, the choices they make, and living their lives according to Jewish values. So many of these people have rediscovered their Jewish roots through JACS. As much as JACS is about recovery, it's also about spirituality."

That's why once a month, a JACS volunteer hosts Shabbat dinner for its participants. UJA Federation also provided funding recently enabling JACS to purchase a sukkah.

"I've never been as frightened as I was when I first went through the doors of JACS, but also so relieved," says a mother and grandmother who went to JACS one year ago for her alcoholism, and who has been clean and sober since. "The support, kindness and care of the people here is incredible. It's a family here; you don't feel alone. I've learned so much about Judaism. There's definitely a connection between learning about Judaism and staying healthy. JACS is the best thing that ever happened to me."

"One of the reasons JACS receives funding from UJA Federation is because, as a community, we need to recognize and support the needs of the entire community," says Keith Ray, chair, social planning and allocations, UJA Federation. "JACS is an important resource for any community to make available to its citizens."

For more information, call JACS at 416.410.5227 (JACS) or visit the JACS website at www.jacstoronto.org.

Marla Goldman , Executive Director , JACS, along with Neville Smith Chairman, Board of Directors.

Heirs of slave labourers seek compensation

Thanks to the efforts of Jewish Information Service of Greater Toronto (JIST) – a department of UJA Federation – thousands of dollars in compensation should reach the Toronto heirs of deceased Holocaust survivors starting in mid-2005.

An estimated 30,000 application forms have been sent out worldwide through the Conference on Jewish Material Claims Against Germany, better known as the Claims Conference, headquartered in New York. Compensation will be distributed to those who toiled as slave and/or forced labourers under the Nazis. The money will be taken from a 10 billion-deutschmark fund created by the German government.

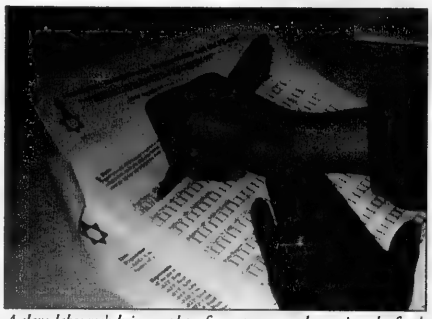
In 2001, JIST helped close to 1,000 survivors complete their compensation forms. Since then, some of the survivors have passed away. Now their recognized heirs face the reality of their loss and the need to complete forms to ensure they receive the funds initially earmarked for their family members. JIST is helping heirs complete the application process.

"This was obviously a very difficult and emotional experience," said Frances Goldstein, who sent in a form based on her late father's initial claim.

"We're honoured to play a role in helping these people get what they, or what their relatives so richly deserve," said Barbara Barak, senior coordinator, JIST.

The deadline for initial applications was December 31, 2001, but recognized heirs have until April, 2005 to submit their forms.

For more information contact Barbara Barak or Fran Augenblick at JIST, 416-635-5600.



A slave labourer's heir completes forms to ensure she receives the funds initially earmarked for her family member.

Participants on birthright israel give the gift of life

By REBECCA GLUCK SOBERMAN
UJA Federation

Proving its ever-growing impact, *birthright israel* has begun its sixth year of operation with participants who traveled through the Canada-Israel Experience (CIE) - which organizes UJA Federation youth programs in Israel and abroad – registering as bone marrow donors to the Gift of Life Bone Marrow Foundation.

On an earlier trip, Lorne Klemensberg, director of Israel programs for CIE, heard the personal story of Jay Feinberg, executive director and founder of Gift of Life and a bone marrow transplant recipient himself. A bone marrow transplant is, at times, the only successful procedure to combat leukemia.

"After hearing Jay's inspiring story, it donned on me that I have access to thousands of Canadian Jewish youth who come to Israel through the CIE *birthright israel* program," said Klemensberg. With support from Feinberg and *birthright* founders Charles and Andrea Bronfman, Klemensberg made a commitment to inform all participants about the importance of the Gift of Life registry and to inspire them to get tested. So far, the response has been very positive.

"Hundreds of young adults have been tested already, and with so many more participants still to come to Israel, the pool will only widen," added Klemensberg. "Joining the Gift of Life registry is a way for *birthright israel* participants to give back and show their appreciation for the gift they have been given," he explained.

For Elana Covshoff, 22, a student at University of Toronto and a CIE *birthright israel* participant, registering as a donor was a swift decision. "I didn't have to think about it. I thought even if I don't match, the idea of having a Jewish database of DNA is phenomenal – something that can be used for future research," she said, in an interview while still visiting Israel as part of the *birthright* program this winter.

birthright israel participants who registered as bone marrow donors to the Gift of Life Bone Marrow Foundation, provide a swab of saliva for a Jewish database of DNA.

The test itself was a non-invasive procedure that involved a self-administered swab of saliva from the mouth. Klemensberg was on hand with this group to emphasize the Jewish significance of registering. "He told us that saving a person's life is an essential tenet of Judaism," Covshoff explained. As a result, the majority of the participants from the group registered.

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

UJA Tsunami Relief Fund surpasses $500,000

By DANIEL HOROWITZ
UJA Federation

Two weeks after its inception, the UJA Federation of Greater Toronto Tsunami Relief Fund has raised more than $500,000 from over 2,500 donors.

One hundred per cent of funds raised by UJA Federation will be sent to its overseas partner, the American Jewish Joint Distribution Committee (JDC) and associated disaster relief agencies.

The JDC has, so far, allocated funds to:

- The International Rescue Committee for ongoing delivery of relief supplies in the hard-hit Aceh province of Indonesia.
- The Disaster Mitigation Institute and Caritas/ Catholic Relief for delivery of food, clothing and temporary shelter materials in Chennai, India. JDC operates a field office in Mumbai, and will work with the local Jewish community to coordinate activities in the field.
- The Chabad Lubavitch Organization to provide medical help, meals and clothing for injured survivors in Thailand. Chabad volunteers are working at hospitals, providing clothing and counseling services.

JDC is also looking at longer-term infrastructure rebuilding projects, such as schools, hospitals, orphanages or medical clinics.

"As soon as word of the disaster broke, we realized we would have to respond collectively as a Jewish community.," said Leslie Gales, chair of the board, UJA Federation. "Many of our UJA Federation staff and leadership were on vacation, but, despite that, we conference-called the next day with staff and leadership to put everything in motion immediately. We were in direct contact with the Joint Distribution Committee to determine the best use of the funds and, even though our offices were closed, staff came in to get our hotline and website ready for the community to respond. And the response has been beyond our expectation. The calls and emails poured in and website was buzzing. So many of the donors spoke with great pride that the Jewish community had stepped up to the plate immediately and with such generousity. And indeed they have."

Shimmy Wenner, UJA Federation's director of donor services, records yet another donation to UJA Federation of Greater Toronto's Tsunami Relief Fund.

Olga Zelmanovich, one of the many UJA Federation staff members who gave up a day off to answer phones, was moved by the community's response.

"The number of calls and interest from people has been amazing," said Zelmanovich. "A lot of people who called to donate – Jews and non-Jews alike – said they chose UJA because they knew the money would get to where it was needed. The phone just keeps ringing and ringing; but it's a great sound to hear."

"As a human being, my heart goes out to all of those who lost loved ones, their homes, everything really," said Michael Sue Goldblatt, one of the first donors to the UJA Tsunami Fund. "As a Jew, I thought it was important to give 'Jewishly,' because others should know that Jews care about others. That's why I donated through UJA."

"When I saw this tragedy on television, I was moved to donate by two things," said Ari Kaplan. "One, our general obligation as Jews to give to tzedakah, and two, a sensitivity, as a Jew, to those in despair suffering from disaster and tragedy."

Donations to the UJA Federation fund can be made by visiting the UJA website at www.jewishtoronto.com and by clicking the Tsunami icon, or by calling the UJA Tsunami Hotline at 416.631.5705. Cheques should be made out to the UJA Tsunami Disaster Relief Fund and mailed to UJA Federation of Greater Toronto, 4600 Bathurst Street, M2R 3V2. Donations can also be made from across Canada and the United States by calling UJA Federation's toll free number–1-888-635 CHAI (2424).

(Right) Indonesian survivors rush to receive humanitarian supplies at an isolated village south of Banda Aceh in northwest Indonesia. Indonesia has suffered the most number of casualties of more than 80,000 people.(AP Photo/Bullit Marquez)

JDC's century of relief assistance

The American Jewish Joint Distribution Committee (JDC), a relief organization with nearly 100 years of experience and UJA Federation's overseas partner, is no stranger to providing assistance in devastating situation. Here' a brief look at just a few of the disaster relief efforts carried out by JDC over the last two decades.

Haiti/Dominican Republic: Flood Relief

In the wake of hurricanes that hit some of the poorest areas of Haiti and the Dominican Republic in the summer of 2004, JDC assisted other organizations in providing emergency supplies on a non-sectarian basis.

Turkey: Assistance to Terrorist Victims

On November 15, 2003, terrorist bombs destroyed Neve' Shalom and Beit Yisrael synagogues in Istanbul, Turkey. Less than one week later, Istanbul was again the site of terrorist violence. In total, 57 people were killed (four of whom were the terrorists) and over 700 were injured. JDC raised over $1 million to assist non-Jewish and Jewish victims of the attack.

Kosovo Relief and Assistance

Beginning in1999, when the Kosovars were forced to flee to neighboring countries, emergency supplies such as bedding and water containers were distributed in the refugee camps, shelters were opened in Albania, a medical clinic was established in Macedonia to aid refugees and host families, and emergency medical care was provided by volunteers from JDC's medical registry.

For decades, the Joint Distribution Committee has provided relief wherever needed around the world. (Luis Timisky, JDC 2004)

Humanitarian Relief in Rwanda

In 1994, JDC, the Jewish Coalition, and the African-American Institute raised funds for the provision of desperately needed emergency assistance for some two million Rwandans. JDC activities included emergency medical and public health care, food production, assistance to "unaccompanied minors" orphaned or separated from their families, and the training of professionals to provide trauma relief.

Kurdish Refugee Relief: Silopi, Turkey

In 1991, during the Gulf War, JDC helped to provide 6,000 residents of the Silopi refugee camp in southeast Turkey with health services, school, recreational facilities and supplies including winter clothing.

Ethiopia Famine Relief

Between 1986 and 1988, with U.S. Government assistance, JDC implemented three projects, one of which was a large-scale agricultural recovery program. Another brought clean water and electricity to the town of Teda, and the final project resulted in the installation of nine mobile plastic grain silos that were manufactured in Israel. The Ethiopian authorities cited JDC for its exemplary achievements.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Greater Toronto Area

Community brings conjoined twins to Toronto

By ERIN SILVER
Special to the CJN

If all goes according to plan, Toronto doctor Rachel Spitzer will have accomplished nothing short of a miracle.

After delivering conjoined twins Tinashe and Tinotanda in July last year in rural Zimbabwe, Spitzer embarked on a mission to save their lives. It's a feat that involved a lot of heart, a lot of cooperation and a lot of money, and it looks as if she will pull it off.

"Tinashe and Tinotanda were the first set of conjoined twins I had ever delivered, and when I saw them the day after they were born, I knew I couldn't just leave them lying there," says Spitzer, who was in Zimbabwe on a Ve'ahavta – the Canadian Humanitarian & Relief Committee-sponsored research mission at the Howard Hospital when she delivered the twins, who are joined at the liver.

"I got on the Internet and corresponded with surgeons around the world," says Spitzer, 28, a fourth year resident at the University of Toronto's Department of Obstetrics and Gynecology.

One of those e-mails was sent to Jacob Langer, chief of general surgery at the Hospital for Sick Children in Toronto. "I described the babies to Dr. Langer and he thought they were good candidates for surgery," says Spitzer.

Her next step was to apply to the Herbie Fund at the Hospital for Sick Children. "The Herbie Fund covers the medical costs of providing children from developing countries with life-saving surgery they can't get in their own country," she says. "By the time the twins were six weeks old, the Herbie Fund had agreed to cover their medical costs, which they estimate to be about $200,000."

Though raising the medical costs of the procedure is an accomplishment in itself, more help was required to cover the cost of airfare, accommodation, meals and incidental expenses to enable the twins' mother Elizabeth and their nurse Grace to accompany the babies to Toronto. For this, Spitzer turned to the Jewish community and sought the help of a number of organizations.

The twins, Tinotanda and Tinashe. Inset: Rachel Spitzer
[Photo of twins courtesy of Hospital for Sick Children]

Ve'ahavta, which helped organize Spitzer's trip to Zimbabwe, was happy to help and quickly jumped on board as the Canadian host organization.

"We helped co-ordinate accommodations, meals and funds, and created a support network for the family," says Sarah Zelcer, director of education and assistant director of international programs for Ve'ahavta. "Many volunteers jumped at the chance to offer support.

Grace is now staying at the home of Lorne and Dena Vineberg. Their daughter Bekkie is Ve'ahavta's Canadian International Development Agency-funded intern at the Howard Hospital in Zimbabwe, and they visit the twins in the hospital, says Zelcer. Leya Aronson, clinical nursing leader at Sick Kids and longtime Ve'ahavta volunteer, took the lead in looking out for the babies and making sure their transition into Sick Kids was smooth. A number of other volunteers have welcomed Grace and Elizabeth into their homes, taken photos of them experiencing their first snowfall and taken them on tours around the city. In addition, the twins' visitors list has grown from three to 12, says Zelcer.

The Salvation Army, the Bessin Family Foundation, the Society of Obstetricians and Gynecologists of Canada, CAA Central Ontario, two B'nai Brith Canada lodges, Forestdale Heights Lodge and Thornhill Lodge, Shaarei Shomayim Synagogue and a number of individual donors contributed generously, helping Spitzer raise about $12,000 for the Ve'ahavta Twins Fund.

"It's amazing to watch how easily the community has formed during this difficult time and contributed such support," says Zelcer.

For all their efforts, Spitzer says she is "extraordinarily proud of the Jewish community. They have proved the value of tikkun olam and the benefit of assisting those we can wherever they come from. There are so many kids we can't help, and I'm glad this was a case where we could do something to help the twins survive. This has been such a privilege."

It's been a great experience for Ve'ahavta, too.

Zelcer says that "it's been very inspiring to see Rachel taking this on so completely and fully and bring everyone together. It's inspiring to watch Jews and non-Jews get together to support one another. This is a microcosm of what can happen in the world if people direct their sense of community and responsibility to crises in the world. A diverse group has joined together, and it's amazing to see and be part of."

The twins' surgery is scheduled tentatively for mid-February. Tinasha and Tinotenda are doing well as they await their operation at Sick Kids Hospital. Elizabeth and Grace are adjusting to the Canadian winter, with the Jewish community having equipped them with appropriate winter gear. They plan to return with the twins to Zimbabwe in April 2005.

AN ANNOUNCEMENT TO THE COMMUNITY FROM ASSOCIATED

From Strength ...

Associated Hebrew Schools announces that our founding General Studies Principal of the Posluns Education Centre, **Mrs. Rosalie Sniderman**, will be retiring effective June 30, 2005. Mrs. Sniderman's career with Associated began in 1976 and she has served as a supervisor and principal at 5 branches. Associated has benefited greatly from Mrs. Sniderman's expertise in General studies education. She is not only respected by her students and staff, but also adored for her generosity, kindness and the pride she expresses for her school. Mrs. Sniderman will be missed by staff, parents and students, and we wish her much health and happiness in her retirement.

... To Strength

Associated is pleased to announce that **Mr. Eric Golombek** has been appointed to the newly created position of **Principal of the Posluns Education Centre**, directing both the General and Judaic Studies programmes. Mr. Golombek and his wife Adina (Petroff) are alumni of both Associated and CHAT. Mr. Golombek holds both a Master's and a Bachelor's degree in Education, as well as a Bachelor's degree in Mathematics. He spent 7 years at the Community Day School in Pittsburgh where he first taught Math and Computer Science and then directed the Hebrew and Judaic Studies programmes for four years. He is a published academic, and is regarded as a leader in the Jewish Day School movement. Currently, he is completing his Master's in Jewish Education at the Hebrew University in Jerusalem, where he is a participant in the prestigious Melton Senior Educators' programme designed for the professional development of experienced administrators who teach outside of Israel.

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Riverdale Shul survives near-death experience

By BARBARA SILVERSTEIN
Special to The CJN

Members save Danforth synagogue from financial collapse

The mood was solemn as members and supporters of the Riverdale Shul filed into its sanctuary, a second-storey commercial space on the trendy Danforth strip in the city's east end.

Some 40 people were on hand for the Dec. 21 meeting held to discuss the fate of the small Orthodox congregation that was on the verge of collapse.

The news was grim. Steve Jackson, president, fundraiser and the current driving force behind the lay-led congregation, told the group he was overburdened running the synagogue alone.

The financial picture was also bleak, he said. The shul was about $15,000 in debt and the rent – $1,700 a month – was almost two months in arrears.

But as the meeting progressed, the death knell for the Riverdale Shul proved to be premature. After a tide of personal testimonials about the importance and uniqueness of the shul, financial pledges began to flow.

By the end of the meeting, the shul had a new fiscal lifeline. Enough money was committed to cover the December and January rent, and some shul members offered to make monthly contributions to help pay the rent in the future.

Jackson outlined changes that would need to be made for the long-term survival of the shul: membership dues would need to be initiated in order to solidify the shul's financial footing, and more hands-on help from the membership would be required to run shul programs and services.

Realtor Brent Pearlman, a former shul gabbai who presided over the meeting, explained, that in earlier years, dues weren't necessary because shul co-founder Simcha Jacobovici, a local documentary filmmaker, had been able to raise enough money to run the shul though gala community screenings of his films. That support dissipated when Jacobovici moved to Thornhill with his family three years ago.

Jackson stressed that support from community benefactors would not be forthcoming unless the shul sets up a stable financial structure.

The meeting drew people from outside the congregation who offered their skills in support of the shul. For instance, a young man, Yacov Bertilotti, who was on his way to Israel, postponed his travel plans and made himself available to help. Another volunteer, health executive Jacob Blum of Thornhill, offered to assist the congregation with administrative matters.

The synagogue came very close to shutting its doors, Jackson said. After conferring with Danforth businessman Saul Korman, a key supporter of the congregation since its inception 10 years ago, he and Korman decided to call the meeting as a last-ditch effort to save the shul.

Another meeting will be held in the new year to update the community on the shul's progress. As well, regular planning meetings will be scheduled so the shul can set up a board of directors and a formal list of paying members, as well as attend to other related administrative matters.

Jackson told *The CJN* he was heartened by offers of support and said he felt much more optimistic about the shul's prospects.

The meeting provided a forum for members to discuss the shul's role in their lives, and they spoke of its acceptance, warmth and informality.

"One day, I saw the sign for the shul and I just walked in," said Menashe Solomon, now the synagogue's chazzan. "I felt so welcomed, I have been coming ever since."

"This shul is so vital. It serves such an important role for this community," said travel agent Harriet Morton, who leads tours to China about Jewish history in that country. "The greater Jewish community needs to know that there is no other place like this anywhere."

HOLIDAY TREAT: A group of 15 women and children from an Oshawa-based shelter got a special holiday treat thanks to the Holiday Inn Express in Whitby and Na'amat Canada-Toronto. While the children played with Na'amat volunteers, the mothers enjoyed a leisurely afternoon, and students from the local Academy of Hair Design gave them a new look, as shown here. Moms and tots were treated to gifts, an overnight stay at the hotel, entertainment and a special Christmas dinner provided by Sonny Langer and the Pickle Barrel.

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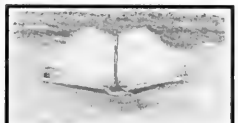
Finding face

By RABBI LEIGH LERNER



Pharaoh said to Moses, "Be gone! The moment you look upon my face again you shall die."

Moses replied, "You have spoken rightly. I shall not see your face again!"

But when the first-born of Egypt were struck, Pharaoh summoned Moses in the night and told him to leave Egypt.

How can we understand these verses? First Pharaoh promises that if Moses ever looks Pharaoh in the face again, he's a dead man, and Moses agrees. Then they meet in the night. Surely they must have seen each other face to face, yet Moses does not die.

The midrash believes that the words, "see my face," have a special meaning. These words indicate that the king has allowed a person into his presence, that the king has entered into a conversation with the visitor person-to-person. Not to look upon Pharaoh's face again means, "Don't ever come back into my presence, and don't ever again act so familiarly with me."

Midrash Rabbah explains that Pharaoh did not summon Moses. So Moses was not brought into his presence for conversation, and thus did not see his face. What does the Midrash think happened? The death of the first born has sent Pharaoh running to Moses in the night, but he does not speak to him face to face. The king of Egypt would hardly go to the quarters of a slave. Rather, he may have pounded on the door and called into the darkened interior with his message of freedom, calling to him to go away and never to come back.

For the Torah, as for all humanity, the face is a powerful symbol. If you haven't seen the face, you haven't seen the person. In Israel, when you're invited to a reception to meet people, you're invited to a kabbalat panim, a time for receiving faces. Moses and Pharaoh had reached the breaking point, unable to receive each other's face. But we can generally be friendly to those we encounter, bringing them some of the light of our personality. But do we?

The Jewish leader at the difficult time of the war with Rome in 70 CE was Rabbi Yochanan ben Zakkai. Despite the age in which he lived, a time when one Jew could hardly trust another because of the dangers of the day and the many political camps into which we were divided, it is said of Rabbi Yochanan ben Zakkai that no person ever greeted him first. He always extended himself to the other person, whether or not he had met them before.

Walking around Mirror Lake in Lake Placid, N.Y., I began in the usual city way, not acknowledging those who came into sight. But each walker and jogger greeted me. Soon I, too, began to greet them.

We can transform the little world around us into a warmer, more human place just by offering a greeting. Longtime members of synagogues often say, "I don't recognize too many faces here anymore." But they do have the opportunity to meet the newer members! Synagogue people share interests, and they deserve to meet, to see each other's faces, and to learn to recognize them.

Author Yaffa Eliach tells of a rabbi from Gdansk, Poland, which before the war had many German inhabitants. This rabbi greeted everyone he encountered, and when he walked in the country, he'd greet the farmers in their fields. "Good morning, Herr Muller," he'd say, and Herr Muller replied, "Good morning, Herr Rabbiner."

War broke out. Herr Muller joined the SS, and the rabbi was deported. A human wraith, he entered Auschwitz. There he faced *selektia*, the winnowing of those who would live from those who would die. As he came through the line, he recognized a familiar voice, and when he reached the head of the line, he said, "Good morning, Herr Muller."

"Good morning, Herr Rabbiner," responded the SS man, once a farmer. "What are you doing here?"

The rabbi could only smile faintly to such a question. Herr Muller lifted his baton and pointed to the right, to life. That is how this rabbi survived the war – all because he said good morning.

Sometimes that is also how we survive the daily wars of life, by offering a greeting and returning one, rejoicing in the small pleasantries and kindnesses we can offer. This week, summon the consummate chutzpah to say Shabbat Shalom to a person whose face you've never encountered before.

Rabbi Lerner is the spiritual leader of Temple Emanu-El-Beth Sholom in Montreal.

Tsunami defies vain intellectual gymnastics

By ELLIOTT MALAMET

In the wake of the tsunami rolling over the world's sense of justice, we are faced yet again with questions of God's fairness. People throughout history have committed acts of unspeakable cruelty, but even in the worst case of the Holocaust, there is still a political dimension to the evil and the parts that were under human control. But natural disasters that kill thousands in the blink of an eye sweep away even those crumbs of purportedly rational interpretation.

As Rabbi Joseph Soloveitchik so graphically expresses it, "there is evil, there is suffering, there are hellish torments in this world. Whoever wishes to delude himself by diverting his attention from the deep fissure in reality, by romanticizing human existence, is naught but a fool and a fantast."

How is one to respond to the seeming absence of God at times like these?

The temptation to explain beckons, but more often than not, it's one that should be resisted. Even as well-intended a book as Rabbi Harold Kushner's genuinely moving *When Bad Things Happen to Good People* falls into the trap of theorizing about the impenetrable. Rabbi Kushner proposes that there is a limit to the scope of God's involvement in human affairs and thus His ability to affect the course of human life. We suffer not because God is testing or punishing us, but because God cannot always or necessarily deflect our pain.

One might link this discussion to the current Asian tragedy by proclaiming that tectonic plates being what they are, the spectre of nature wreaking havoc on human life is inevitable and unstoppable. Maimonides and others repeatedly emphasize that God will take great pains to avoid tampering with the system of nature that He has set in place. But all of this is scant comfort for those in agony. When and on what basis God could intervene to aid human beings is, in Rabbi Kushner's universe, a mystery without an answer, which leads to further questions about the efficacy or even the point of prayer, as well as the fairness of providence.

In times of calamity, there is a tension between the desire to explain and the reality of unfathomable affliction. Sometimes, a measure of spiritual discipline – the admission of the awesome inadequacy of the intellect to comprehend the adversities of life – serves us better than any attempt, however sincere, to untangle the catastrophe, to do what Rabbi Soloveitchik calls camouflaging the evil "with vain intellectual gymnastics."

Educators, often feeling the pressure and desperation of those they teach, seek to provide answers – solid, unwavering, final – on the theodicy issue, but they may find themselves succumbing to well-worn formulae, a mistake that is revealed in the Book of Job.

When Job's "friends" confidently announce that he must be receiving deserved punishment for his sins, Job rejects their neat equations of sin with punishment. His disgust is vindicated in the end when God roundly criticizes their behaviour and their simplistic worldview.

Neat and tidy theories or easy religious dogma on this most difficult of all questions do a great disservice not only to those who have suffered but also, the Book of Job suggests, to God Himself.

Jewish Life

Books – the companions of our lives

Books
Bernard Baskin

You may not read books, but it is impossible to ignore them. Despite the omnipresence of TV and the pervasive nature of technology, the influence of books on our lives is indisputable.

Almost every religion has been founded on a text, on a book. In fact, the word "bible" itself comes from the Latin "biblia" and means "book – the book." The role of the book in religion and life is indisputable. Great books – classical books – are the lighthouses erected in the sea of time.

If clothes make the outer man, books make his inner world. The lawyer, the doctor, the minister, the engineer, the teacher all use the book as their main tool of learning, teaching and building.

Songs from books and nursery stories lulled us to sleep in our childhood. Books were the companions of our school days, the most intimate friends of mature years at college and at home. Books become our companions in old age and provide consolation as well as wisdom.

For Jews, books are especially precious and always have been throughout our history. What other people can boast of teachings such as these contained in the 13th-century sefer Chassidim: "If a drop of ink fell at the same time on your book and on your coat, clean the book first and then the garment" and "if a man in straitened circumstances must sell his property, he should first dispose of his jewelry, his house and estate, and only when no other alternative is left should he strip himself of his library." In case of fire or flood, books had to be rescued before all other possessions.

The historian Cecil Roth reminded us that almost every Jew – however humble his circumstances and however lowly his calling – was likely to have his modest library. A book was not to him, as to his neighbour, an object of veneration, of mystery or of distrust. It was a sheer necessity of everyday life.

I would like to share with you a number of choice quotations culled from a variety of sources.

• "What progress we are making. In the Middle Ages, they would have burned me; nowadays they are content with burning my books." *Sigmund Freud*, soon after a Nazi book-burning orgy.

• "If anyone asks you if you've read all those books, it means you don't have enough books." *Chaim Grade*

• "Never lend books – nobody ever returns them; the only books I have in my library are those which people have lent me." *Anatole France*

• "Outside of a dog, a book is man's best friend; inside of a dog, it's too dark to read." *Groucho Marx*

• "Make books thy companions; let thy cases of books be thy pleasure gardens and grounds. Bask in their paradise." *Judah ibn Tibbon*

• "Book lovers are thought by unbookish people to be gentle and unworldly, and perhaps a few of them are so. But there are others who will lie and scheme and steal to get books as wildly and unconscionably as the dope taker in pursuit of his drug. They may not want the books to read immediately, or at all; they want them to possess, to range on their shelves, to have at command. They want books as a Turk is thought to want concubines – not to be hastily deflowered, but to be kept at their master's call, and enjoyed more often in thought than in reality." *Robertson Davies*

Suffering and faith – Part 1

By MARK MIETKIEWICZ

"There was a great and mighty wind, splitting mountains and shattering rocks by the power of God, but God was not in the wind. After the wind – an earthquake, but God was not in the earthquake. After the earthquake – fire, but God was not in the fire. And after the fire – a soft murmuring sound." (I Kings 19:11-12) **[http://tinyurl.com/4yhcf]**

How can we make sense of the loss of life and destruction in Southeast Asia? As we watch the traumatic events unfold and consider the years of pain awaiting the people of the region, questions surface about suffering and faith. Jewish thinkers have long debated the meaning of suffering, whether caused by natural disasters, by human savagery or by the death of a child.

As we explore their writings, you may agree or disagree strongly. But the writers mentioned would agree that the biggest crime would be to let painful events pass by without proper introspection. If you are grappling with your own suffering, nothing can replace the personal guidance of a trusted rabbi.

At MyJewishLearning.com, Or Rose, in *The Holocaust: Responding to Modern Suffering*, looks at Jewish responses to suffering.

Abraham Isaac Kook (1865-1935), the first Ashkenazi chief rabbi of Israel, "understood life to include two cosmic forces: good and evil, both emanating directly from the divine… Kook saw all of life as striving for perfection, a perfection that would eventually include the transformation of evil (not its destruction) and its elevation to the holy."

Rabbi Mordecai Kaplan (1881-1983), founder of Reconstructionist Judaism, "insisted that the events that we commonly refer to as 'natural evils' or 'natural disasters' bear no moral weight. They are simply organic processes at work in the world, as it evolves and strives for fulfilment."

Rabbi Yoel Teitlebaum, the Satmar Rebbe, addressed the cause of the Holocaust in his book *VaYoel Moshe*. Rose writes that Teitlebaum felt "the Holocaust was a divine punishment for the secular Zionist efforts to create a modern Jewish state in Israel. He condemned this endeavour as a blasphemous attempt at returning to the Promised Land prematurely, that is, before the messianic age. Thus Rabbi Teitlebaum understood the Holocaust in terms of traditional covenantal theology, as a punishment for Jewish sins."

Abraham Joshua Heschel (1907-1972) "argued that the Holocaust should move people to examine their own behaviour, and not that of God: 'The question about Auschwitz is not where was God, but where was man?' In a world where men and women are given free will (as the Hebrew Bible insists), we are accountable for our own moral failings." **[http://tinyurl.com/6ybgf]**

Rabbi Nosson Scherman wrote *Finding God in the Rubble* shortly after the events of 9/11. In it, he mentions that after those attacks, "our leaders exhorted us to go back to business as usual, attend ball games, spend money, and otherwise show [Osama] Bin Laden and company that America cannot be cowed or intimidated – or forced into soul-searching." Scherman then quotes the 19th-century rabbi, the Chofetz Chaim. He "would say that a famine in India or an earthquake in Japan was meant to tell us something – and it surely was not that God wanted to remind us to attend ball games… To the contrary, [these tragedies] SHOULD change us – or rather we should be wise enough to know that God was orchestrating events to wake us up." **[http://tinyurl.com/3zu2s]**

For more thought-provoking essays, I recommend Ellen Horowitz's *The Infinite Scream*. **[http://tinyurl.com/7yjrr]**, Rebbetzin Tzipporah Heller's *Trusting God* **[http://tinyurl.com/5b28n]**, and Elie Wiesel on *Hope, Despair and Memory*.

"Let us remember Job who, having lost everything – his children, his friends, his possessions, and even his argument with God – still found the strength to begin again, to rebuild his life. Job was determined not to repudiate the creation, however imperfect, that God had entrusted to him." **[http://tinyurl.com/52ddg]**, Wiesel writes.

Next time: Rabbi Harold Kushner, Rabbi Irving (Yitz) Greenberg and a father on suffering and faith after the death of a child.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Innovative JCC arts programmer retires

By BARBARA SILVERSTEIN
Special to The CJN

Chanukah marked the final work week of one of the Miles Nadal Jewish Community Centre's most innovative staff. Frances Enchin, director of Jewish life – arts and culture, has retired after 10 years in a variety of positions.

"Frances has made a tremendous impact at the centre in programming, in Jewish education and in Jewish culture," said JCC executive director Bryan Keshen.

His words were echoed by Harriet Wichin, cultural arts programming director. "Frances has created the Jewish literary presence in the community centre," Wichin said. "Frances is passionate about Jewish downtown... She brought a greater Jewish identity to my life and to the centre."

Indeed, Enchin has been responsible for creating a host of Jewish programs during her tenure, among them, Books and Bagels, a monthly Sunday Jewish reading series that has featured some of the most prominent contemporary Jewish writers in Canada.

Her involvement with the JCC began when her son Aaron, now 17, began attending the pre-school program there.

Her connection to the JCC and the First Narayever Congregation on Brunswick Avenue "made it possible to live downtown and sustain a Jewish life," she said.

Ten years ago, Enchin joined the JCC program committee as a volunteer. With her son and daughter Margot, now 14, then attending the Downtown Jewish Community School, Enchin identified a programming vacuum.

"I thought it was important to have Sunday morning cultural programs at the JCC," she said. "The idea was that people bring kids to Hebrew school or work out, so Sunday was an opportunity for them to educate themselves Jewishly in a non-threatening environment. They could hear a lecture, listen to a writer or learn an aspect of Jewish life.

"We now have weekly Sunday cultural programs for adults – usually at 11 a.m. – called Sundays on Bloor. We have all kinds of Jewish learning and lecture series, including Books and Bagels seven or eight times a year."

She noted that her ideas were in sync with a growing desire "to see the JCC as a place that could celebrate the arts and culture as a downtown Jewish institution."

She was able to draw on the skills and talents of many local Jewish artists. "I was fortunate to be able to tap into this. The result has been a rich Jewish cultural program based at the JCC."

The late Bill Emery, former JCC executive director, supported Enchin's initiatives when she was a volunteer. "Bill Emery of blessed memory was open to innovation," she recalled. "If you had an idea, he'd say, 'Give it a try,' and I did."

Her first idea was to start Books and Bagels. "It was surprisingly easy to get authors to read. A lot of writers are somewhat isolated from their readers... They welcome the opportunity to read.

"When new books are coming out, they need venues. We offer a good downtown venue for Jewish writers... We've had the cream of Jewish writing in this part of Canada."

Participants have included Howard Engel, Lillian Nattel, Harold Troper, Karen Tulchinsky and the late Matt Cohen. "We launch *Parchment*, the magazine of new Jewish literary works, which comes out once a year."

Another popular literary program, Between Stages, featuring Jewish playwrights and or actors giving readings, has attracted such theatre luminaries as Adam and Jordan Pettle, Alon Nashman, and Jeff Sherman. "Anybody who is anybody in Jewish theatre has performed, has read or has spoken, " Enchin said.

In spite of the chaos of the JCC's protracted renovations, Enchin ran her programs, including Holocaust Education Week, Yiddish and holiday programming and special events such as the *Fiddler on the Roof* sing-along.

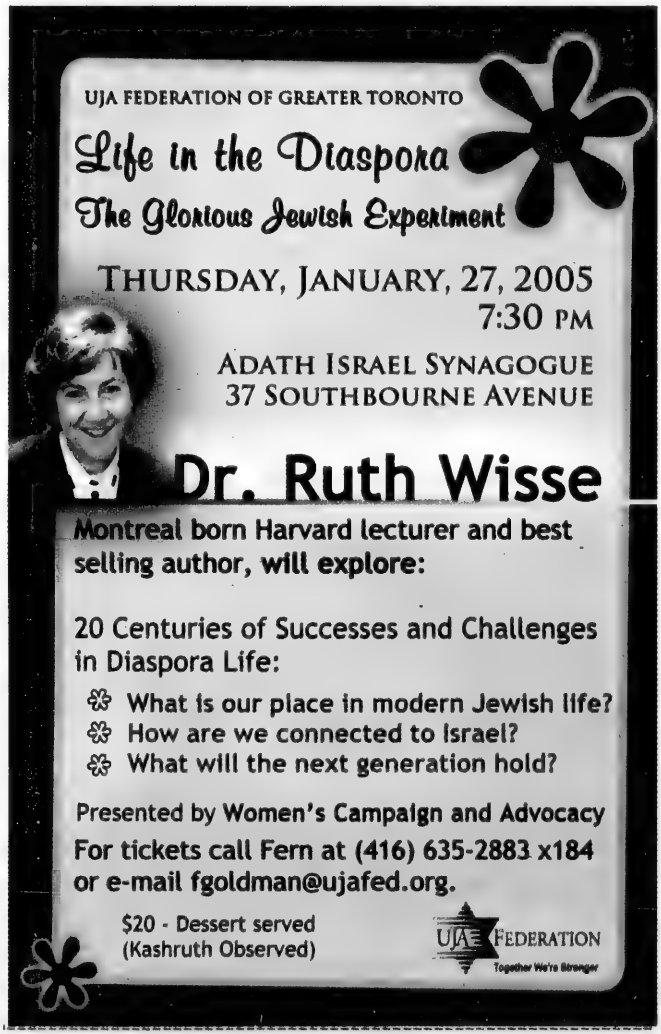
Over the years, Enchin's role expanded from volunteer to part-time public relations staff. Her responsibilities grew significantly following the death of program director Florence Marantz in 2000.

Now, Enchin will be going full circle. She will be putting on her old volunteer hat and continuing to run Books and Bagels.

After six-day weeks, she said it's time for her family. "I want to spend time with my children when they really need me. They're quite excited about it."

She said the job was a "wonderful experience with a great team," but it has been demanding. "You could never be off. You're always thinking about the work when you're involved in programming. You always have an eye on the possibilities.

"You go to a party – someone has a great idea and you think, 'Hmm, maybe we should do this.' You go to an exhibition and you think, 'Hmm, maybe we should have this.' You hear a band and you wonder if we can get them to play. In a way, that's what made the job so marvellous."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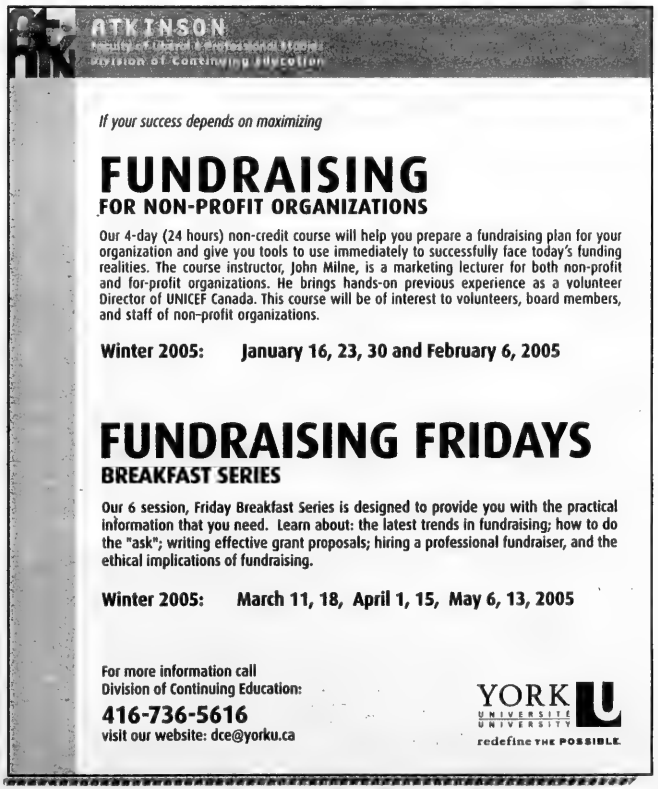
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Greater Toronto Area

Rabbis join multi-faith tsunami prayer service

By SHERI SHEFA
CJN Intern

Regardless of which faith we belong to, we can all work together under the eyes of one God, religious and political leaders told a multi-faith prayer service for victims of the Asian tsunami.

Rabbi Frydman-Kohl

The Saturday-evening event at Ram Mandir Hindu Temple in Mississauga – led by its head priest, Pandit Roopnauth Sharma – was also attended by Muslim, Christian, Buddhist, Sikh and Jewish clergy.

Representing the Jewish community at the service, which incorporated prayer, music, and messages of hope, were Rabbi Baruch Frydman-Kohl of Beth Tzedec Congregation and Rabbi Lawrence Englander of Mississauga's Solel Congregation.

Rabbi Frydman-Kohl told the gathering of about 60 people that the tsunami tragedy brings hope because people all over the world have been drawn closer together.

"If there is anything that we can learn from this, it is first of all, that our grief and sadness is shared with others, a recognition that beyond individual nations and religions, there is a universal unity," Rabbi Frydman-Kohl said.

> ***'We assemble today united in grief and challenged in our faith to understand the tragedy that has befallen so many innocent people'***

The rabbi said his sentiments echo the thoughts of the Jewish community, which has been actively raising money for people affected by the disaster.

"Our community has been collecting money for rescue and relief throughout North America," he said. "The Jewish community has been at work, trying to do our part along with others, and in addition many of us have joined together in prayer."

According to the United Jewish Communities, North American Jewish groups have has so far raised $10 million (US) for relief in the 11 countries where the combined death toll has passed 150,000.

In a prayer led by Rabbi Englander, he asked God for guidance during a time when some might be questioning their faith.

"We assemble today united in grief and challenged in our faith to understand the tragedy that has befallen so many innocent people," he said.

"Even in the midst of tragedy, may we hear your voice urging all your children to live together as one human family to build a world in which every human life is sacred."

Among the politicians addressing the service was Mississauga-Brampton South MP Navdeep Bains. He echoed Rabbi Englander's sentiment, saying, "The tsunami didn't discriminate, nor should we."

Mississauga Mayor Hazel McCallion also spoke to the gathering.

"We are together tonight to pray for those that have been so devastated by this terrible situation, but also to pray for those that survived and to extend our love, our understanding, our prayers and most of all our resources," she said.

The event was co-organized by the Ram Mandir Hindu Temple and the Canadian Council of Christians and Jews, CCCJ spokesperson Judy Csillag said.

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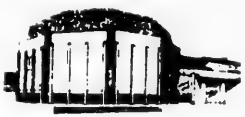

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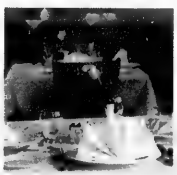

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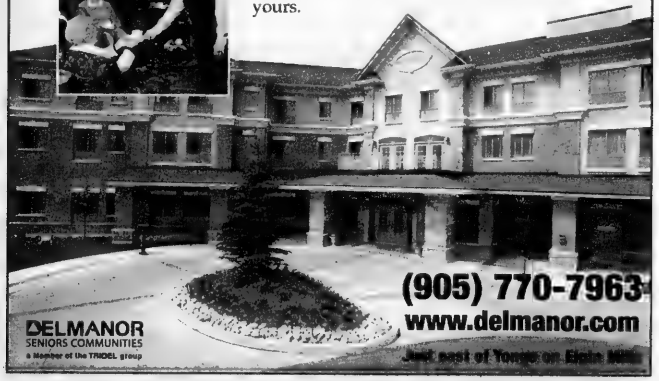

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UIA study examines poverty in Jewish community

Continued from page 1

By far the largest group of Jewish poor are those over 65. Nearly 20 per cent of Jewish seniors, or 12,105 people, live in poverty – "an especially vulnerable group."

The report calls on Jewish communal agencies to change the way they help the poor.

It acknowledges that local federations provide a "host" of responses, including education subsidies, emergency financial assistance, food services and affordable counselling.

"But these services provide short-term solutions and do little to address the underlying problems at the root of poverty, such as inadequate income, social inequities and exclusion. Local communities need to focus on system change and partner with other communities and advocacy groups to confront the larger social and economic issues that support poverty."

The study suggests that Jewish agencies explore working with anti-poverty and consumer groups to press for changes to government policies on affordable housing, the minimum wage and work training programs.

The "noteworthy" number on Jewish child poverty "necessitates that agencies consider how better to help large families." They must also consider working with other groups within the Jewish community "to develop responses that respect differences in language, observance and culture," the report states.

Although the community is doing more to help the poor than ever before, Levin of JF&CS agrees that there are gaps.

"We're certainly not doing everything that can be done. We should be working toward providing more subsidized housing, and reach out more to immigrants and the marginalized."

The study relies on the standard measure of poverty employed by Statistics Canada: the low-income cut-off, or LICO, which measures how much of an individual's or family's total income is spent on food, clothing and shelter. A household that spends half or more of its total income on these necessities is considered in "strained" circumstances.

The study concedes, however, that using the LICO measurement can be arbitrary, because it does not take assets into account.

The rate of Jewish poverty has held steady over the past 30 years at around 13.5 per cent.

In absolute terms, however, the number of Jewish poor has grown by 27 per cent since 1971, slightly less than the 31 per cent rise in the Jewish population since that year.

In the decade prior to the 2001 national census, the increase in Jewish poverty was just 1.2 per cent, representing an additional 575 people.

Despite the marginal growth, "the number of Jewish poor in this country has been rising steadily in the last three decades and will likely continue to rise, despite the efforts of individual Jewish communities to deal with this complex problem," the report states.

Among the study's more alarming findings is that 14 per cent of Jewish children under the age of five live in "economically vulnerable circumstances." As well, one in seven Jewish teenagers and young adults (aged 15 to 24) live in poverty.

The study adds that children from low-income families are more likely to suffer from high levels of anxiety, aggressiveness, hyperactivity and low self-esteem. "In short, poverty can take a serious toll on the social and psychological wellbeing of children."

Are Jewish children going hungry in Canada? The question "cannot be answered from the census data alone."

The largest numbers of Jewish poor are in Ontario (23,550) and Quebec (17,395). Quebec has the largest proportion of poor Jews of any province, at just over 18 per cent. Toronto has the most poor Jews in terms of sheer numbers, at 19,745, with Montreal tallying 17,100.

However, Montreal has just over one-third of all Jewish poor in Canada, but it has only one-quarter of the Jewish population.

And the largest number of poor Jewish children – 3,875 – live in Quebec, which has the highest incidence of Jewish child poverty, at 21 per cent. The study says that is likely because of Montreal's large haredi population and its larger-than-average family sizes.

Montreal, the report concludes, is Canada's poorest Jewish city.

"Unfortunately, the level of Jewish poverty in Montreal is in line with the general rate. Montreal is the poverty capital of Canada," said Gail Small, executive director of Jewish Family Services of the Baron de Hirsch Institute in Montreal.

"The large elderly population, including many Holocaust survivors, and [the haredi] population contribute to the level. The situation is compounded by the shortage of reasonably priced housing in Montreal now."

Small said Jewish poverty is a growing problem that should be a higher priority for the community , and it's one that requires "more creative responses, in both helping with basic needs and in capacity-building [among the poor]."

The community needs to work more with non-Jewish social advocacy groups to influence public policy, she added.

The report also noted that the Vancouver area has 3,150 Jewish poor, and that there are "significant" contingents of Jewish poor in Winnipeg (1,830), Ottawa (1,320) and Calgary (815).

Continued on page 22

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Survivors, young adults share stories

By CAROLYN BLACKMAN
Staff Reporter

About 60 Holocaust survivors and 200 young adults met over dinner recently at an evening sponsored by the new leadership division of the Canadian Society for Yad Vashem.

The dinner, held at Beth David B'nai Israel Beth Am, was co-chaired by Sherri Rotstein and Shawna Spiegelman. It provided a "rare opportunity" for the young adults to hear first-hand about survivors' experiences during World War II, Rotstein said.

Rotstein, 24, and Spiegelman, 24, who also co-chair Yad Vashem's new leadership division, organized the dinner because they wanted to find a way for their contemporaries to learn about the Holocaust.

"People our age do not know much about [it], and for the most part they're not interested in going to lectures," said Spiegelman, a marketing analyst whose grandparents are survivors.

"We had to find a way to get them to come out and get educated," said Rotstein, a supply teacher, BBYO adviser, and past participant in the March of the Living.

They planned a small dinner, they said, and were overwhelmed with the response. "We expected about 25 survivors, but we got [more than double that] plus guests," Rotstein said.

"Some young people came just for an evening out, and others came because their friends invited them. [For whatever reason], the feedback was tremendous. They were interested in the survivors' stories, and many want to become involved in our organization."

Co-chairs of the Canadian Society for Yad Vashem's dinner were Shawna Spiegelman, left, and Sherri Rotstein.

For many of the survivors, Rotstein said, it was the first time they had told their stories to younger people.

"Some had found it too painful to speak about their experiences to their own grandchildren, and they welcomed the chance to speak to young adults, many who had never spoken to a survivor."

The dinner "was a labour of love. We planned everything ourselves, from the invitations to the menu to the seating plan. We're prepared to plan our own weddings now," Spiegelman joked.

Each table had a moderator, eight young people and two or three survivors. "Each survivor briefly shared their story, and then the others were given a chance to ask questions. Each table was a unique experience," Rotstein said.

"It was an intimate environment. We served a 'comfort' meal of matzah ball soup, roast chicken and vegetables, and everyone was comfortable enough to talk easily to each other."

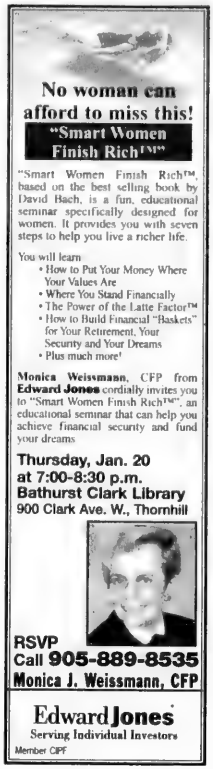
The dinner was held during Chanukah, said Spiegelman, so each survivor was asked to bring a menorah. "A highlight of the evening was when the menorahs were lit. We looked around the room, and saw people of each age group basking in the light."

She said that keynote speaker, Michael Soberman, director of the Canada-Israel Experience, mentioned in his address that this is the last generation to hear the stories directly from survivors.

The pair was "delighted" to hear that a number of young people and survivors shared phone numbers. "This dinner was beyond our expectations. When something is done for the first time, you never know how it will be received," Spiegelman said.

"Many people indicated on a questionnaire that they would attend cultural discussion groups or weekend retreats," she added.

"It was a project from our heart, and it was received that way," Rotstein said.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Coast to Coast

3,000 poor Jewish children in Toronto

Continued from page 20

Toronto and Montreal are virtually tied when it comes to poverty among Jews over 65, at 21 per cent each.

There are more than 3,000 poor Jewish children in the Toronto area, the study reports.

Nearly 10 per cent of Jewish families in Canada are headed by single parents, and they are raising about 30 per cent of the community's poor children, a finding the study calls "sobering."

The report also notes that the Jewish poor "face an additional burden" in paying for kosher food, holidays items, synagogue dues and school fees.

Among the report's other findings:

- Senior Jewish women are twice as likely to be poor as senior men (25 per cent versus 13 per cent).
- More than half of Jewish individuals (51 per cent) relying on social assistance or worker's compensation live in poverty. Among those aged 55 to 64 who rely on such payments, the poverty rate is a "staggering" 66 per cent.
- There are more than 10,000 Jewish "working poor" in Canada – those who earn wages that are not enough to lift them out of poverty.
- There are 6,560 poor elderly Jewish widows in Canada, and 3,325 married seniors who are poor.
- The largest bloc of Jewish poor have only an elementary or secondary school education. However, five per cent of poor Jews have a medical or doctoral degree.

A previous study, released last summer, found that one-quarter of Canada's 23,000-plus Holocaust survivors are poor, and that more than 3,000 survivors are poor and live alone.

The current report's results differ from a 1999 study by Carleton University professor Allan Moscovitch, who found the Jewish poverty rate in Canada was 17 per cent.

With files from Janice Arnold.

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The Eitz Chaim Family joins with the entire Toronto Jewish community in expressing sorrow and grief at the passing of our dear and beloved student,

Moshe Boaz Zeifman ע"ה.

May the Al-Mighty comfort and console his parents, family and friends, and may his memory always be a source of strength and inspiration for all who were blessed to have known him.

Eitz Chaim Schools

שיאור ג'ינג'ו

גידי קורן וחברים

חואנה, דצמבר 2004

חואנה של חורף 2004 היא מקום סהרורי לגמרי. אתה הולך ברחובות של עיר שהפסיקה את חייה במחפכה של 1959. בתים בסגנון ספרדי מדהים שנראים כמו חורבות מתקלפות. אין שם גרוש לשפץ, לחדש. אתה רואה שורה של גברים שיושבים ועובדים ברחוב על מכונות תפירה שמופעלות ברגליים לתיקון נעלי נייקי ישנות. לא זורקים כלום. המכוניות תן כמעט כולן מודלים של שנות החמישים, מעלות עשן ונוסעות שלושים לשעה. ראיתי תור של אנשים ליד מיכל נפט גדול, והמוכר ממלא בקבוק אחר בקבוק. ראיתי תור של אנשים שממלאים את מציות הסיגריות שלהם בגאז. אבל בניגוד לגואטמלה ולמקסיקו אין ברחוב ילדים פושטי יד-הילדים כולם בבתי הספר, כולם מקבלים חיסונים ולכולם יש זכות לחינוך, כולל חינוך גבוה חינם.

מה שמאוד בולט-מאות אנשים מתגודדים ואינם עובדים. וגם במלונות, בשדה התעופה-אנשים באים לעבודה אך אינם עובדים. אין עבודה. היתה לי חרגשה מאוד מוחשית שהמקומיים, לו נשאלו בצורה דמוקרטית-היו מעדיפים חופש תנועה ובחירה(למדינה הטוטאליטארית הזאת קוראים הרפובליקה הדמוקראטית של קובה, אך לא).

באנו לחופשה בנופים מדהימים, ומצאנו את עצמנו בבית סוחר ענק שמאכלס מיליונים.

המצוקה המקומית היא כמובן תוצאה ישירה של החרם האמריקאי. וכך יש לממשלה הקובנית אויב גדול שנותן לה אנרגיה להילחם. לו אני ג'ורג' בוש- הייתי מבטל את החרם בין לילה ומציף את האי בתיירים ודולארים. זה היה גומר את הקומוניזם תוך שנתיים. ואז יפסיקו העניים לקבל חינוך חינם וחיסונים, בדיוק כמו בארה"ב....אבל שישאר ביניינו.

צונאמי

אני קורא את עמודי הטרגדיה בעיתון, ומבעד לדמעות- הלב מתמלא בגאווה: שלושת אלפים שבדים נעלמו וממשלתם עדיין לא מצאה זמן לשלוח מטוס. ומישראל-צותי חילץ, הרבנות מזהה גוויות, קונסול שוכר סירה קטנה ונוסע בין אי הודו ניצולים ולהתקשר למשפחותיהם. ממש "כל המציל נפש מישראל כאילו הציל עולם מלא". גם בתוך הזוועה-ישראל בשעתה היפה. תודה ישראל על שהזכרת לנו ממה את עשויה באמת.

סרטים

זוהי העונה החמה, כשכל האולפנים מקווים להספיק להציג את התקוות הגדולות שלהם לאוסקר הקרב ובא. יש הרבה דברים טובים והמון זבל. מי שלא נוהר יכול לקבל הרעלת סרטים מסוכנת. הרשימה הבאה משקפת כמובן את הטעם האישי שלי, אם כי אני חושב שיש לי תחושת בטן טובה מה מויז ומרגש את אחי הישראלים.

A Very Long Engagement הוא סיפור אהבה צרפתי אדות נערה יפה שאהובה יצא למלחמת העולם הראשונה ולא חזר חביתה. למרות שכל העדויות מראות שהוא מת בשדה הקרב מאמינה אהובתו שהוא חי ומוכיחה את כוחה של האהבה. סיפור מדהים, צילומים מדהימים, קולנוע אירופאי כמו שרק אירופה יכולה. עשר בסולם קורן.

שהסיפק תוך שבועיים לשבור את שיאי הצפייה של הוליבוד.

Finding Neverland הוא סיפורו חביוגראפי של סר ג'ון בארי, מחזאי מבוגרים שהחליט לפני מאה שנה בדיוק לכתוב מחזה בשם "פיטר פן" על בסיס יחסיו עם ארבעה ילדים יתומים מאב. חשאר היסטורית. לי, כרופא ילדים שכותב לילדים חיו בסרט רגעי אמת נוגעים ללב. סרט בריטי מושלם עם הרבה נשמה. מומלץ להביא ממחטות גדולות. עשר בסולם קורן.

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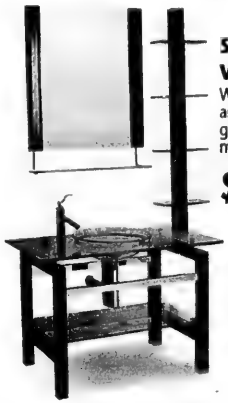

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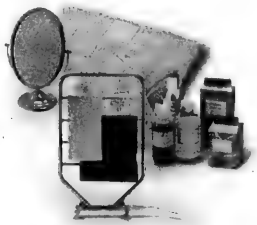

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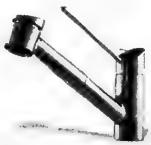

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Coast to Coast

Forgery found in popular antiquities exhibition

By JANICE ARNOLD
Staff Reporter

Ivory pomegranate found to be forgery.

MONTREAL – The small ivory pomegranate ornament touted as probably the only discovered archeological evidence of Solomon's Temple, and which was featured at the Dead Sea Scrolls exhibition that was in Canada for 10 months, is a forgery, the Israel Museum said.

The Jerusalem-based museum announced that a study it completed with the Israel Antiquities Authority, "using advanced scientific tools," found that the ancient Hebrew inscription on the ornament was "added in modern times." The ornament itself is also much older than originally thought.

"Based on its inscription, the pomegranate has been considered the only known relic from the First Temple in Jerusalem. The new study shows that the object itself dates to the Late Bronze Period (14th-13th century BCE), but its inscription is not ancient," museum director James Snyder said in an e-mail.

The museum had believed the ornament dated from the 8th century BCE. The Temple, built by King Solomon in the 10th century BCE, according to most experts, was destroyed by the Babylonians 400 years later.

The inscription reads: "Belonging to the Temple of Yawveh, holy to the priests."

The pomegranate, measuring less than two inches high, is thought to be the head of a ceremonial scepter.

It was among some 100 artifacts, along with three fragments of the Scrolls, that were in "Archeology and the Bible: From King David to the Dead Sea Scrolls," which closed at the Canadian Museum of Civilization in Gatineau, Que., in April after a four-month run. The exhibition was previously at Montreal's Pointe-a-Calliere Museum from June to November, 2003.

The pomegranate, however, was highlighted as one of the most remarkable pieces on display and had rarely been sent abroad.

The Israel Museum bought the pomegranate in 1988 for $550,000 (US) with a donation, Snyder said. The piece first surfaced in 1979 in an antiquities dealer's shop in Jerusalem, and was identified as a huge discovery by Andre Lemaire, a prominent paleographer at the Sorbonne, in a 1981 report that attracted worldwide attention. The acquisition was controversial because the seller was anonymous, the object's provenance was unknown, and the identity of the donor that enabled the purchase was not revealed.

"Prior to its entering the [Israel] Museum collection, it was examined by numerous experts in the field, chief among them the late professor Nahman Avigad, a renowned epigraphist from the Hebrew University of Jerusalem, who deemed it authentic," Snyder told *The CJN*.

Over the years, the pomegranate was examined by scholars from various scientific fields, none of whom raised any doubts about authenticity, he added.

Snyder emphasized that the Israel Museum, which has one of the most important collections of [illegible] and antiquities in the world, [illegible]

does ongoing research on its archeological holdings as new techniques are developed.

"We believe it is important for the public to understand the continuing process of archeological authentication, the techniques involved, and the interplay of scholarship, connoisseurship and science, which informs archeological research," Snyder said.

A former director of New York's Museum of Modern Art, Snyder became director of the Israel Museum in 1996.

The Israel Museum is keeping the pomegranate on view, alongside a silver amulet inscribed with a priestly blessing. The amulet's origin in 600 BCE during the First Temple period was recently re-confirmed through new technological means. Its age had previously been established through "scholarship and connoisseurship," Snyder said.

The museum re-examined the pomegranate with a new type of microscope which detected synthetic material in the inscription, between the ivory and the patina.

The pomegranate is the third case of sophisticated forgery of biblical artifacts uncovered recently in Israel. Four antique dealers and collectors were charged late last month with adding inscriptions to genuine artifacts to greatly inflate their value. Police said the operation may have been going on for 20 years.

Before the pomegranate, other major forgeries were found on the ossuary that reputedly held the bones of James, Jesus' brother (which was shown at the Royal Ontario Museum in 2003), and a stone tablet fragment inscribed with repair plans for Solomon's Temple.

Victor Rabinovitch, president and CEO of the Museum of Civilization, said he has no regrets about making the pomegranate a star attraction. Everyone involved was acting on the "overwhelming consensus among experts" at the time, he said, adding that any good museum must continuously scrutinize its holdings and be prepared to inevitably find something that isn't what it was believed to be, or that is even fraudulent.

"It's too bad it turned out not to be what it was purported to be, but in no way does this detract from the value of the exhibition as a

Can Abbas bring democracy to the PA?

According to Reports

By PAUL MICHAELS

As of this writing, just preceding the Jan. 9 elections for the Palestinian Authority president, the human tragedy caused by the tsunami in Southeast Asia is dominating the Western media.

Still, it was anticipated that as the elections got underway, there would be substantial media attention even though there was very little doubt that PLO chairman and Fatah candidate Mahmoud Abbas would become the new PA president. The question was, how much of a victory would it be? What percentage of the vote would he receive, how would he govern and would true democratic institutions emerge?

While there would be little drama about the result, the significance of the election itself as an expression of a nascent stirring of democracy should not be underestimated.

Not to be overlooked was the amount of media discussion just prior to the Asian tragedy that was devoted to the possibility of democratic reform in the broader Arab/Islamic world.

Several major news outlets covered the failed Islamic conference held in mid-December in Rabat, Morocco, on this very subject. It failed because instead of proposing constructive steps towards actual reforms, the conference found excuses to avoid them.

In the *Globe and Mail* on Dec. 22, Marcus Gee wrote that "Every hoary excuse under the Saharan sun came out, from the cultural excuse ('Western' democracy doesn't fit with Islamic values) to the economic excuse (we can't bother with democracy while our people are poor) to the stability excuse (we want peace, not politics).

"But the topper came from Prince Saud al-Faisal, Foreign Minister of Saudi Arabia. Islamic countries could not possibly be expected to discuss reform, al-Faisal said, as long as the Israeli-Palestinian dispute was still raging and the United States was favouring Israel."

Gee may be right that a settlement of the Israeli-Palestinian conflict would eliminate one grievance articulated by the Arab/Muslim world. But there would always be another to hold against the Jewish state. When Israelis and Palestinians were negotiating full Palestinian rights and an "end to conflict" at Camp David in the summer of 2000 and in the period immediately following, Egypt and Saudi Arabia reportedly played obstructionist roles on the issue of Jewish sovereignty over the Temple Mount.

Several Israeli analysts, including those who strongly support Palestinian rights and statehood, recognize that major elements of the Egyptian and Saudi governments have still not truly reconciled themselves to Israel's existence as a Jewish state.

Gee was certainly correct to observe: "This [preoccupation with Israel] is both the oldest and weakest excuse for the woeful lack of democracy and freedom in the Arab world. Why on earth should its dispute with Israel over the rights of the Palestinians prevent Saudi Arabia from having a free press, or Egypt free elections or Syria independent judges. Why should the fact that the United States is Israel's ally prevent any of these things?"

Israel has always been the convenient excuse for Arab governments to maintain repressive policies and avoid the reforms that are necessary to emerge from the political and economic backwater in which they have existed for decades.

To explain, Gee cited New York-based Freedom House, which monitors and helps promote democracy throughout the world. The organization points out that while the number of electoral democracies around the globe has grown by about 20 per cent over the last twelve years, "no country in the Arab Middle East has yet adopted significant liberalization in its political system."

Freedom House acknowledges that there have been "small gains" in civil liberties in Egypt, Jordan, Morocco, and Qatar, especially in the area of women's rights, but it said there have been "no gains" in political rights.

In a Jan. 1 editorial, the *Globe* called the Middle East "the stoniest ground" for democracy. The Palestinian Authority now has an opportunity to make a dent in this hard surface. Whether Abbas has the capacity and will to do so remains an open question.

Paul Michaels is communications director for the Canada-Israel Committee.

Omission

In the article "Coleman's owner gave many people their start" (*CJN*, Dec. 16), we did not mention that, as well as his wife Carol and daughter Jody, Silverberg is survived by his son and daughter-in-law Aubrey and Lindsay, and son Perry. He is also survived by brother and sister-in-law Allan and Ruth Silverberg, sister and brother-in-law Gail and Jon Hall, and mother-in-law Bella Kaman.

HOLY BLOSSOM TEMPLE
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- workshop following services in preparation for the evening concert.

Everyone is welcome. Pre-registration $15

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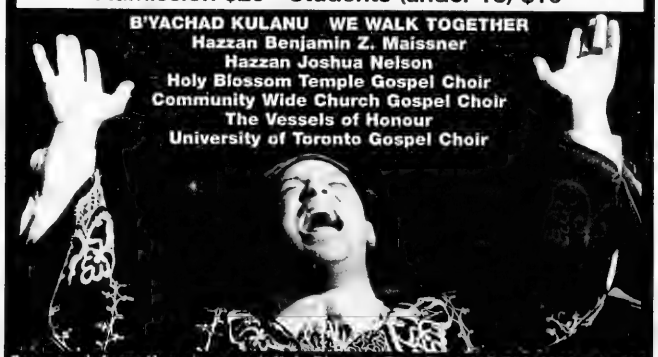
Holy Blossom Temple - 1950 Bathurst Street

Admission $20 Students (under 18) $10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Community Wide Church Gospel Choir
The Vessels of Honour
University of Toronto Gospel Choir

For more information please call Holy Blossom Temple at 416-789-3291 ext. 224

Adath Israel Congregation

The ***Adath Israel Seminars***, beginning in January, and at no charge to the registrants, will provide a wide variety of significant Jewish learning experiences, ranging from basic knowledge to the sophisticated literary and philosophical expressions.

Sundays at 9:00 a.m.

The Philosophy of Jewish Law

led by **Rabbi Benjamin Hecht**

The seminar continues the very popular discussions which have occasionally, and still do, raise eyebrows among Jewish scholars of our Law.

Sundays at 10:30 a.m.

Much More Than Siddur on Sunday

led by **Hana Werner**

The seminar explores the fascinating historical, literary, and traditional backgrounds which have been threaded into the Siddur and which have given spirit, strength, and leadership to our daily prayer services.

Mondays at 7:30 p.m. on February 7, 14, 21, 28

How to Talk to Your Children About Being Jewish

led by **Rabbi Steven Saltzman** and **Chaim Klein**

The seminar deals with the ethical and moral problems that must be faced by parents in a Jewish environment, and also the lessons that Jewish parents ought to teach their children.

Tuesdays at 7:30 p.m. on February 8, 15, 22, March 1

Modern Jewish Literature

led by **Kenneth Sherman**

The seminar, through the works of several modern Jewish writers, including Isaac Babel, Franz Kafka, Saul Bellow, Cynthia Ozick, and Leonard Cohen, will explore the essential characteristics of Jewish literature.

Tuesdays at 7:30 p.m. on February 8, 15, 22, March 1

Navigating the Worship Service

led by **Hana Werner**

The seminar will discuss the meaning and choreography of our daily service.. Learn about the prayers, structure and various rituals and customs that are a part of the synagogue service.

Wednesdays at 7:30 p.m. on February 9, 16, 23, March 2, 9, 16

Learning to Chant Torah

led by **Rabbi David Seed**

The seminar will teach the basic skills needed to chant Torah. No prior Torah reading skills are required but a basic Hebrew reading ability is necessary.

Mondays at 8:00 p.m. on March 28, April 4, April 11

Jewish Ethical Dilemnas

led by **Cantor A. E. Kirshblum**

The seminar provides insight into a Jewish response to contemporary ethical issues which include abortion, assisted suicide, and stem cell research.

To let us know that you plan to attend, or for additional information, please call us at **416-[illegible]** or e-mail us at **rachel@adathisrael.com**.

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Try some St. John's bread on Tu b'Shvat

By LISA J. SOLOMON
Special to The CJN

Once, in Israel, many years ago, I stood on a hilltop facing the most impossibly beautiful grove of ancient olive trees.

The guide who led our group of boisterous friends to the site stood with one sandaled foot braced behind the other to keep steady on the slopping terrain as he spoke with pride about the healthy grove and the fact that those very olive trees have grown for generations and still bear their best voluptuous fruit.

The day was dry, sunny and hot, and as I stood there taking in the rugged landscape, his voice and the restless noises of my friends began to fade, and I was alone, watching the wide silver-leafed trees, with thick gnarled branches spreading, almost touching one another, shading the gravelled soil, telling their strong story of survival – how they have stood right there for so many years, for so many people. And I could hear their wise heartbeat.

On Tu b'Shvat, The new year for the trees, it is a well-known custom to plant or make donations to plant new trees in Israel. But a lesser known custom mentioned in several of my reference books is eating the fruits of the trees of Israel, such as olives, dates; almonds, walnuts and carob, or as it is interestingly called, St. John's bread.

When I read about this odd name for an Israeli fruit, I kept looking for a recipe. Surely someone, over all these years, would have decided to create something fitting the title. I looked through old and new Jewish cookbooks, several baking cookbooks and in my favourite bread book. No luck. So I bought some carob chips, the sweet chocolate tasting morsels made from carob powder, and I set about to create the bread myself.

Since, along with the carob, different nuts and dried fruits are often included in Tu b'Shvat meals, I decided almonds and dates would be a nice complement.

After some experimenting, the bread that emerged was deep mocha in colour and even deeper in taste. The dates, almonds and carobs offer little visual contrast to the brown bread, but the taste is quietly fulfilling like an old family recipe. Yet the melting carob hidden inside makes it taste exciting and new at the same time. Something like the sensation I had all those years ago when I was very young, facing trees that were very old, showing me that despite everything, they grew taller and richer and fuller, bearing their proud fruit, silent witnesses of an ever-changing landscape, year after year.

ST. JOHN'S BREAD

This bread is truly delicious. I bake many fruit and nut breads, but this one's dark, homey appearance adds to the rich surprise of flavour. One hint: make sure you like the coffee you use because it is a strong flavour ingredient.

1 cup fresh dates, chopped small
¾ cup strong coffee, boiling hot
⅔ cup sugar
1 generous tbsp. butter or margarine, room temperature
1 large egg
1¾ cups all purpose flour
1 tsp. baking soda
¼ tsp. salt
1 tsp. vanilla
¼ cup almonds, chopped or sliced
¼ cup carob morsels

Preheat oven to 350. Brush a 9 x 5 x 3-inch loaf pan with melted butter or coat with vegetable spray.

In a small, heatproof bowl, pour boiling hot coffee over cut-up dates. Set aside to cool.

Sift flour, baking soda and salt together.

In bowl of electric mixer, cream butter and sugar until light and fluffy. Add egg and mix well.

Add date mixture alternately with flour mixture and vanilla into bowl of electric mixture, mixing until all ingredients are blended without overmixing. With spatula, fold in nuts and carob and transfer into loaf pan, smoothing top.

Bake 45 to 50 minutes or until knife in centre comes out clean. Cool in pan on wire rack for 10 minutes. Turn out onto rack to cool completely. Makes 1 loaf.

The Canadian Jewish news

5th ANNUAL REGIONAL CHESS CHALLENGE!

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☞ Just for fun, test your skills, or try for a place at the provincial tournament
☞ Awards & prizes
☞ Pairings according to school grade

Competition held under the direction of The Chess 'N Math Association
Light refreshments provided for participants (nominal charge for spectators)

Date: Sunday, February 6, 2005
Location: Kamin Educational Ctr., 300 Atkinson Ave. Thornhill, Ontario
Registration: 12:00-12:45 PM
Entry Fee: $10 Pre-registered $15 At the Door

REGISTRATION FORM FOR CJN CHESS CHALLENGE

First Name_____ Last Name_____ Registration Fee_____
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E-Mail Address _____ School_____
Ranking _____ *CIRCLE THE APPROPRIATE SCHOOL GRADE:*
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Return To: CJN, 1500 Don Mills Rd., Suite 205, North York, Ont. M3B 3K4 – 416-391-1836
Make Cheques Payable To: The Canadian Jewish News

Only paid Mazel tov announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first come, first served basis as space allows.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to:

The CJN, Family Moments, 1500 Don Mills Rd., #205 North York, ON. M3B 3K4
or email them to:
cblackman@cjnews.com

Mazel Tov
to Tali Revizada & Mark Schwartz
on their recent engagement.
Very proud parents are Gail & Yossi Revizada and Anna & Alan Schwartz. Proud grandmothers are Sylvia Shachter, Frida Margel and Rachel Rabizada (Israel). Brothers & sister Stephen Schwartz, Ronnie, Yoni, Nirelle and Benny Revizada.

Happy 10th anniversary on Nov. 5 to Josh & Maxine Schulman. Much love, your daughters Sydney, Jessie & Billie.

Mazel tov Alana & Rodney Klein, parents of triplets Jaylin, Brandon and Dylan. Grandparents, Sandy & Barry Rosenberg, Monica & Carl Frumkin, Harvey Klein; great-grandparents Harold Rosenberg, Freda Freedman, Luba Scharfer.

Susan & Barry Borden and Judi & Shelly Switzer

Are thrilled to announce the engagement Of there children

Karen Borden & Nelson Switzer

Proud Grandparents are Pearl Goodman & Harvey Borden And never forgotten, the late Louis Goodman, Ruth Borden, Joyce & Peter Budd, Charlotte & Fred Switzer

Wishing Orly a happy first birthday. Love, mom, dad and big sister Kayla.

MAZEL TOV on the engagement of **ERYN ROZEN**, daughter of **Morris Rozen**, granddaughter of **Ella & Sam Rozencwajg**, to **ANDREW MILLER**, son of **Lesley & Ron Miller**.

Malcolm Richmon received his PhD from OISE. He is the son of Abe & Betty Richmon, and husband of Lori Sabo Richmon.

Happy second birthday Ryan Forberg on Feb. 12. Love, your parents Sue & Stevie, Bubbie Gail, Zaidie Joe, Grandma Rina, Grandpa Matt, Bubbie Syma and Zaidie Dave.

Happy first birthday Jaime Gurr. Love, your parents Hagit & Jack Gurr; grandparents Dalia & Rony Sharet, Sara & Morris Gurr; great-grandparents Gisela Cnait, Miriam Badinter.

Ethan Zand is thrilled to announce the arrival of his baby brother, Asher Jacob, born July 22, 2004. Proud parents and grandparents are Rachel & Frank Zand, and Phyllis & David Rosenberg.

Mazel tov Rebecca & Sharon Avrahami on the birth of Ben Avrahami in Israel. Love, Bubbie Marsha Nisky, and delighted great-grandparents Earl & Sandy Greenberg.

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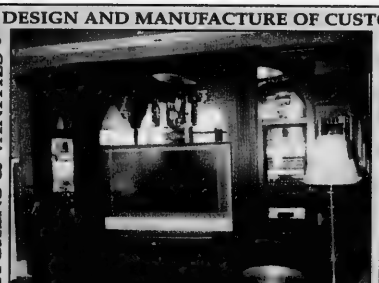

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What's New

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What's New Deadlines: Monday, Jan. 17, is the deadline for the Jan. 27 issue and Monday, Jan. 24, is the deadline for the Feb. 3 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Jan. 13

EATING DISORDERS GROUP

Eating Disorders of York Region is a newly established organization focusing on providing services, education and support groups for families and friends of individuals who have eating disorders – anorexia, bulimia, compulsive overeating and disordered eating – in a non-judgmental and non-threatening environment. Join them for a meeting tonight, 7:30-9 p.m. For information, contact Robyn at 416-576-0457 or www.edoyr.com.

Friday, Jan. 14

CARLEBACH SHABBATON

Anshei Minsk Synagogue hosts "A Shabbat of Spirit and Song," a shabbaton with **Rabbi Avrohom Trugman**, from the Carlebach Moshav, Israel. Rabbi Trugman will lead a melaveh malka Saturday night. For information, contact 416-595-5723 or reachus@theminsk.com.

Saturday, Jan. 15

SISTERHOOD SHABBAT

Beth David Sisterhood Shabbat hosts **Prof. Tirzah Meachan**, of the University of Toronto. Shabbat services begin at 9 a.m. Luncheon following services $10, by prepaid reservation. Call 416-633-5500.

SERVICES IN MISSISSAUGA

B'nai Shalom Congregation of Halton-Peel, a Conservative egalitarian shul, meets for monthly Shabbat services at 10 a.m. in Mississauga. For location and information, call **Judi** at 905-469-4344.

MOVIE NIGHT

Bring the family to Emunah Women's movie night featuring *Casablanca* starring **Humphrey Bogart** and **Ingrid Bergman**. 7:30 p.m. Beth Jacob Synagogue. $5. Proceeds will support Emunah projects in Israel. 416-636-0036.

Sunday, Jan. 16

LEBEDIKE BLETER

Friends of Yiddish presents "*Lebedike Bleter*" ("Up from the Page"), a program of readings in Yiddish and English from the works of Yiddish writers. 2:30 p.m. at the Lipa Green Building. RSVP to **Sandy** at 416-736-8073 or 416-458-1440.

BOOKS & BAGELS

Beth Emeth Women's League Books & Bagels discuss *The Last Jew* by **Noah Gordon**. 11 a.m.-12:30 p.m. Bring your friends and husbands. For information, call **Rosemary Cohen**, 416-633-9092.

JRCC LECTURE

JRCC Institute of Jewish Studies launches its winter semester with **Rabbi Zushe Silberstein**, of Montreal, on "Revolutions in Jewish Thought." 7:30 p.m. at Shaarei Tefillah Congregation. $18, dessert reception included. 416-222-7105, ext. 230.

BALANCING YOUR LIFE

The Entertainment and Cultural Committee of Shaarei Shomayim present **Randall Craig** on "Career Planning and Work-Life Balance." 8 p.m. Non-members $2. 416-789-3213.

Monday, Jan. 17

THE DISPUTATION

Rabbi Michael Skobac introduces and screens the BBC film of the debate between **Rabbi Moses Nachmanides** and the apostate **Pablo Christiani** in the court of **King James** of Aragon in 1263. A discussion follows. 8 p.m. at the Lodzer Centre Congregation. Free, registration required. Call 905-761-0040.

Tuesday, Jan. 18

HOW TO DEFEND ISRAEL

Temple Israel of London presents **Art Benjamin** on "How To Respond Effectively To Questions About Israel." 7:30 p.m. 519-858-4400.

BOOK CLUB

The Adath Israel Sisterhood book

Continued on page 29

Beth Tikvah Synagogue

Being Jewish on Campus

HiHel of Greater Toronto

A program for high school seniors, university entrants, and their parents

How well are our university students able to confront the challenges to their Jewish identity that they will encounter on campus, and make their time there a positive experience?

This six session program, presented by *Hillel of Greater Toronto* and *Beth Tikvah Jewish Education Centre* is designed to provide the necessary discussion to prepare them for this experience.

Challenges to Jewish Students on Campus **His Excellency, Mr. Alan Baker** ***Israeli Ambassador to Canada*** **February 1**	*"Heeb" and the New Jew* **Mr. Joshua Neuman** ***Editor, Heeb magazine*** **February 8**	*The 'Shared Values' Approach to Israel Advocacy On Campus* **Arieh Rosenblum, *NJCL*** **February 15**
Roll Up Your Sleeves! **Student Leaders Panel:** **Daniel Held, Lia Katz, Noah Zatzman** **February 22**	*A Family Strained: What We Have Learned About Israel-Diaspora Relations* **Dr. Daniel Gordis,** *Mandel Foundation, Israel* **March 1**	*The State of Canadian Campuses* **Dr. Nora Gold** *OISE (U of T)* **Prof. Ken Green***University of Toronto* **Dr. Elliot Malamet,** *CHAT, Queen's University* **Prof. Rachel Turkienicz,** *York University* **March 8**

The sessions will be hosted by **Mr. Chaim Klein** at Beth Tikvah Synagogue, **3080 Bayview Avenue** and begin at 8:00 p.m. There will be a charge of $40 per family ($25 per person) for the entire series. To enroll call **Cherry Rubin at (416) 221-3433 X300** or email details, including name(s), address, phone #, congregation and credit card information to **cherry@bethtikvah.on.ca.**

*This program is funded by **Beth Tikvah & Hillel,** and is supported by **Adath Israel, Beit Rayim, Beth David B'nai Israel Beth Am, Beth Emeth Bais Yehuda, Beth Radom, Beth Sholom, Beth Tikvah, Beth Torah, Beth Tzedec, Congregation Darchei Noam, Holy Blossom, Lodzer Congregation, Pride of Israel, Shaar Shalom Congregation, Solel Congregation, Temple Emanu-El, Temple Har Zion, and Temple Sinai.***

Note: All sessions are open to the public. Admission fee at the door for individual sessions

What's New

Continued from page 28

and film review series discusses *The Kite Runner* by **Khaled Hosseini** with facilitator **Heather Kassell**. 8 p.m. $10 per review, non-members $15. 416-495-9281.

CHUG HATANACH

Dr. Seymour Epstein leads a discussion of chapters-32 and 33 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

WOMEN'S CLASSES

Chabad of Markham presents "A Sound Soul and a Sound Body" with **Goldie Plotkin**. 8-9 p.m. 905-886-0420.

Wednesday, Jan. 19

SPIDER JONES SPEAKS

Shaar Shalom Sisterhood invites parents, teenagers and university students to hear CFRB's **Spider Jones**, a Grade 5 dropout, talk about "Beating the Odds: Turning My Life Around." 2 Simonston Blvd. 7:30 p.m. 905-889-4975.

JEWISH MEDITATION

Join **Chashi Skobac** Wednesday evenings beginning tonight through Feb. 23 for "Jewish Meditation: Deepening your Spiritual Practice." 7:30-9 p.m. at the Lodzer Congregation. $65/series, $12/session. Registration at 416-787-9529 or lechlecha@sympatico.ca.

Other news

JWI MEEETINGS

Jewish Women International Nagillah Chapter 55+ are having a board-games night Monday, Jan. 17. 7.30 p.m. at Kensington Place, 866 Sheppard Ave. W. $2. RSVP to **Helen** at 416-638-4326 or **Marilyn** at 416-487-7792.

The Markham Unionville chapter holds its monthly meeting Wednesday, Jan. 19. Call **Gail** at 905-294-9706.

YIDDISH CLASSES

UJA Federation offers Yiddish classes at all levels at the Bathurst Jewish Community Centre. Classes include: beginner adult Yiddish, Sundays, 10-12 a.m., through June 12; intermediate adult Yiddish, Sundays, 10-12 a.m., through June 19; advanced adult Yiddish, Mondays, 7-9 p.m., through June 20 and Tuesdays, 1-3 p.m., through June 21. Children's Yiddish, Sunday 9:30 a.m.-noon, begins Jan. 16 for 10 sessions. To register, contact **Jennifer Turack** 416-635-2883, ext. 270, or jturack@ ujafed.org.

SHABBAT SHIRA CONCERTS

Holy Blossom Temple presents **Benjamin Maissner**, **Joshua Nelson**, Holy Blossom Temple Gospel Choir, Community Wide Church Gospel Choir, The Vessels of Honour and the University of Toronto Gospel Choir in concert. Saturday, Jan. 22. 8 p.m. $20, students $10. 416-789-3291, ext. 224.

Beth Shalom Synagogue Music Series presents the Elmer Iseler Singers "Celebrating Shabbat Shira: The Sabbath of Song." Saturday, Jan. 22 at 8 p.m. $18. For tickets, call 416-783-6103.

JEWISH NAMES

Prof. Aaron Demsky of Bar Ilan University speaks on the topic "The Jewish Name: A Cultural Code." Sunday, Jan. 23 at 8 p.m. at BAYT.

BBYO SUMMER TRIPS

BBYO's Summer Experience features programs open to all Jewish teens.

"Passport to Israel" includes three distinct three-week trips: Israel Journey for first-time visitors, Trek Israel for adventure seekers and Kallah Israel for those seeking a spiritual, kibbutz-based experience. Visit www.passport2israel.org.

"ETGAR 36" is a 22-day cross-country summer journey, which provides Jewish teens the opportunity to explore politics and social activism.

"Derech Eretz," offered on the west and east coasts, is an exciting outdoor camping experience complete with rock climbing, rappelling, kayaking and rafting.

"Nitzotz" provides the opportunity for Jewish teens to spend two weeks lending a helping hand to communities in need in Chicago or the Washington, D.C./Baltimore area.

For information, visit www.bbyoprograms.org.

WARM CLOTHES NEEDED

The Out of the Cold program at Beth Emeth Bais Yehuda Synagogue provides the homeless and needy individuals with kosher meals, clothing, nursing attention and a warm bed during the winter months. Gently used and new clothing donations for adults, both men and women, are needed. At this time, there is an urgent need for boots, shoes, duffel bags and backpacks. Donations can be dropped off at the synagogue office during regular business hours. 100 Elder St. E-mail bebyootc@hotmail.com.

JF&CS GROUPS

Jewish Family & Child Service, Lipa Green Building, 4600 Bathurst St. To register, call 416-638-7800 ext. 215.

Teens and Depression, Monday Jan. 17, 7- 9 p.m. 4600 Bathurst St-Lipa Green Bldg. Registration required.

How To Talk To Your Ex: A two-session workshop to help individuals learn effective communication and listening skills in order to better deal with their ex-spouses and issues around parenting. Tuesdays beginning Jan. 18 at The Promenade, Suite 313, from 6:30-8:30 p.m.

Parenting Teens with Challenging Behaviour: An eight-week group for parents who have adolescents who frequently demonstrate difficult behaviours. Thursdays beginning Jan. 20, 6:30-8:30 p.m. at 4600 Bathurst St.

Effective Parenting: A four-session group to help parents learn what they can do to raise a happy, motivated and well-behaved child. Wednesdays beginning Jan. 26 from 7-9 p.m. at Lipa Green Bldg.

FOR SENIORS

Earl Bales Seniors' Club. Free woodcarving lessons for members with **Louis Cohen**, Monday-Thursdays, 9 a.m.-12 p.m. Hebrew classes, Tuesday mornings 10 a.m.-noon, $25/month; Sunday dance, Jan. 30, Casino Niagara, Monday, Jan. 31; Casino Rama, Wednesday, Feb. 9. Call 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m. about these and other programs.

Young at Heart Seniors winter trips to the glatt kosher Saxony Hotel in Miami. Call **Helen** Sunday-Friday, 416-635-6343.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Computer course begins the week of Jan. 24. Courses offered for beginners to advanced on basic skills and Internet use. For information and registration, call **Mara** at ext. 2275.

Quilting Group meets on Mondays, from 1:30-3:30 p.m. in the creative arts room. Call Gail at ext. 2939.

Yiddish Group will be held Thursday, Jan. 13 and 27, 3:30-4:30 p.m. in Classrooms A and B.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

"Intermarriage: Light at the End of the Tunnel?" with **Rabbi Michael Skobac**. Tuesday, Jan. 18, 10-11:30 a.m. Members $2, non-members $4.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880, or www.bjcc.ca.

Free Guided Bus Tour, Sunday, Jan. 16, 1-4 p.m., to the art gallery at York University and Koffler Gallery. Bus departs at 1 p.m. from the Ontario College of Art and Design, 100 McCaul St. Returns at 4 p.m. To reserve, call 416-736-5169.

Learning Experience offers a B'nai Brith senior-camp presentation and question-and-answer session, Tuesday, Jan. 18., 1-2:30 p.m. For information, call ext. 259.

The Koffler School of Music presents Opera Talk. Discover *La Bohème*'s cultural, historical and conventional meanings. Tuesday, Jan, 18, 7:30-9:30 p.m. To register, call ext. 228.

The Koffler Gallery presents "HOPE," works by **Naomi London** through Feb. 20.

Jacques Israelievitch conducts the first Koffler Centre of the Arts Chamber Orchestra Tuesday, Feb. 15. Patron, $50. Includes a reception at the theatre. $15, senior/student, $12. Call ext 269.

Register for Babies Music, Suzuki violin, private lessons for piano, violin and guitar. Call ext. 269.

The BJCC and Mount Sinai Hospital offers a two-week prenatal class. Sunday, Feb. 6 and 13. $156 per couple. Call ext. 390.

Free Tax Clinic. To qualify you must have household income without dependents of under $15,000, with dependents of under $22,500. For appointment, call **Janet**, ext. 259.

Registration is now open for September 2005 for morning preschool and full-day day care. Programs include Tic Tac Two program, a morning nursery school, junior and-senior kindergarten and a full-day day care for toddlers, 18 months through senior kindergarten. Programs include music, fun centre gym, swimming, Hebrew for groups, three years of age and up, and Discovery Museum for preschool and up. For more information or to book a tour, call ext. 248.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Books & Bagels, Sunday, Jan. 16 11 a.m. with **Stuart Marche**, author of *Raymond & Hannah*. Members $5, non-Members, $8.

Toronto Jewish Film Society presents *Goodbye Columbus*, Sunday, Jan. 16, 4 p.m. and 7 p.m. For membership, call ext. 139.

Classes start the week of Jan. 16 for "How To Be a Film Critic" with **Shlomo Schwartzberg**, klezmer players' workshop, women's chorus, Hebrew and Yiddish classes, preschool programs, children's choirs and Suzuki classes. Call for information and registration.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

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BENJAMIN'S PARK MEMORIAL CHAPEL

Blanche Adler	Dec 21/04	27 Daffodil Av
Morris Goldenberg	Dec 21/04	65 Spring Garden Av
Lenny Altschuler	Dec 24/04	22 Dunloe Rd
Arnold Tobin	Dec 25/04	1201 Steeles Av W
Sol Frydberg	Dec 25/04	100 Canyon Av
Pearl Hirshfeld	Dec 25/04	25 Webster Avenue
Boaz Zeifman	Dec 26/04	102 De Quincy Bl
Mervin Cooper	Dec 24/04	29 Rollingwood Dr
Peppie Mandlsohn	Dec 26/04	99 Arjay Cr
Eva Crystal	Dec 27/04	3705 Bathurst St
Ken Hare	Dec 27/04	485 Eglinton Av E
Joseph Pardo	Dec 27/04	110 Bloor St W
Leola Frankel	Dec 25/04	1 Benvenuto Pl
Sydney Goldstein	Dec 27/04	5 Concorde Pl
Jean Crossley	Dec 27/04	211 Edward St W
Davoud Mossanen	Dec 28/04	300 Edward St
Al Sonenberg	Dec 28/04	3560 Bathurst St
Ida Samuels	Dec 28/04	100 Antibes Dr
Sara Krasnova	Dec 29/04	120 Shelborne Av
Ted Cooper	Dec 29/04	1201 Steeles Av W
Mary Steinbaum	Dec 28/04	2 Neptune Dr
Corinne Dalgorf	Dec 29/04	324 Cortleigh Bl
Robert Bubis	Dec 29/04	75 Stately Way
Edith Ennis	Dec 29/04	63 St. Clair Av W
Helen Castor	Dec 31/04	7 Townsgate Dr
Louis Soloway	Dec 31/04	42 Marathan Cr
Alexander Khanoukaiev	Jan 1/05	726 Salzburg Dr
Sam Goldman	Jan 2/05	5229 Dundas St W
Rachel Newman	Jan 2/05	25 Brunswick Av

Steeles Memorial Chapel

Bauer, Katalin Maria	Dec 19/2004	360 Ridelle Av
Friend, Edward	Dec 22/2004	
Karantayer, Lyudmila	Dec 22/2004	124 Judith Av
Haymer, Ralph	Dec 22/2004	1455 Lawrence Av W
Buchman, Berta	Dec 23/2004	Private
Michalowicz, Regina	Dec 23/2004	Private
Klagsbrun, Jules	Dec 23/2004	41 Lynnhaven Rd
Garay, Elizabeth	Dec 23/2004	
Krybus, Max Jerry	Dec 24/2004	40 Palmerston Dr
Keselman Yakov	Dec 24/2004	4918 Bathurst St
Ashkenazi, Eli	Dec 24/2004	623 Finch Av W
Vekhnis, Evgueni	Dec 25/2004	Private
Deutsch, Koloman	Dec 25/2004	Private
Freedland, Fanny	Dec 26/2004	48 D'Arcy St
Szamosi, Ervin P.	Dec 26/2004	333 Clark Av W
Cohen, Anne	Dec 26/2004	3565 Bathurst St
Levenzon, Reyzlya	Dec 27/2004	3560 Bathurst St
Shteinberg, Sima	Dec 27/2004	1101 Steeles Av W
Weizblet, Vladimir	Dec 28/2004	12 Cooperage Cr
Sacks, Joel Julius	Dec 29/2004	150 Neptune Dr
Stein, Morris	Dec 29/2004	3 Westover Hill Rd
Starkman, Allan Elliott	Dec 29/2004	136 Castle Rock Dr
Goodman, Edward	Dec 29/2004	2 Buchan Ct
Klodawski, Bluma	Dec 30/2004	2 Neptune Dr
Fleisher, Annie	Dec 30/2004	65 Skymark Dr
Zahavi, Robert	Dec 30/2004	5444 Yonge St
Kates, Joseph	Dec 30/2004	550 Cummer Av
Solish, Inez	Dec 31/2004	170 Red Maple Dr
Klemensberg, Elek	Dec 31/2004	2 Neptune Dr
Goldhar, Reta	Jan 1/2005	Private
Rogozinsky, Tilly	Jan 1/2005	6030 Bathurst St
Kronenblat, Zeev	Jan 2/2005	
Isenberg, Sarah	Jan 4/2005	100 Canyon Av
Gibkon, Shirley Elizabeth	Jan 2/2005	53 Montressor Dr
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On Campus

McMaster student sheds pounds to feed hungry Israelis

By SHERI SHEFA
CJN Intern

For five years running, the restaurant chain Pita Pit has challenged its customers to lose as much weight as they can in eight weeks, with the biggest loser winning free pitas for a year.

As if a better body and free sandwiches weren't enough incentive to shed excess pounds, Brandon deSilva, president of McMaster University's Jewish Student Association (JSA), has found another way to motivate himself.

The fourth-year student has opted to use the contest as a way to feed hungry children in Israel by finding sponsors to donate money for each of the 15 pounds he hopes to shed.

"I came up with the idea when I was at shul, and I figured it was an easy way for people to help out and do a lot of mitzvahs at once," deSilva said.

DeSilva was inspired by an e-mail from an Israel list about Meir Panim, an organization that operates soup kitchens in nine Israeli communities in an attempt to feed the country's 670,000 children, and others, who go hungry on a daily basis.

Meir Panim's mission statement says that its "Meals for Children" program "guarantees that every needy child in Israel will receive at least one hot, nourishing meal every day, and thus maintain his health, smile and dignity."

By donating 100 per cent of the proceeds to Meir Panim, deSilva hopes to help it tackle this widespread problem.

"Israel is the only Jewish country in the world. It is supposed to be our homeland. With hundreds of thousands of kids and adults going hungry, something needs to be done," he said.

Before the contest began on Monday, deSilva had already managed to collect more than $100 a pound, and he is confident he'll reach his goal of $2,000.

Brandon DeSilva

He was too shy to reveal what he currently weighs. "My sponsors are the only ones who need to know how much I weigh."

DeSilva also said he wants to set an example for those hoping to raise money for Israel, or to help others in need, such as people affected by the tsunami in Southeast Asia.

He will be collecting donations throughout the eight-week challenge, and he already has sponsorships ranging from 50 cents a pound to $20 a pound.

DeSilva can be reached via e-mail at bdesilva@gmail.com.

MOUNTAINS OF MITTENS: United Synagogue Day School students recently concluded their Mountains of Mittens campaign, initiated by Jewish Women International members and organized by USDS teacher Carole Traister. Students and staff collected mittens, hats and scarves for children whose families have difficulty providing these things. Students from grades 1 to 3 are seen with Traister and bags filled with the items they collected.

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On Campus

U of T law professor works for int'l human rights

By SHELDON KIRSHNER
Staff Reporter

Noah Novogrodsky, a University of Toronto law professor, regards human rights with the utmost seriousness.

He fought for and established Canada's first, and still only, international human rights legal clinic, at the U of T's faculty of law. The clinic, of which he is the director, began operations in September 2003.

"It aims to provide representation and advocacy for groups and individuals engaged in international human rights cases," explained the 34-year-old Toronto-born professor.

It also gives 14 law students per year an opportunity to study international human rights cases and receive four credits toward their degree.

"We're training the next generation of Canadian human rights advocates to follow in the humanitarian tradition of John Humphrey, Louise Arbour and Stephen Lewis," he observed.

"We work on three kinds of cases," Novogrodsky added. "Claims in Canadian courts involving international human rights concerns, cases in foreign courts dealing with comparative Canadian jurisprudence, and cases before truly international tribunals."

As an example, Novogrodsky cited the Leon Mugesera case.

Mugesera, a Rwandan politician who obtained residency status in Canada eight years ago, was accused of stirring up racial hatred in Rwanda in 1992. He is said to have delivered an inflammatory speech that touched off a wave of Hutu genocide against the Tutsi minority.

At his deportation hearing before Canada's Supreme Court, evidence was presented that Mugesera had urged Hutus to decapitate Tutsis.

"We were interveners in the Mugesera proceedings," said Novogrodsky, who branded him as a "human rights violator."

Along with the Canadian Jewish Congress and Human Rights Watch, the clinic brought to the court's attention the international criminal law definition of "incitement to genocide."

Noah Novogrodsky

In response, Mugesera accused four individuals – Justice Minister Irwin Cotler, Canadian Jewish Congress President Ed Morgan, Justice Rosalie Abella and her husband, Irving Abella, a York University history professor – of conspiring to deprive him of a fair hearing.

"It was a truly outrageous accusation," said Novogrodsky.

Recently, the Supreme Court threw out Mugesera's motion to halt proceedings against him, and now he faces the prospect of deportation.

The fact that Novogrodsky's clinic intervened in the Mugesera affair is hardly coincidental. Rwanda has been on his mind for at least a decade.

When the civil war in that African country broke out in 1993, Novogrodsky was a graduate student at Cambridge University studying international relations. As he watched the televised images of Hutus murdering Tutsis in cold blood, he was revolted and depressed.

The killing spree, he thought, was the most intense, state-sponsored atrocity of innocent civilians since the Holocaust.

For Novogrodsky, the slaughter of the Tutsis was a life-changing event.

After finishing his studies and submitting an award-winning thesis on the Oslo peace process, he decided to attend law school.

"I wanted to promote social justice and learn how to represent the world's most vulnerable people. I wanted to focus on the legal needs of individuals and groups and not on the relationship among sovereign states."

With these lofty ideas in mind, he attended the Yale Law School from 1994 to 1997. Upon graduation, he received the Robert L. Bernstein Fellowship in International Human Rights to promote human rights and the rule of law in the Horn of Africa.

That enabled him to travel to Asmara, the capital of Eritrea, and sit on a foreign advisory committee drafting a constitution for that newly independent nation that had been part of Ethiopia.

"I developed great respect for the plucky spirit of Eritreans, and was quite taken with their effort to develop a constitution that captured the spirit of the revolution, enshrined respect for women and multiparty democracy and committed a poor country to social and economic rights."

When he was still in Asmara, a war between Eritrea and Ethiopia erupted, and Novogrodsky spent much of his time "advocating" for civilians who had been expelled from Ethiopia.

In keeping with his interest in promoting human rights, Novogrodsky was also co-chair of the Cambodian Genocide Justice Project.

He described it as an initiative to map and exhume the killing fields of the murderous Khmer Rouge regime and develop a mechanism for bringing the killers to justice.

Such crimes do not surprise him.

Novogrodsky believes that governments in many countries systematically abuse human rights. But with sufficient political will, he thinks, they can stop the torture, abuse and discrimination.

He is the son of Charles and Myra Novogrodsky. Charles is a management consultant and past president of the Bloor Jewish Community Centre. Myra teaches at York University's education department. "She developed much of the equity studies and Holocaust education material used in Toronto schools."

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The Officers, Board and Staff extend heartfelt condolences to Bernard (Bunny) Ennis and his entire family

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BRANKSOME HALL

Nutrition in Action

Bernard Betel Centre members keep up with latest trends

You are what you eat – or, as members of the Bernard Betel Centre for Creative Living know, if you eat well, you can live better.

Dietitian Marlene Choleva

Through a partnership with Mount Sinai Hospital, the Betel Centre offers an array of nutrition services free to members, including individual nutrition counselling and lectures.

Dietitian Marlene Choleva, a geriatric nutrition specialist, has been at Mount Sinai for 14 years. She spends one day a week exclusively at the Betel Centre.

Her goal is to answer general concerns, but also to provide timely information. Hot topics recently: fad diets, symbolism of Chanukah foods, interpreting food labels, and nutrition myths.

"You'd be surprised how many seniors think skim milk is not as nutritious as whole milk," Choleva says, or even that seniors don't need milk. "They think it's just for kids." Yet seniors actually need up to 1500 mg of calcium a day to prevent bone loss; just one glass of skim milk meets 1/5 of this daily need.

Another myth: snacking between meals is bad – in fact, by keeping blood sugar levels even and preventing extreme hunger, a well-chosen snack, like fruit or whole-grain pretzels, goes a long way. She also often hears that nuts are high in fat. "It's true," she agrees, "but it's good fat."

Whether learning the difference between "good" and "bad" fats, exploring the DASH (Dietary Approaches to Stop Hypertension) diet or discovering the truth behind Atkins, South Beach or grapefruit diets, members enjoy keeping up with trends.

Nutrition services are an integral part of the Betel Centre's "wellness umbrella," along with fitness classes, psychology, holistic therapy and more, often at no cost to members.

According to Jessica Rossman, Health Promotions Coordinator at the Betel Centre, nutrition education is essential for keeping seniors active and healthy. "Dietary needs change over time…and all our information is focused on older adults."

For Choleva, the ultimate aim is "learning how to make better choices." Like understanding new government rules for food labeling: "what keywords to look for, or portion size, for example."

Even when it comes to convenience foods like TV dinners, often dangerously high in fats or sodium, Choleva says "some are better than others."

This knowledge can be helpful for the many men in their later years who are just starting to take responsibility for their own meals. Other issues for which members consult her: weight loss, blood pressure, diabetes, and "just healthy eating tips."

Choleva is happy to answer members' questions even without an appointment; they don't need a medical reason to stop by, either. "I'm here every Thursday; drop in if I'm available." To make an appointment, leave a message at (416) 225-2112, Ext 200.

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On Campus

London student becomes a Rhodes scholar

By HAILEY EISEN
Special to The CJN

With significant education, business and volunteer accomplishments already to her credit, Joelle Faulkner is looking around the corner for her next challenge.

"I'm still young," she says with a huge smile. "I don't know what I want to do forever."

No matter what her plans, this 20-year-old from London, Ont., aims to make a difference.

In November, Faulkner was granted a Rhodes scholarship – an award given to only two Ontarians and a total of 11 Canadians each year.

Faulkner is only the eighth University of Western Ontario student to receive a Rhodes scholarship since 1970.

This scholarship will send her to England where she will spend the next two to three years studying law at the University of Oxford.

Having nearly completed her degrees in both chemical engineering and business at Western, Faulkner is excited about moving on to the challenges of Oxford Law.

"I want to learn how to persuasively project my views," she says. "I have a thirst for knowledge and I'm looking forward to being part of Oxford's very academic environment."

But her professors at Western will miss her energy and drive. They hold her achievements in very high regard.

"I have no doubt whatsoever that Joelle is going to make a major impact in society," says Ian Holloway, dean of Western's faculty of law.

Holloway recalls that Faulkner approached him two years ago seeking special permission to take law classes. While this is not a normal practice because of the intense competition for space, he says that considering her convincing nature and strong academic record, the school agreed.

"Can you imagine it?" he says. "She got one of the highest marks in the class."

As a child, Faulkner's persistence and the encouragement she received from her brother helped her succeed.

Her mother recalls that at age 13, Faulkner and her older brother Benji developed a business plan to sell CDs at the performances of her youth theatre group. While her parents, Tommy and Norine Stern Faulkner, thought this plan might not work, they let their children believe anything was possible.

"And it was," says her mom. "Joelle and Benji made money selling the CDs and gave 25 per cent of the profits to the Original Kids Theatre company. It was a huge success."

Faulkner approaches the next step in her education with the same enthusiasm. She says her interest in studying law stems from her love of learning.

When she graduates, she hopes to run her own company with her brother.

"It will be a research centre," she says. "It will help to bring scientific ideas to application."

Joelle Faulkner

Currently Faulkner owns and operates a horticultural supply company called Compost King, which includes a bagged product line, Terra Preta, that is sold throughout Southern Ontario.

Faulkner demonstrates "the value of achieving a broad education to support her unparalleled natural curiosity, entrepreneurial spirit and thirst for challenges," said Franco Berruti, dean of engineering at UWO, in an e-mail interview.

But her intense dedication to academic and business success has not prevented her from getting involved with her community. Rhodes scholars are urged to consider public service as their highest aim.

"Community has always been an important part of my life," says Faulkner. "In London, the Jewish community acts as one big extended family."

Faulkner volunteers at various engagements as a motivational speaker, provides tutoring to first-year engineering students, teaches disabled skiers at London's Track Three Ski program and is a regular blood donor and recruiter for other blood donors.

She serves as a Tzedek Hillel co-chair on the executive committee of Western's Hillel, recently co-ordinating a Gift of Life bone marrow drive on campus. The 216 new donors registered made it the second largest drive on a campus across North America.

"Given my wonderfully positive experience working with Hillel here, I'm sure I'll go on to get involved at Oxford," Faulkner says.

"Joelle is an ideal model for campus leaders," says Naomi Mazer, associate director of London Jewish Campus Services. "Her commitment, creativity, and passion are inspirational for everyone she touches."

Bouncing up and down behind the desk in the Hillel office, Faulkner describes the experiences that lie ahead. "I'm so excited," she says, her whole face lighting up. "It will really be so much fun!"

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IDF fires 34 reservists over evacuation refusal letter

Ha'aretz Daily Newspaper Ltd

JERUSALEM — Israel Defence Forces Central Command CO Maj.-Gen. Moshe Kaplinski decided Sunday night to fire 34 reserve officers who signed a letter stating they would refuse military orders to evacuate settlements.

The officers dismissed include five lieutenant colonels and one major. The remaining 28 reserve officers will be summoned to the Binyamin Brigade and notified of their dismissal.

The five senior officers met Sunday morning with their brigade commander in a final effort to prevent their dismissal, but they did not agree to retract the letter in its entirety.

The signatories toned down their position last Friday after IDF Chief of Staff Moshe Ya'alon announced that any officer who fails to retract his signature would be stripped of his rank and ousted from the IDF. Ya'alon's hope is that firm action now will nip the right-wing refusal movement in the bud.

In an attempt to clarify their stance, the officers presented their brigade commander with a letter stating their reservations, in principle, regarding refusal of orders. However, the revised phrasing was apparently deemed to be an insufficient retraction.

The officers' letter, published last Thursday in *Yediot Achronot*, stated that four battalion commanders and 30 other officers, all residents of West Bank settlements who serve in the Ramallah-area regional defence brigade, declared that they would refuse an order to evacuate settlements.

Several hundred reserve officers and combat soldiers who live in settlements signed a counter-petition last Friday to protest the refusal of their fellow officers to carry out evacuation orders, Israel Radio reported.

The protest statement was signed by Col. Ben-Tzion Gruber, commander of a reserve armoured brigade; Lieut.-Col. Shayke El-Ami, head of the Etzion regional brigade command; and Motti Sklar, head of the Second Broadcasting Authority.

Gruber said their protest was a spontaneous response to the refusal of their fellow officers to carry out orders.

Despite the hard line the IDF is taking on refusal, the Yesha Rabbinic Council issued a statement last Thursday evening urging soldiers and officers to openly declare their opposition to the disengagement plan.

"The order to dismantle settlements goes against the laws of the Torah and human morality," said the statement by rabbis of the West Bank and Gaza Strip. "One should not assist this act."

The written statement was signed by rabbinic council chairman Rabbi Dov Lior, Rabbi Elyakim Levanon of Elon Moreh, Rabbi Dudkevitch of Yitzhar and Rabbi Shilo of Kedumim.

Defence Minister Shaul Mofaz also declared last Thursday that any officer who disrupted the IDF's operations in the territories – whether by refusal or by any other means, such as the soldier who interfered with an outpost evacuation near Yitzhar last Monday – should be stripped of his rank and possibly indicted.

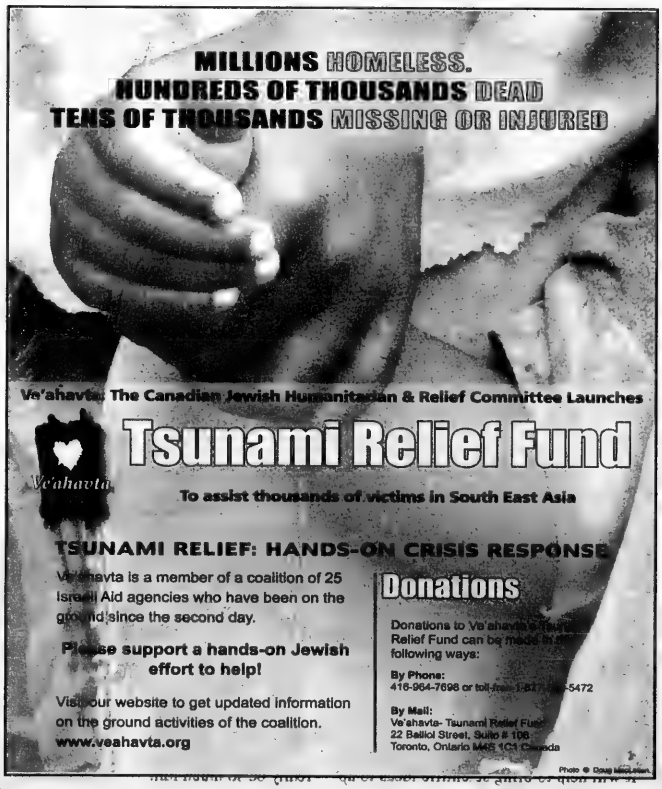
"The legal tools [to deal with refusal] exist," Mofaz said during a discussion of the issue with senior army and police officers and legal officials. "All that is needed is to use them. I ask and demand that the legal establishment apply all the relevant articles of the law and be as activist as possible. The reality has changed, and there is no other way."

Public Security Minister Gideon Ezra told the meeting that settlers who lashed out at soldiers during evacuations should be deprived of their weapon licences. He also advocated putting some extremists in administrative detention, but Mofaz disagreed.

The IDF believes that right-wing activity had been particularly intensive in an effort to pressure United Torah Judaism into refusing to join the government coalition. However, with UTJ finally deciding to join the coalition last Wednesday, the army hoped the situation will soon calm down.

Nevertheless, last week's events – from the violent resistance to the evacuation of an outpost near Yitzhar last Monday to Thursday's letter in *Yediot* – have left senior officers worried.

"We're on the brink of an abyss," one officer told *Ha'aretz*. "When a central stream in Israeli society is near to refusing, this poses a real danger to the IDF, and even to the very existence of the state. Mass refusal is a step from which there is no return. Let's assume they refuse. What will we do after the disengagement? Set up private political armies, each of which will carry out the orders that it deems appropriate?"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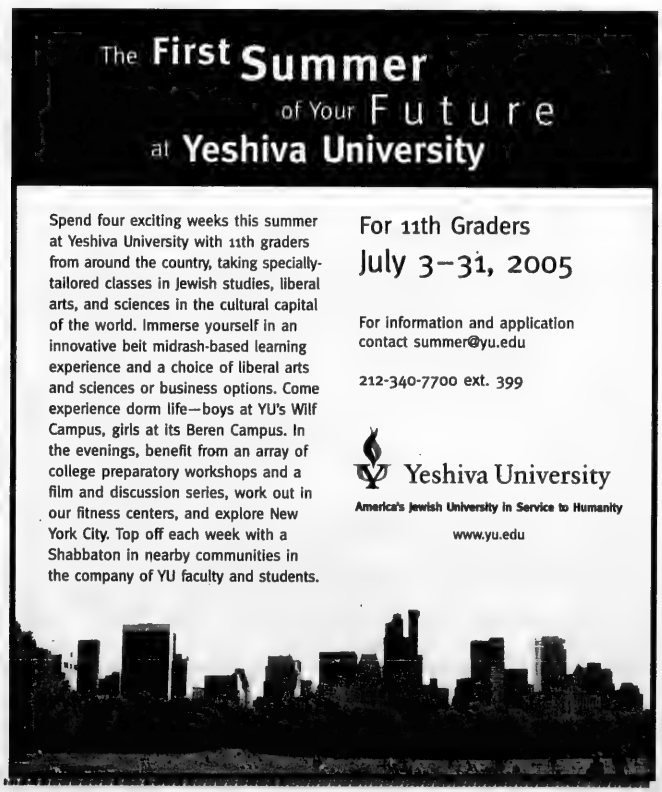
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Abbas must bring effective government to PA

Continued from page 1

Abbas will need to transform himself into a national leader. Given the heritage of his predecessor, Yasser Arafat, that's no easy task.

Abbas will have to transfer the balance of power from the Palestine Liberation Organization – an organization that includes most Palestinian factions, including refugees abroad – to the executive branch of the Palestinian Authority.

Analysis

In other words, he will need to upgrade the Palestinian Authority into a state-in-the-making with an effective government after the past four years of intifadah violence have undone the strides the authority made during the years of the Oslo peace process.

The opportunity is there for thorough changes – the current PA cabinet, which is made up of 25 ministers, will resign immediately after the elections.

So far, Prime Minister Ahmed Qurei has kept his status as second-in- command. He and Abbas see eye to eye on relations with Israel, but their personal relations have been strained.

Other key figures such as Finance Minster Salam Fayyad, Foreign Affairs Minister Nabil Sha'ath and Saeb Erekat, who is in charge of negotiations with Israel, are likely to go along with Abbas and not pose difficulties.

Internal politics pose still another problem. Fatah is still the strongest party in the PLO, but it has gone through a number of crises in recent years as a result of tensions between the "Old Guard" leadership and the younger generation, whose most prestigious figure is Marwan Barghouti, serving a life sentence in an Israeli jail for his role in terrorist attacks.

The presidential race pushed aside the internal Fatah struggle, but it is likely to be renewed now.

"If there is no change in the internal composition of Fatah, the movement may split this year," cabinet minister Kadura Fares warned.

Trying to win the hearts of the younger generation, Abbas announced recently that internal Fatah elections would be held no later than August.

Abbas also faces the challenge of reforming the security forces. Internal rivalries in the Palestinian Authority allowed for the rise of local chieftains and a near-total breakdown in public order. One way to mend the situation will be for Abbas to rein in the number of competing security organizations.

The Palestinian Authority currently has 15 security organizations that often duplicate each other, and that together have an estimated 65,000 people on payroll.

Though Palestinian leaders often claim they don't have the manpower to crack down on terrorist groups such as Hamas and Islamic Jihad, the huge security forces give the Palestinian Authority one of the highest ratios of security personnel to citizens in the world.

Abbas will need to unify the disparate security organizations into three or four large ones. That still isn't ideal, but would be a far cry from the present state of near-anarchy.

Arafat used to encourage internal rivalries to strengthen his own position by preventing anyone from amassing power and emerging as a potential rival. Abbas doesn't have Arafat's charisma to repeat these tactics, nor would they serve his interest.

But he will need to take into account several strongmen who may prove troublesome if their political and professional aspirations are not fulfilled.

Among the key players are Rashid Abu Shbak, commander of the preventive security force – basically, the secret service – in the Gaza Strip; Jibril Rajoub, former commander of preventive security in the West Bank and presently Abbas' national security adviser; Tawfik Tirawi, head of military intelligence, and Abdel Razek Majaideh and Haj Ismail, Gaza Strip and West Bank commanders of the Palestinian national security forces, the largest PA military force, with 40,000 troops on its payroll.

One old-time supporter of Abbas is Mohammed Dahlan, the former preventive security head in the Gaza Strip. Dahlan currently is "unemployed" but still wields considerable influence in Gaza, and has a good chance to be incorporated into the new government.

Hamas is still the main opposition force. Its electoral power is estimated at 20 per cent, but its power on the street is sufficient to make Abbas' life miserable.

If Abbas wants a cease-fire agreement with Israel, he will need to reach an understanding with Hamas – though the Palestinian Authority is committed, under international agreements such as the Oslo accords and the "road map" peace plan, not to reach an understanding with Hamas but to eradicate it.

Abbas said during his campaign that he would never crack down on terrorists. Though Israel and the United States are likely to give Abbas time to consolidate his power, it's not clear that they will allow the Palestinian Authority to continue to reap diplomatic benefits before it makes good on its most basic peace process obligation.

"We came to the polls with no prejudice," said Sheik Hassan Yousef, leader of Hamas in the West Bank.

"Let's wait and see what he will do, and then we shall formulate our standing."

In the absence of radical Hamas leaders such as Sheik Ahmed Yassin and Abdul Aziz Rantissi – both killed last year by Israel – and after four years of the largely futile intifadah, Yousef's approach may become the predominant Hamas policy.

Though Hamas didn't endorse the elections and most likely will continue to oppose negotiations with Israel, it may reach an understanding with Abbas, provided that it is given a greater role in decision-making.

Continued on page 38

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Traffic fatalities up

A total of 511 people were killed in traffic accidents in 2004 in Israel, the West Bank and Gaza, says a new report from the Israel Police department of traffic research. That represents an increase of 4.5 per cent over 2003, when 487 people were killed.

Gunmen strike Israelis

One Israeli was killed and four others were wounded Friday when Palestinian gunmen opened fire on an Israeli vehicle between the Tapuah and Migdalim junctions near Nablus. One of the wounded was listed in serious condition.

Qassam attacks continue

Palestinians continued firing Qassam rockets and mortar shells at Israeli targets in the western Negev Desert and the Gaza Strip. Five shells were fired at communities in Gaza on Friday. Palestinians also fired a Qassam rocket at an Israeli community in the western Negev. There were no casualties and no damage. Earlier in the week, the Israel Defence Forces killed seven Palestinians, some of them teens from the same family, when the army returned fire at a cell of terrorists that had launched Qassam rockets at Jews from a nearby orchard.

Poland seeks extradition

Poland has again asked Israel to extradite a man accused of retaliatory acts against Nazis after World War II. Polish prosecutors say they have amassed more evidence against Solomon Morel, a Jew who is accused of brutality at a postwar labour camp in southern Poland. Israeli officials were examining the request, the *Daily Telegraph* reported. Israel has refused Poland's prior requests. Morel, who fled to Israel from Poland in 1994 and lives in hiding in Tel Aviv, was imprisoned in Auschwitz as a young man.

Exports to Latin America up

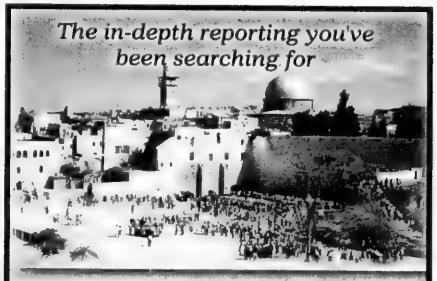
Israeli exports to Latin America rose by 27 per cent in the first nine months of 2004, to $773 million (US). Exports to Brazil, the largest destination, totalled $351 million during that time, according to *Aurora*, a Spanish-language Israeli newspaper. Among major goods exported to Brazil are carved stones, minerals, and chemical and petrochemical products.

Israelis aid tsunami victims

Israelis have flocked to a Magen David Adom drive to help victims of the Asian tsunami. More than 4,000 staff and volunteers from the Israeli relief agency went to Israeli supermarkets last week on a 48-hour drive to collect food and provisions to be sent to affected areas. The drive was originally scheduled for two days, but was extended to four after an "incredible" response, said Yoni Yagodovsky, the agency's international director. So far, the ambulance service has collected 2.5 tons of flour, 920 tons of rice, 920 quarts of oil, 1.5 tons of pasta and 40,000 quarts of mineral water.

Files from JTA and Ha'aretz

BIRTHRIGHTERS VISIT THE PRIME MINISTER: Israeli Prime Minister Ariel Sharon met last week with a group of young Jews from around the world who were in Israel as part of the Birthright Israel program. "I intend to continue the policy of investing in our younger generation in Israel and in the Diaspora in order to ensure the future of the Jewish people," Sharon told his young guests. [Isranet photo]



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Turkish foreign minister visits Israel

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Turkish Foreign Minister Abdullah Gul met with senior Israeli officials last week in Jerusalem and expressed his country's desire to take part in the peace process.

Political sources in Jerusalem said Gul did not make progress in efforts to bring back the remains of executed Israeli spy Eli Cohen from Syria. Gul brought no new message from Damascus, although he said he believed Syria would be willing to make gestures if progress was made in peace talks.

Gul's visit was part of an effort to improve Turkish-Israeli ties after a chill caused when Turkish Prime Minister Recep Tayyip Erdogan accused Israel last year of engaging in state terrorism against Palestinians. Gul's visit comes ahead of an expected visit by Erdogan, the first since he took office in 2003.

Gul met last Thursday with Prime Minister Ariel Sharon, Foreign Minister Silvan Shalom, President Moshe Katsav and Labor Party leader Shimon Peres.

"There is a new atmosphere and hope and it must be exploited," Gul said.

In his talks with officials, he stressed the importance of co-operation with Israel on advanced technology and the war on terror. "Co-operation is important for both sides," he said.

Gul called on Israel to accept the new Palestinian leadership, to release Palestinian prisoners and to move ahead on disengagement.

Former Foreign Ministry director general Alon Liel, now chairman of the Israel-Turkey commercial council, said he believed Turkey is seeking to improve relations with Israel. However, he added, Ankara was "looking with one eye at Israel and with the other at relations in the region, including with the Palestinians."

Shalom said he was unable to accede to Gul's request to increase the quota for Turkish construction workers because of unemployment in Israel, but if the overall number of foreign workers is increased, Turkish workers would be preferred.

As a gesture to Turkey, Israel's ambassador to Ankara, Pimi Avivi, announced during Gul's visit that Israelis would be allowed to invest in Turkish-controlled northern Cyprus, a break from previous policy.

Officials in the Turkish entourage stressed to reporters that, from a diplomatic perspective, the Palestinians took priority over the Israelis on the visit, noting that Gul would be speaking to the Palestinian parliament and not to the Knesset.

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UN calls for restraint in Lebanon after IDF, Hezbollah clash

Ha'aretz Daily Newspaper Ltd.

BEIRUT — A United Nations official called for restraint following Sunday's border clashes in which an Israel Defence Forces (IDF) officer, a UN peacekeeper and a Hezbollah militant were killed in southern Lebanon.

"We are asking all sides to contain their actions and to control their actions on the ground," said Staffan de Mistura, the UN's special representative for south Lebanon.

"We are in a very delicate period not only in the history of Lebanon but of the region. The whole region is going through a difficult moment. This is the time to maintain calm. This is the time not to go into escalation," de Mistura said.

De Mistura made the remarks after a meeting with Lebanese Foreign Minister Mahmoud Hammoud to discuss the developments that followed the explosion of a roadside bomb planted by Lebanese-based Hezbollah guerrillas in the Har Dov region of the northern border with Lebanon.

An IDF officer was killed when an armoured jeep hit the explosive device during an army patrol, and several other soldiers from the Golani infantry brigade were injured.

The officer, Capt. Sharon Elmakayis from Atlit, near Haifa, was severely wounded in the blast and died of his injuries a short time later.

In a statement faxed to Associated Press, Hezbollah said the bomb attack targeted an IDF patrol on the road to the Zebdin border post and that an IDF jeep was "directly hit."

The Hezbollah statement added that the attack was "within the framework of our efforts to liberate the remainder of Lebanese lands under occupation in the Shaba Farms area."

Following the incident, IDF soldiers engaged in heavy exchanges of fire with Hezbollah guerrillas along the northern border, Israel Radio reported.

Israel launched air strikes and shelled Hezbollah positions, killing one militiaman and wounding another.

A UN patrol car was hit by an Israeli tank shell, killing a French truce monitor and wounding a Swedish officer and a Lebanese man.

The French Defence Ministry in Paris identified the dead officer as Maj. Jean Louis Valet, who was serving with UN Observer Group Lebanon, a UN unit that that monitors the 1948 armistice between Lebanon and Israel.

Israel blamed Syria for the upsurge in violence and also said it would protest to the UN against Lebanon over the attack. The exchanges of fire come after more than six months of quiet in the Har Dov region.

Nearly 300 UN peacekeepers have died in the region, most of them since an armed peacekeeping force was deployed to the border region in 1978.

A senior Israeli military officer who investigated the incident acknowledged Monday that the death of the French peacekeeper "apparently is the result of our tank's fire.

"My impression is that there was no way of knowing that these were UN soldiers," he told Associated Press in Jerusalem.

"They were in uniform but had no identifying signs to show that they were from the UN and were very close to the to the area where the incident occurred."

However, Lebanese security officials said Monday that the UN soldiers were on a routine patrol when the Israelis opened fire on them.

"They were in a clearly marked white UN patrol vehicle flying the UN flag. The wore their [blue] helmets," said the security officials speaking on condition of anonymity.

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"King David and Conflict Management: An Analysis of Psalm 122"

Hope for stable era post-election

Continued from page 36

The Palestinian Authority suffered considerable economic damage in four years of intifadah. Though it has received billions of dollars in foreign aid, much of it went to terrorism and corruption, leaving the authority with a meager $19 million U.S. in its bank accounts and needs that exceed $135 million U.S., according to Fayyad.

Analysis

The hope is that in a stable post-election era, international donors will again open their wallets.

Another major challenge is widespread corruption in the civil service. For the past eight years, various reports have shown that senior PA figures have stolen millions of dollars in public funds.

Al-Juabi of Bir-Zeit University said Abbas needs to grant the judicial system greater powers and freedom from external pressure to allow a strong hand against corruption and stabilize the rule of law.

Most analysts predict that given the complexity of the challenges he faces, Abbas can't win on all fronts. It's expected that he will prefer to stabilize the internal Palestinian situation, even at the cost of postponing possible progress in negotiations with Israel.

Abbas' next electoral challenge will be parliamentary elections scheduled for June. By then, he must be strong enough to make sure that the Hamas opposition is contained.

Will the gray leader meet the challenge? On the face of it, chances are slim, but precedent gives reason for optimism.

When Anwar Sadat took over as Egyptian president after the death of the flamboyant Gamal Abdel Nasser, he also was described as a weak successor – but eventually emerged from Nasser's shadow to become one of the legendary leaders of the Arab world.

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Israeli founds breast cancer centre after daughter's death

By ERIN SILVER
Special to the CJN

As each brick is laid and the inaugural day draws near, Joel Feldschuh gets closer to keeping Israeli families together.

Since his daughter, Meirav Shamir, died of breast cancer two years ago at age 28, Feldschuh has been on a mission to build the largest, most advanced and comprehensive breast cancer centre in Israel, named in honour of Shamir.

"Meirav was a vital young woman," says Feldschuh, on the telephone from his home in Israel. "She had everything to live for – her husband, two children, and family. She had a nurturing spirit with not only an optimistic outlook on life, but a fierce desire to live it to the fullest. The challenge now is to continue with life and help others," says Feldschuh.

Thankfully, he is getting some support from his friends in Canada. The Canadian Friends of the Israel Cancer Association (CFICA) is issuing tax receipts to Canadians who contribute to the centre, and a group of individuals is getting together to plan how they can help in the new year.

"Mr. Feldschuh believes that had such a centre existed years ago, his daughter would still be alive today," says Doron Opher, president of CFICA. "It's an excellent cause."

CFICA knows that women in Israel are in particular need of help. The risk of breast cancer is especially high for Ashkenazi Jewish women. Among these women, 12 to 15 per cent carry a specific mutation in the gene for breast cancer – an extraordinarily high rate. This year in Israel alone, 4,000 women will be diagnosed with the disease. According to the Israel Cancer Association, one of eight women in Israel has a chance of getting breast cancer in their life span. If detected early, about 90 per cent survive.

Women in Canada get their test results back right away and have access to top breast cancer treatment facilities, such as the Marvelle Koffler Breast Cancer Centre at Mount Sinai Hospital and the Princess Margaret Hospital, both in Toronto. The situation in Israel is different.

"I realized that the problem in Israel is that once a woman gets a diagnosis, there is no centre where she can go to get all the information, advice and treatment about her condition," says Feldschuh, who has become an unwilling expert about the flaws inherent in the Israel medical system. Shamir died in 2002, three months after her 28th birthday, after her cancer was detected too late. His wife, Smadar, has faced cancer twice.

"Women are in such fear of the disease and so turned off by the horror stories of the bureaucratic medical system that they opt for the ostrich approach and don't seek help in time," says Feldschuh.

Adding to the fear is the fact that women in Israel do not get their breast cancer test results back for 10 days to two weeks. "This is unheard of in other democratic societies," says Feldschuh. "Women in Israel need a central centre that will encourage early detection, provide them with quick answers and ensure they get back their test results quickly. The best services should be available for women."

Feldschuh, who headed Israeli Air Force intelligence during the Gulf War and has served as CEO of Al El Airlines, is just the man for the job. He is raising money to build the Meirav Breast Cancer Center at the renowned Sheba Medical Center in Ramat Gan. So far, he has raised $250,000 U.S. on his own and recruited Israel's top doctors to carry out his vision.

The Meirav Center will house examination rooms, a laboratory, a library/resource centre, a conference room and a seminar room. The facility will be inaugurated in May 2005, cost more than $1.4 million to build, and take an additional $50,000 to $75,000 to operate each year.

"The Meirav Center will endeavour to reach out to women from their 20s onward, particularly those with a family history, a prior diagnosis, and those not under regular medical observation, including women in Bnei Brak, Israel's largest ultra-orthodox community," says Feldschuh. Though he doesn't know whether early detection would have spared Shamir's life, "early detection is one of the weapons we can use to wage war on this ravaging disease," he says.

"The Meirav Center provides a singular opportunity to actually do something about breast cancer, and in this way, enhance the quality of life and longevity of a population of women who are largely left 'out of the loop' of comprehensive breast care," says Feldschuh.

"It is important that Meirav's untimely and tragic death not be in vain. It is up to us to move decisively beyond fretting and dreading the disease, to detecting and treating it successfully. Breast cancer can be beaten – it has been proven time and time again.

"Help us ensure that the women of Israel can avail themselves of the most modern state-of-the-art multidisciplinary approach to this disease. Make the Meirav Center a reality, and give the gift of life."

For more information, call Doron Opher at 416-636-2066 or e-mail dorono@agelessfence.com.

MS RESEARCH: Bialik Hebrew Day School elementary students in grades 1 through 5 launched its month of reading in support of the Multiple Sclerosis Society of Canada's research. Explaining how signals are sent from the brain to the rest of the body are, from left, grades 4 and 5 students Nicole Drutz, Emily Wilchesky, Shai Brown, Shira Segal and Eden Price.

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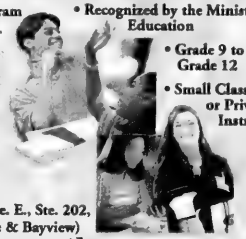
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by Ellene Newman and Hallel Newman

WHY MOSES?
based on the Midrash

The blazing sun beat down on Moses' head as he led the sheep through the desert. Years ago, on a day like this, he would be inside the palace, relaxing on a sofa swathed with silk as the royal servants fanned him with enormous palm leaves. But that was in the past. Now he was a fugitive, sentenced to death by Pharaoh himself, for the crime of murder.

He didn't regret it. The slavedriver he had killed was beating a Jewish slave to death. Killing the slavedriver was the only way Moses could have saved his brother. Because even though Moses grew up as an Egyptian prince, he knew he was adopted. He knew he was a Jew. And all Jews are brothers.

He escaped to Midian. There he had married, and now the former prince was a shepherd for his father-in-law's sheep. Unlike the other shepherds in the area who let their sheep graze in fields that did not belong to them, Moses led his flocks deep into the wilderness. There they could eat from grass that belonged to nq one but God. Alone with only the sheep, Moses had plenty of time for quiet contemplation while the animals grazed. He thought about the horrible suffering of his brothers in Egypt. And he wondered when God would redeem His people.

A pained bleat caught his attention, and Moses looked up just in time to see a single lamb break through the herd and dash off into the desert. Knowing the other sheep would be all right if he left them there, Moses tore after it. On and on he chased it, through gaping ravines, across vast stretches of sand, until the sheep stopped at a small stream at the foot of a mountain. Thirstily, it lapped up the water.

"Oh, so that's the problem," Moses said. "You're thirsty. Why didn't you tell me? I must have taken you away from the water hole before you had enough. I'm sorry. Next time, I'll give you more time to drink."

God looked down at Moses – Moses, who could care for a whole flock of sheep, yet not overlook even one of them. He would be the ideal leader for the Jewish nation. He could take them out of Egypt and lead them to the promised land.

And as Moses waited for the lamb to finish drinking, he noticed a thorn-bush engulfed in flames on top of the mountain. Strangely, even though the flames raged over the thorny branches, the bush didn't burn up. Moses approached to see what was going on, and he heard the voice of an angel speaking to him from the bush.

"Moses, Moses... take off your shoes, for you are standing on holy ground."

And then Moses heard the voice of God: "I am the God of Abraham, Isaac and Jacob, and I have seen the suffering of my people in Egypt... and I am sending you to bring my people, the Jews, out of Egypt."

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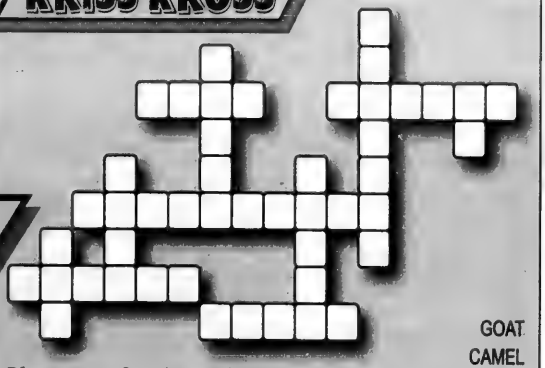
Write to us at ENewman613@aol.com

KRISS KROSS



If you were a farmer in ancient Israel, you would raise animals for meat, eggs, and wool, and animals would do the work now done by tractors and cars. Can you fit all these farm animals into the Kriss Kross puzzle?

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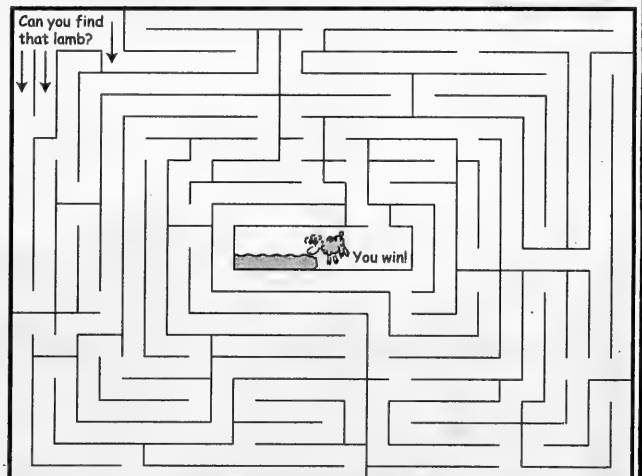


Toronto actor found playing Morgentaler 'fascinating'

By TAMMY STONE
Special to The CJN

Actor David Eisner said playing Dr. Henry Morgentaler in a recent CTV movie was very fascinating, and he was surprised to discover some commonalities in their histories.

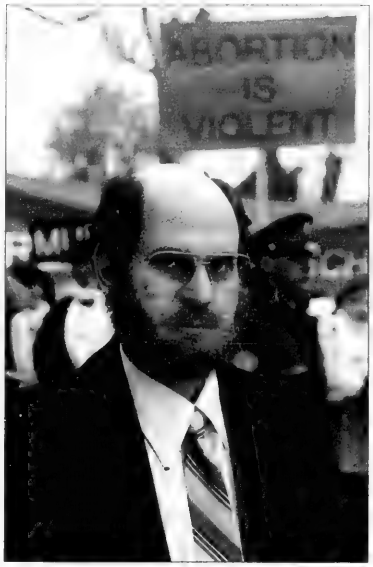
"He's quite different than I imagined," says Eisner. "He's a Holocaust survivor, like my dad is, and I used some of this [in my portrayal], certainly."

Morgentaler and his brother were the only two members of their family to survive Auschwitz – Morgentaler eventually immigrated to Canada in 1950 – as did Eisner's father and uncle. "They're both from Poland too. So there's a connection there."

Eisner, a prolific Toronto-born actor who's appeared in over 50 television and feature film productions, sat down with director John L'Ecuyer, to discuss how to portray Morgentaler, for the television movie *Choice: The Henry Morgentaler Story.*

"[The film] is really four or five movies in one," says Eisner. Morgentaler, who enjoys the Jewish culture, is a self-proclaimed secular humanist. He's a Holocaust survivor, and "he was also quite a womanizer," which many people might not know. Knowing he would be incriminated for his actions, he willingly put his freedom at risk and was jailed for his commitment to his cause; he suffered a heart attack while in prison.

Morgentaler is best known as the pro-choice activist who defied the Quebec government by turning his Montreal family practice into a family planning clinic that also conducted abortions. In 1973, he performed an abortion which aired on the CTV current affairs program *W5*. After the show aired on Mother's Day of that year, his clinic was raided and he was brought to trial. Although the jury acquitted him, the Quebec Court of Appeal, in an unprecedented move, reversed the verdict, and Morgentaler was sent to jail for 18 months.



David Eisner as Dr. Henry Morgentaler

Eisner also points to another intriguing thread in Morgentaler's life that adds to the complexity of his persona. While in the concentration camps, he had to struggle to not be noticed, to remain invisible. As a family practitioner, he was also extremely inconspicuous. Then, suddenly, he formed an unshakable commitment to a cause, and had to step into the limelight. "To do that, to make a difference, he had to stand out. Very brave," says Eisner.

"Playing Dr. Henry Morgentaler was the most challenging, creative, and inspiring work I've ever done. What a gift to have the opportunity to be part of this important Canadian story."

This isn't Eisner's first meaty role. He broke into acting in Grade 12, when he appeared in a few episodes of *The King of Kensington*. While appearing on the CBC series *Hangin' In* between 1980 and 1987, Eisner divided his time between Canada and Los Angeles, acting in such shows as *Highway to Heaven*. He's worked consistently ever since; most recently, he appeared in *Good Will Hunting*, and appears on the TV series *Blue Murder*, now in its fourth season.

In last year's TV movie *Martin and Lewis*, he played Hollywood mogul Lew Wasserman.

Eisner says playing real people, and especially such larger-than-life figures, presents its unique challenges. "I enjoy playing real people. It has a little added dimension and pressure, but it's a fun challenge. You don't try to do a rich impression, it's more trying to capture the spirit of the person. I tried not to handcuff myself by mimicking [Morgentaler], but more figuring out what he is all about as a person."

Not an easy feat, but more than worth it for someone who has always known acting is his true vocation. "Actors are a courageous group because there's so much rejection, you get more rejection than most people do in a lifetime. But if you love it you just move on to the next thing," says Eisner.

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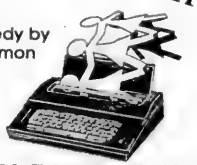
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Criminal lawyer Eddie Greenspan subject of CBC biopic

By SHELDON KIRSHNER
Staff Reporter

Eddie Greenspan, a brilliant cross-examiner with a deadly mouth, is regarded as one of Canada's finest criminal lawyers.

Greenspan, who hates to lose, has represented some of Canada's most notorious defendants, from convicted wife murderer Peter Demeter to disgraced press baron Conrad Black.

His career is the subject of *A Criminal Mind: The Life and Times of Eddie Greenspan,* an informative documentary by Barry Avrich to be broadcast on CBC Television on Jan. 20 at 7 p.m.

Avrich portrays the Falstaffian Greenspan as a smart, larger-than-life workaholic whose raison d'être is his work.

Born in Niagara Falls, Ont, in 1944, he was a member of a close-knit family that struggled with poverty. "We had no money, though I don't remember deprivation," Greenspan recalls.

His father, Joseph, dreamed of being a criminal lawyer, but died of a heart attack at 42, leaving his quest unfulfilled and his family shattered.

On the night of his father's passing, Greenspan found a book about Clarence Darrow, the great American lawyer, and was smitten.

Greenspan's role model was Perry Mason, the rumpled lawyer of American television fame. Never distracted from his goal, Greenspan graduated from Osgoode Hall Law School in 1968. His younger brother, Brian, who appears in the biopic, also became a lawyer.

Greenspan is absolutely dedicated to his profession, as his Moroccan wife, Suzy, attests. On their first trip after their marriage, his bedside reading was the Criminal Code. "The law is his mistress," she says. "He loves me, too."

Greenspan agrees with her assessment. "The law was first. She was a close second."

Such was his dedication that he took family dinners in downtown restaurants so that he could quickly return to his office, his daughter, Juliana, a criminal lawyer as well, recalls.

Eddie Greenspan

He joined a Toronto law firm, but struck out on his own after a dispute with his boss. Since then, his clients have included Helmuth Boxbaum, who was convicted of killing his wife; Gerald Regan, the scandal-ridden former premier of Nova Scotia, and Garth Drabinsky, the embattled theatre mogul.

A junk food addict who regularly works 18-hour days, Greenspan revels in the intricacies of law, as Black observes.

George Jonas, who collaborated with him in the making of the CBC-TV series *Scales of Justice*, compares him to a hunter in the woods who can read all the signs.

But critics claims he manipulates the media. "He does attract headlines," Diane Francis, a journalist, comments. "He's a showboat, the Johnny Cochrane of Canada."

Still others accuse him of "pocketbook justice." And though Greenspan argues that rich clients are not better off than poor ones, he concedes that the criminal justice system is less than perfect.

If there is one single cause that animates him, it is capital punishment. Greenspan hates it and once took off six months to campaign against it across Canada.

He describes capital punishment as "state revenge by execution" and contends it has had no impact on Canada's homicide rate.

A Criminal Mind neatly summarizes the arc of his life, but is marred by a few yawning gaps. What did his father do for a living? How did the Greenspans manage after his sudden and untimely death? How many cases has he lost? What is his philosophy of the law?

Despite these oversights, this is a satisfactory biopic.

Authors & Poets

The CJN is pleased to announce its

Annual Passover Literary Supplement

We invite our readers to submit unpublished, original works of fiction or poetry that explore Jewish themes. Stories should not exceed 2,000 words.

We must receive your submissions no later than Friday, March 18. E-mail submissions are preferred, but works can alse be sent by mail or brought to our office.

E-mail: **info@cjnews.com.** Mail: 1500 Don Mills Rd., Suite 205, Toronto, Ont., M3B 3K4.

Please note: submissions will *not* be returned. Only writers whose work is chosen for publication will be contacted.

CJN Purim Art Contest

It's time again for our annual **Purim Art Contest.**

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2005 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ont., M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, March 4, 2005. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, March 11, 2005.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 24, 2005. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

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Message to *CJN* Snowbirds

If you will be spending all or part of this winter outside of Canada, there are three options available to you regarding delivery of your *Canadian Jewish News*.

1/ Continue regular delivery to your home, and arrange for Canada Post to forward *The CJN* on with your other mail each week.

2/ Advise our Circulation Department to suspend delivery until your return to Canada with no weeks lost in your subscription period.

3/ Arrange with our Circulation Department to redirect *The CJN* to your winter address at a cost of $10.00 per month for U.S. addresses and $11.00 per month for foreign addresses.

This charge -- payable by cheque, Visa, Mastercard or American Express **before** departure -- covers the cost of additional postage incurred for out of country mailings.

To make any change in your delivery please **fax 416-391-0949 or** call the Circulation Department at **416-391-1836 (ext. 224)**, allowing a **minimum of three weeks notice.**

Eye on Arts

By Bill Gladstone

FLYING BULGAR KLEZMER BAND 'BRING IT ALL BACK HOME' WITH FEB. 5 CONCERT

Fresh from a new music video and cross-country tour, the **Flying Bulgar Klezmer Band** perform a concert next month in their home city of Toronto, in celebration of their 17th anniversary.

In the upcoming "Bringing It All Back Home" concert, band members are preparing to perform new instrumental and vocal compositions, present newly discovered musical gems from the Archive of Jewish Music in Ukraine, and lovingly rework some older material. Tickets are $20.

Isabel Bader Theatre, 93 Charles St. W. Saturday, Feb. 5, 8 p.m. 416-872-1212 or 1-800-461-3333. www.flyingbulgars.com

* * *

Joshua Nelson Returns: Holy Blossom Temple presents a Shabbat Shira concert with renowned Jewish gospel singer **Joshua Nelson** in performance with **Chazzan Benjamin Maissner**, the temple's gospel choir, the community-wide church gospel choir **The Vessels of Honour** and the **University of Toronto Gospel Choir**.

The "B'Yachad Kulanu, We Walk Together" concert takes place at Holy Blossom Temple, 1950 Bathurst St. Saturday, Jan. 22, 8 p.m. $20, students $10. Call Mari Lynn, 416-789-3291, ext. 224 for tickets.

The temple also offers a "Sermon in Song" at 10:30 a.m. as part of its Shabbat Shira morning service (Jan. 22), as well as a "We Walk Together" study luncheon workshop following services. Everyone welcome; registration $15.

* * *

Joys of Yiddish Literature: Colourful characters from the short stories of **Sholom Aleichem** and other Yiddish writers come vividly to life as Friends of Yiddish presents "Lebedike Bleter" ("Up from the Page").

The stories, both classical and contemporary, "are filled with the drama, human insight, pathos and humour that make Yiddish literature so rich, entertaining and timeless."

The readings, some in Yiddish and some in English translation, are presented by **Miriam Beckerman**, **Gloria Brumer**, **Lillian Friendly-Eigles**, **Moishe Greening** and **Marvin Schiff**, under the auspices of Friends of Yiddish.

Lipa Green Building, 4th floor, UJA Federation, 4600 Bathurst St. Free for members of Friends of Yiddish; $5 for non-members. Sunday, Jan. 16, 2:30 p.m. RSVP to Sandy, 416-736-8073 or 416-458-1440.

***

Books and Bagels: The Sunday morning reading series, now entering its 10th year, features 27-year-old Toronto author **Stephen Marche**, reading from his first novel *Raymond & Hannah*. The book is a love story about a Toronto man and a woman who meet at a party, share a single magical week, then adjust as the woman leaves for a yeshiva in Jerusalem. $8 at the door includes coffee and bagels. Miles Nadal JCC, 750 Spadina Ave. at Bloor. Sunday Jan. 16, 11 a.m. 416-924-6211.

* * *

Course in Film Criticism: Shlomo Schwartzberg, film critic and former director of programming of the Toronto Jewish Film Festival, offers How to Be a Film Critic. The six-week program focuses on the essentials of film criticism and its strengths and weaknesses. Begins Monday Jan. 17, registration required. Miles Nadal JCC, 416-924-6211.

* * *

Film Screening: The Toronto Jewish Film Society presents *Goodbye Columbus* (1969) as its 2005 season opener. $12 at the door. Al Green Theatre, Miles Nadal JCC. Sunday Jan. 16, 4 & 7 p.m. Memberships still available, 416-924-6211, ext.139.

* * *

Broadway Melody: A new semester of the "Broadway Melody Sing-along" begins soon in Thornhill. The organized sing-along offers participants an opportunity to sing great show tunes with others in a group setting. The focus is on the great Broadway, Hollywood and Tin Pan Alley composers and lyricists from **Irving Berlin** to **Andrew Lloyd Webber**.

"There is no audition, no pressure to perform, no need to read music and no experience necessary," according to instructor **Allan Price**. "The only thing you need is a desire to have fun. If you like to sing in the shower, you'll love to sing with us."

Price, a stage veteran with more than 30 years of professional experience in film, TV and theatre, leads the group with **Michael Leach**, who has 25 years of experience in music, dance and theatre.

The adults-only group meets Mondays, 7:15 to 9:15 p.m., from Jan. 17 to April 4 (12 sessions). Holy Trinity Church, 140 Brooke St., Thornhill. $20 per class, $204 for the semester. 905-764-5695. E-mail allan@broadwaymelody com

* * *

Jewish Animation: The Toronto Animated Image Society (Tais) presents its 2nd annual Jewish Animation Celebration. This screening, which showcases the best of Jewish-Canadian animators' films, is a fundraiser for Na'amat, an organization for battered Jewish women and children. $15. National Film Board of Canada, 150 John St. at Richmond. Thursday, Jan. 13, 7:30 p.m. 416-533-7889.

* * *

At the Galleries

- "Willow Beach," a group show by artists **Sally Ayre**, **Karen Franzen** and **Robert K. E. Mitchell**, is an "exploration of our relationship to a wonderful place on the shores of Lake Ontario," according to Franzen. *new* gallery, Studio 109, Distillery District, 55 Mill St. Until Jan. 23.
- An exhibition of new paintings by Toronto artists **Anthony Taylor** and **Vitaly Medvedovsky**, both recent graduates of the Ontario College of Art and Design, continues through January at Steam Whistle Brewing, 225 Bremner Blvd. Medvedovsky grew up in Ukraine and Israel.

* * *

Passages: David A. Stein, the talented young filmmaker who created witty film trailers for the Toronto Jewish Film Festival for the last three years, died last month in Toronto. Many of his films premiered at the TJFF; they include *Khasenjah: A Jamaican Jewish Wedding*, *Needle and "Tread"* and *Israel's Nuclear Spy: Mordechai Vanunu*. "We will remember David for his wonderful smile, his generosity of spirit and his creative vision," a festival spokesperson said.

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Journalism grad publishes cutting-edge teen magazine

By BRYAN BORZYKOWSKI
Special to The CJN

While most young graduates are just getting comfortable in their new desk jobs, one Ryerson grad has decided to take on the world of teen magazines.

Nicole Cohen, an ex-Winnipegger and journalism grad, is the driving force behind *Shameless*, a new progressive magazine aimed at teen girls. Unlike *Seventeen* magazine and *Cosmo Girl*, which focus on beauty, fashion and how to get a guy, *Shameless* concentrates on what it's really like to be a teen girl, with stories about sex, important women and independent music. It's only been six months since its launch, but the magazine has already received heaps of praise, including being named best new magazine in *NOW*'s 2004 readers poll.

Cohen, who is also a staff writer for *Eye Weekly* and a part-time political science student at York University, wasn't looking to become co-editor and co-publisher of a popular new publication. In fact, *Shameless* began as a school assignment.

"*Shameless* started as a project in my fourth-year advanced editing class at Ryerson," says Cohen. "We were given an assignment to create a magazine that didn't exist but should."

Cohen and her class partner, and now co-publisher Melinda Mattos, thought a magazine for teens would be an interesting idea, but they didn't want to emulate what was already on the market.

"We wanted to create a magazine that took teenage girls more seriously than just as a lucrative market to sell beauty products to," says Cohen. "We thought we could do something really independent, something smart and something fun."

Honing this idea was easy – all Cohen needed to do was look at her own experiences with teen magazines.

"Melinda and I had always read teen magazines because they were marketed to us and that's all there was to read," she says. "We were always frustrated with them because we find teen magazines talk down to girls and they treat them like stupid people who need to be told how to be pretty, how to be popular and how to look a certain way."

Nicole Cohen (right) with the magazine's co-editor Melinda Mattos and art director Jason Pare.

Cohen adds that most glossy teen magazines teach girls to be "ashamed of their sexuality and ashamed of their mind and ashamed of themselves and then they try and sell you something to make you feel better."

After graduating from Ryerson in 2003, Cohen decided to take *Shameless* out of the classroom and into the real world. It was a large undertaking, but Cohen and Mattos pulled it off. The entire operation is volunteer, with friends and eager writers and artists lending their services. Since they launched the magazine in June 2004, its pool of contributors has grown, with last issue's cover story written by a freelance writer from New York. Cohen says that all the unpaid help is proof that *Shameless* can succeed.

"It shows that our magazine is viable because there are so many different ideas out there. Everybody is working for free, even us. We started with no money and we've been fundraising as we go along."

Although she's only 24, Cohen's not new to the world of independent media. After leaving Joseph Wolinsky Collegiate in Grade 11, she went to the University of Winnipeg, where she took journalism classes and eventually began writing for the U of W student paper in university. She moved to Toronto in 1999 and started writing for Ryerson's *Eyeopener*, where she was both arts and features editor. While in school she freelanced for the *Toronto Star*, *Broken Pencil* and *Horizon*, and worked at Canadian Press. It was the experiences working for independent publications that really made an impression on her.

"I always enjoyed reporting and writing and editing for the student paper," says Cohen. "I like being able to have a voice and give people who aren't normally vocal a voice. So I've tended to write for independent or alternative media. I like the ability to challenge ideas."

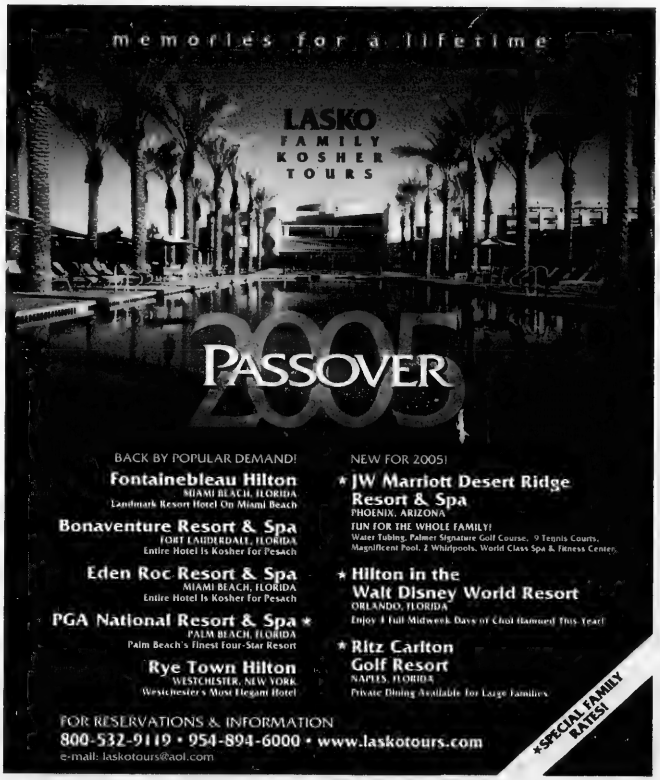
With *Shameless*, Cohen is not only challenging teen girls' ideas about themselves, but also the teen magazine market, and she's doing it on a fraction of what big budget magazines spend.

"We spend about $4,000 a magazine, but we can still create a high quality product," says Cohen, whose team has already sold more than 400 subscriptions.

Cohen does admit that taking on the million-dollar glossies isn't her motivation or immediate goal – she publishes *Shameless* to give teen girls a choice, she says.

"We're trying to give girls an option and an alternative. They can pick up *Teen People* and read all the gossip and they can pick up *Shameless* and read about real issues facing teenage girls."

Shameless' third issue comes out in February.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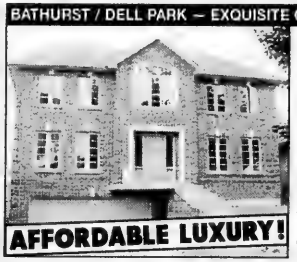

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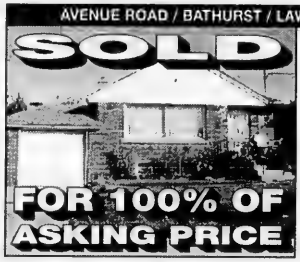

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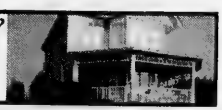

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Historian examines Red Cross role during Holocaust

By SHELDON KIRSHNER
Staff Reporter

The International Committee of the Red Cross, founded in 1863 in Geneva, Switzerland, as a non-governmental humanitarian organization, was sorely tested in World War II, when soldiers and civilians were exposed to unimaginable deprivation and sudden death.

How did the Red Cross, a neutral organization based in a neutral nation, acquit itself? More to the point, to what extent did the Red Cross help Jews during the Holocaust?

These are compelling questions, given late 1990s revelations concerning Switzerland's ambivalent wartime policies toward Jews.

Jean-Claude Favez, a historian who dipped into the archives of the Red Cross, deals with these lingering issues in *The Red Cross and the Holocaust*, published by Cambridge University Press.

One of the first questions he addresses is the degree to which the Red Cross was aware of German atrocities against Jews.

During the war, Geneva was a listening post and a hive of intrigue, one of the few places where representatives of the belligerents could meet. In light of this, numerous groups, ranging from the Quakers to the World Jewish Congress, established branch offices there.

Their efforts were not in vain. Gerhard Riegner, the representative of the World Jewish Congress, came into possession of explosive evidence about the Holocaust, which he relayed to the Allies.

The Red Cross maintained close links with these organizations and was thus privy to their respective intelligence. As a result, the Red Cross was familiar with the Nazi deportations of Jews. Indeed, Red Cross officials even visited a number of concentration camps, including Buchenwald in 1940.

By 1942, the Red Cross was able to conclude that masses of Jews were being shipped to death camps in Poland. But according to Favez, the Red Cross did not yet grasp "the full extent of the tragedy." By 1943, however, all its doubts about Nazi intentions vanished.

On April 13 of that year, Roland Marti, a Red Cross official, reported that only 1,400 Jews were left in Berlin, and that they would soon be evacuated to Auschwitz and ghettos in Riga, Lublin, Pless and Reval.

Ominously, he added: "There is no news or trace of the 10,000 Jews who left Berlin… and who are now presumed dead."

From the second half of 1943, information about the Holocaust at the disposal of the Red Cross increased both in quality and quantity.

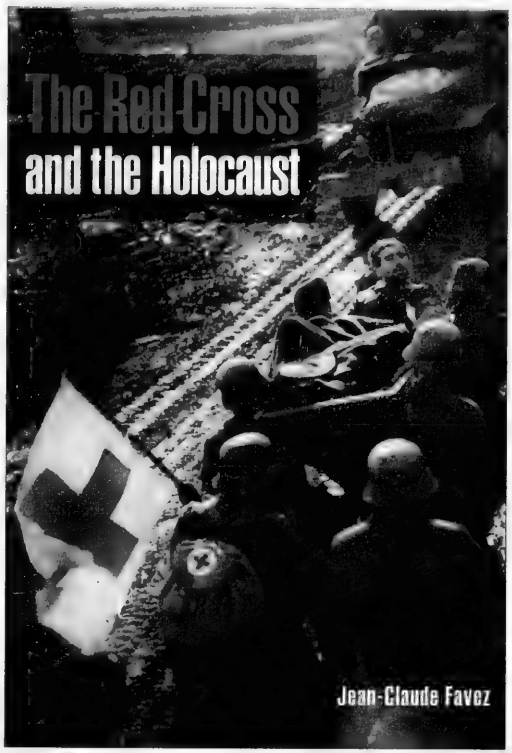
Favez cites two examples.

By February 1944, Carl Burckhardt, a leading Red Cross official, knew that the vast majority of Polish Jews had been exterminated.

Some months later, a Red Cross emissary brought back chilling first-hand news about gas chambers in Auschwitz.

What did the Red Cross do with this mountain of evidence, which strongly suggested that a monstrous crime of unprecedented proportions was unfolding?

Not being able to rescue Jews because it embraced Germany's view that the "Jewish problem" was a purely internal matter, the Red Cross tried to help with consignments of food, clothing and medicine. This assistance, extended to Jews in Poland, France, Italy, Holland, Latvia, Slovakia and Slovenia, was invaluable.



Malnutrition and overcrowding were common in concentration camps and ghettos. But in the face of these revelations, the Red Cross acted with extreme restraint and caution, being convinced that any direct gesture would be futile, even counter-productive. Nevertheless, the Red Cross tried to alleviate the problem.

Marcel Junod, a Red Cross official in Poland, met with Hans Frank, the Nazi proconsul, and discussed the possibility of an aid operation. As well, Junod held talks with Adam Czerniakow, the doomed chairman of the Jewish Council of Elders in Warsaw.

In Belgium and Holland, the Red Cross could undertake only limited action on behalf of Jews and political prisoners.

The Red Cross delegate in Greece, Rene Burckhardt, based in Salonika, was not content with merely sending reports and arranging food supplies. Amid the deportations, he actually protested. But under German pressure, he was recalled to Geneva.

Like Burckhardt, Julius Schmidlin, the Red Cross representative in Croatia, did what he could to help Jews. When the leaders of Zagreb's Jewish community were arrested in 1944, he lobbied the ministry of interior for their release, and succeeded.

The Red Cross delegation in Romania distributed aid to Jews, including those in Transnistria.

Favez speculates that Mihai Antonescu, the Romanian strongman, co-operated out of fear. He thought that he would be prosecuted for having collaborated with the Germans.

Favez suggests that the Red Cross in Bulgaria persuaded the government not to deport Bulgarian Jewish citizens. But he assigns too much weight to its influence in Sofia.

Bulgarian cabinet ministers, clergymen and members of the intelligentsia had already decided to protect the Jewish community.

There is no evidence that that Red Cross played any significant role in rescuing Bulgarian Jews. Certainly, the Red Cross could not save the Jews of Bulgarian-occupied Thrace and Macedonia from being deported.

Frederic Born, the Red Cross delegate in Budapest, Hungary, chafed over head office requirements to maintain strict political neutrality. He asked for permission to persuade Hungarian authorities to show less zeal in the application of anti-Jewish legislation.

"I know the extraordinary difficulties facing the [Red Cross], but the idea of standing by helplessly, powerless to do anything, is almost impossible to bear," Born wrote with some anguish.

Toward the close of 1944, when hundreds of thousands of Hungarian Jews had already been murdered, he and other Red Cross officials intervened frequently on behalf of the remaining Jews of Budapest. They supplied them with food, clothing and shelter and were instrumental in finding Jews who had gone missing.

During the last year of the war, the Red Cross played an important role in delivering basic foodstuffs and medicines to the survivors of camps in Germany – Theresienstadt, Dachau, Mauthausen, Ravensbruck and Oranienburg-Sachsenhausen.

In conclusion, Favez concedes that the Red Cross did not always perform nobly. The reason, he claims, is that it was not accustomed to dealing with a ruthless totalitarian state such as Nazi Germany.

On the basis of the facts he marshals in this book, a work of important scholarship marred by leaden writing, the Red Cross did what it could under very difficult circumstances.

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Sports team owner committed to Jewish causes

By ELI SHUPAK
Special to The CJN

One of Larry Tanenbaum's most vivid memories as a young boy growing up in Toronto is cheering on his beloved hockey team at Maple Leaf Gardens. Today, as part of the team's ownership group, he can saunter into the club's home rink whenever he wants – a prospect that still amazes him.

When he was appointed chair of Maple Leaf Sports and Entertainment back in July 2003, Tanenbaum became one of the country's most powerful sports figures, heading the company that owns the Toronto Maple Leafs, the Toronto Raptors and their home, the Air Canada Centre.

Tanenbaum is a minority owner with a 13 per cent stake, but he is the only individual who owns company stock.

Like the rest of the hockey-viewing public, the 59-year-old businessman has no NHL games to attend this year. The lockout has seen to that. But he remains a courtside fixture with his wife Judy at Raptors games that don't fall on Friday nights. (This season, nine of the club's 41 home dates are on Shabbat.)

"Friday nights are spent at home with my wife, [three] children, and grandchildren," Tanenbaum said in an interview at his downtown office, where he serves as chair and chief executive officer of Kilmer Van Nostrand, an international investment holding company.

"The only exception is for playoffs, when we have Shabbat dinner very early."

Tanenbaum grew up in a traditional, kosher home at a time when a lot of the barriers to Jews were falling.

His parents, Max and Anne, committed Zionists, were very active in community affairs during his childhood, chairing United Jewish Appeal campaigns in the 1960s, a role Tanenbaum himself performed in 1998.

Max was in the steel business and donated the commodity to synagogues that were constructed in the 1950s and 1960s. The Tanenbaums became members of half a dozen shuls in Toronto as payment for the steel that went into them.

While his parents were legendary for their philanthropy, Tanenbaum says his belief in giving back to the community stems from his grandfather Abraham, who founded the Darcy Street Talmud Torah, the forerunner to today's Eitz Chaim Schools.

Tanenbaum recently donated $1 million to Birthright Israel, a program he strongly believes in.

"The idea that every young Jewish adult can experience Israel at no cost to them has to be an incredible statement on the future of the Jewish community's connection to Israel," he said.

Tanenbaum is actively involved in numerous community ventures. He serves as vice-chair of Mount Sinai Hospital's board of directors. He's a board member of the Baycrest Centre for Geriatric Care, the Canadian Council of Christians and Jews and the Canadian Council for Israel and Jewish Advocacy, among many others.

He hopes to lead a mission to Israel in the spring or fall of 2005.

In the meantime, Tanenbaum's mission in hockey is to bring the Stanley Cup back to Toronto for the first time since 1967, while also getting the Raptors back on track toward their first NBA championship.

He was instrumental in bringing professional basketball to Toronto, first by attempting to move already established franchises to the city and then initiating the expansion process that opened the league's eyes to Canada.

As head of the Palestra Group, he was unsuccessful in landing the franchise, but he did make a name for himself in NBA circles, which proved to be beneficial down the road.

While leading Toronto to an NBA title would be great, Tanenbaum said, nothing would compare for the city's long-suffering sports fans to seeing the Stanley Cup.

"I want, before I leave this business, to make sure we've brought it back to Toronto not just once, but many times," he said enthusiastically. "That's my goal.

"I take everything in five-year increments. I still have another four years to run on that, so let's see how we do after the end of five years."

Cantor re-signs with the Argos

All-star nose tackle Noah Cantor has extended his contract with the Grey Cup champion Toronto Argonauts for two more seasons, the football club announced last week.

Cantor, a native of Ottawa, had a career year with the Argos in 2004. He set a career high for quarterback sacks in a season with 10, which placed him first on the club and third in the CFL. He also finished with a career-high eight passes knocked down, good for second on the team.

"If I have only a couple of years left to play football, I want to actually enjoy them. And the most fun I've had playing is in Toronto," Cantor, 33, told the *National Post*.

The extension will take him into the first season in which the Argos are scheduled to play at their new stadium to be built at York University.

"I think any time you got a guy like Noah, who's been a very consistent player throughout his career, you've got to be happy that you can sew him up for a length of time," said Adam Rita, Toronto's vice-president of football operations.

Cantor has played on four Grey Cup champions, winning Canadian football's top prize three times with the Argos – in 1996, 1997 and 2004 – and once with the B.C. Lions in 2000.

The Argos are North America's oldest professional football club, having celebrated their 130th anniversary in 2003. They've won the Grey Cup 15 times.

TIBERIAS MARATHON: Nearly 700 competitors took part last week in the 28th International Tiberias Marathon on the shores of the Sea of Galilee. Habtamu Bekele of Ethiopia finished first for the second consecutive year, clocking in a time of 2:18:08 in the 42.2 km (26.2 mile) race. Assaf Bimero came first among Israelis, claiming the Israeli championship in a time of 2:20:02. The women's event was won for the second year in a row by Israel's Nili Abramski, in 2:44:49. Strong winds made the 28th marathon one of the slowest in years.

Sticking to just one piece of cake

By SANDIE BENITAH

They say there's a little bit of truth in every joke, and these days, when I joke about never wanting to get married, I'm telling the truth.

At work recently, my editor suggested that we do a story about a new reality show being based on the Ashley Madison Agency – a local dating service that targets committed couples and urges them to give in to the natural temptations of infidelity.

Ladies and gentlemen, good news! Apparently, there's no need to strive for goodness anymore. Even cheaters have their place in our tolerant and free society.

I'm sick to my stomach, not only because some goon is making a financial killing on other people's heartache, but because I'm also no fool.

People aren't going to start cheating now that Ashley's in town – they've been doing it long before she showed up. We've all made stupid mistakes, me included. The difference is that before, we were made to feel ashamed about our weakness and disgusted with ourselves for hurting others. Now, we're going to be celebrities.

Looks like the Black Eyed Peas had it right with their catchy song *Where is the Love?* Divorce and cheating used to be taboo, but now it seems that marriage and lifelong commitments are socially unacceptable.

Everyone from Ashley Madison to Brad Pitt has called infidelity a natural urge, but I refuse to give in to my whims. Cheating, like everything else in life, is a choice we make, and it's time we took responsibility for our choices instead of letting commercial perverts define what are, and aren't, acceptable human traits.

Call me young and naïve, but I'd like to think that love – both loving and wanting to be loved – is more of an innate human characteristic than my own immorality.

Sure, we've all looked at the cutie walking past us or smiled back at the flirty co-worker, but some of us have taken it further, and we shouldn't be celebrated for it or coddled into thinking that it's OK. We should salvage whatever pride we have left and take responsibility for our shortcomings.

What kind of people are we if we don't?

A long time ago, an old friend of mine spoke about the challenges of becoming Orthodox and explained that it is much harder to be good than to be bad.

The hardest thing for me was realizing just how easy it is to be bad. I thought that cheating on someone would be a tormenting experience, but as disgusting as I feel admitting this, it wasn't at all. It's a sad fact that cheating is frightfully easy to do these days, and if nobody finds out, then it's the best piece of cake you've ever had and eaten, too.

Years later, that cake is giving me indigestion.

It's a true test of character to stay loyal and faithful to your partner, whether you've been with them for 10 days or 10 years. Sometimes, it's easier to choose the route where everybody gets what they want and nobody gets hurt, but in the end, even if nobody is the wiser, you always have to face yourself in the mirror.

I can look into that mirror now, and I envision myself married one day, completely in love but sometimes drooling over some Justin Timberlake lookalike. I'm just a girl, after all. But I'm also a woman who's grown up a lot since her boy-crazy days, and I won't make the same mistake twice.

When it comes to relationships and commitments, some people might never grow up enough to accept the full responsibility of staying committed.

But hopefully we're mature enough to know that while there is a little bit of truth in every joke, our commitments to each other and to ourselves should never be taken lightly.

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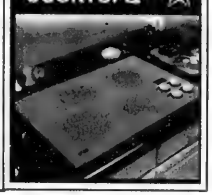


About Life

Dear Ella,

Amy is our only child, and we have coddled and spoiled her throughout her life. Over Chanukah, Amy announced her engagement to Brian. He is a very special young man and we love him dearly.

Brian's parents are very well off and they have dreamed up this lavish extravaganza of a wedding for the kids. It's not what we want Amy's wedding to be like. We have saved for this day so that Amy could have the wedding she always imagined: a meaningful one with family and friends, not one full of clients and acquaintances.

Brian's parents have insisted on paying for the whole thing, but that isn't acceptable to us either. They are very overpowering people and we would like to put a stop to the circus they have envisioned without causing a rift or hurt feelings.

What is your suggestion?

Wedding, not a Circus

Dear Wedding, not a Circus

Mazal tov on your daughter's engagement. Planning a wedding can be very stressful, but planning one well can be a journey of love and pride. There are many minds involved, and rarely is there a meeting of them all.

The first thing to do is speak to the kids and find out what their wishes are. They are adults and will have their own ideas about their wedding. Everything else is secondary. Your hopes and dreams may not be the same as Amy's, and Brian's may not be the same as his parents.

Everyone needs to take a deep breath and take two steps back. Let the kids present you with what they would like and then both sets of parents should jump in and help in any way they can to make their children's special day come true. Besides being the beginning of a new life for the kids, marriage is also a melding of two families.

Be open-minded. You are Amy's most important confidante and her greatest support. You are there to send her on a new journey in her life.

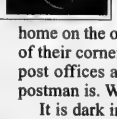
More than anything else, make it your job to start her off happy.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

The tsunami: a challenge of faith

By AVRUM ROSENSWEIG

URBAN WRITER



The earth burped and more than 150,000 people were swept away. The tsunami was a fierce expulsion of energy without conscience or feeling. It was neither a coward nor a gentleman, yet it flailed about maniacally in a store of superior crystal.

The tsunami was an act of God. It yanked at our faith strings and pierced our foolish belief that our connection to the earth is certain. It was the flood that destroyed the world when Noah walked the globe; it was a plague in Egypt; it was the storm that swept Jonah into the ocean and the mouth of a whale.

In 11 countries, men and women walked along the seashore; families slept with their heads nestled against their favourite fibred pillows; hotel staff scurried about preparing for guests – tourists with cash in their pockets. Then, in an uncharacteristic moment, a bellhop turned his head in his last mortal moment only to see a flood of death. Evil waters swarmed him, dragged him, wrapped him in a wet, dripping shroud. They robbed him of his balance and breath; the tsunami entered his mouth so he could no longer speak of his dreams.

We look around, and where a hut once stood, snakes now slither, uprooted from their home on the ocean floor. Villages are bereft of their corner stores; washed away are the post offices and nobody knows where the postman is. Who will deliver the mail?

It is dark in the night because the wires have been dragged into a nearby fjord, and it is silent during the day because the villager's machines are floating about in the guilty sea.

We are baffled by the tsunami because it executed basket makers and their husbands, daughters and sons without charges or judgment. What do you say to that? Who can we shout at? Who can we possibly speak to about this horrifying chaos?

Even the most God-fearing among us must wonder about His reason for splashing away children, farm animals and couples in love. You must! God is good. God is great. God loves his creation. So what of the slow eruptive, disruptive wave that crept into the fishmongers hut – he who had always shared his catch with the other villagers – and lapped his family up like an ice cube in boiling water?

The world has witnessed an act of nature that occurred in a minute – a moment that could have been as mundane as the one before it but instead exploded into a frightening mess, drenching and staining us with the entrails of angst, horror and nausea.

Even if you shut your eyes and try to wipe away the images, you can't. They are everlasting – high resolution. Like the smell of the dead, they never leave your memory. How can they?

A little boy was found dangling in a tree for eight hours. I will never forget that picture, because it is unfair. It is cruel. A boy shouldn't hang from a branch for 480 minutes, unconscious and stuck. A boy should hang from a branch laughing until he falls and roles into soft leaves with his buddies.

Perhaps, as witnesses, our Pesach might be more real this year, because we have seen a plague. Noah will appear more courageous because he survived a tsunami of sorts. Who shall live? Who shall die? Indeed.

Those 150,000 people, mostly poor folk, dreamt about gardens and love. "Elokim b'rav chasdechah, anaynee b'emet yishechah" – "Oh God. Your love is great; answer me with your true deliverance."

And then they were gone.

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Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

Bennett leads health team to Israel

—— Officials study state's emergency response preparedness ——

By RON CSILLAG
Staff Reporter

Carolyn Bennett, Liberal MP for St. Paul's and Canada's minister of state for public health, describes her latest trip to Israel – her sixth – as "inspirational," but not in the spiritual sense.

Bennett and six other public health officials returned this month from a four-day trip to the Jewish state with a far greater understanding and appreciation of what front-line emergency preparedness really is.

A statement from Bennett's office said Israel was chosen for the mission because "it has established probably the world's most robust and efficient disaster response system" – honed through years of bombings, terrorist attacks and threats of biological and chemical assaults.

The minister, a physician and longtime booster of Israel, doesn't quibble with that assessment.

"[Israel is] way beyond probably anyone else in the world when it comes to being prepared for any disaster," Bennett told *The CJN* on her return.

Continued on page 18

Canadian Minister of State for Public Health Carolyn Bennett met with Israeli Minister of Health Dan Naveh last week in Jerusalem. They discussed Israel's emergency preparedness infrastructure, which Bennett described as "probably the world's most robust and efficient disaster response system." Many Israeli emergency workers, such as the medic above, are in Sri Lanka aiding tsunami victims. [Isranet photo]

Canadian lives out father's dream

Family makes aliyah through Nefesh B'Nefesh

By LISA ALCALAY KLUG
Special to The CJN

When Isaac Oziel left Thornhill, Ont., for Israel late last year, he brought along a treasured black and white photo of his father with David Ben-Gurion in 1954. Oziel's father was a renowned cantor in Morocco and his dream was to accept the prime minister's personal invitation to make aliyah. But his wife, a mother of 12, refused, and within months of visiting the young Jewish state, the elder Oziel died, and with him, his visions of a life for his decendants in the Jewish state. Until now.

"If I am not living out my dream, I am living out my father's," Oziel said mid-flight over the Pacific, displaying the photo of his father. "I just felt that the place, even with all the problems, is where I belong. You know, it's made for you.

Continued on page 39

Isaac and Nina Oziel and their children, from left, Yossi, Deena, Eli, Yehuda, Dalia and Avi. [Lisa Alcalay Klug photo]

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Abbas orders his forces to prevent attacks on Israelis— see page 38

The News in Brief

Canada

Michaud Loses Case

QUEBEC CITY — Quebec's National Assembly was within its rights to censure sovereigntist Yves Michaud for saying Jews feel they're the only group in human history to have suffered, a Quebec Superior Court judge ruled last week. Michaud made the comments in 2000 before a legislative committee, and was seeking an apology from the legislature. Former premier Lucien Bouchard rejected Michaud as a Parti Québécois candidate because of the remarks.

CFJS Recognized

TORONTO — The Canadian Federation of Jewish Students was recognized by the World Union of Jewish Students (WUJS) as the official representative of Canadian Jewish students at WUJS' annual convention last month in Haifa. It gives the CFJS "links with other student organizations in countries as far away as France and Australia," CFJS president Gary Diamond said.

World

UN to Mark 60 Years

NEW YORK — The United Nations will mark the 60th anniversary of the liberation of Auschwitz with a special session on Jan. 24. As of last week, 110 member states were backing UN Secretary General Kofi Annan's appeal to hold the special General Assembly session. A majority of the UN's 191 members was needed. The United States, with the help of the EU, led efforts to enlist support. Canada, India, Russia and Australia also backed the session.

Airlift Diplomacy

JAKARTA — An El Al jet delivered tsunami aid last week to Indonesia, a rare open contact between Israel and the world's largest Muslim state. The airlift landed Tuesday in Indonesia after behind-the-scenes co-ordination between Jerusalem and Jakarta. Indonesia does not recognize Israel, but Israeli officials were hopeful ties could be normalized after the donation of clothes and food. The last open contact between the two was in 1994, when then-Israeli prime minister Yitzhak Rabin visited Indonesia on his way to Japan.

New Security Czar

WASHINGTON — U.S. President George W. Bush has nominated a Jewish judge to head the Department of Homeland Security. Michael Chertoff, the son of a Conservative rabbi, ran the Justice Department's criminal division from 2001 to 2003 and helped draft the U.S. Patriot Act. He was also U.S. Attorney in New Jersey from 1990 to 1994, and he and his wife were active in the Jewish community. If confirmed by the Senate, he would be the second cabinet-level Jewish appointee. Josh Bolten heads the Office of Management and Budget.

Account List Enlarged

ZURICH — Some 3,100 Holocaust survivors and their heirs will have another chance to apply for compensation for Holocaust-era bank accounts after Swiss banks agreed last week to publish more names of account holders who were likely Shoah victims. The move is part of a $1.25 billion (US) Swiss banks settlement and is in addition to 21,000 names published in 2001. Canadian Jewish Congress has a link to the list and application forms on it website at www.cjc.ca. You can also visit www.crt-ii.org or www.swissbank claims.com directly, or call the Claims Resolution Tribunal Office toll free at 1-800-697-6064.

British Prince Apologizes for Nazi Costume

LONDON — Prince Harry apologized last week for dressing up as a Nazi at a costume party.

"I am very sorry if I caused any offence," Harry, 20, said in a statement after the British tabloid the *Sun* ran a front-page picture of him in a German army shirt and swastika armband at a weekend bash at a friend's house. "It was a poor choice of costume and I apologize."

Harry, third in line to the throne, has a reputation for being risque, but the costume gaffe was deemed especially insensitive as it came just before the 60th anniversary of the liberation of the Auschwitz death camp and as Queen Elizabeth II was set to host a reception for Shoah survivors on Jan. 27, before representing the nation at the annual Holocaust Memorial Day National Event.

Marvin Hier, dean of the Simon Wiesenthal Center, urged the prince to go to Auschwitz on Jan. 27 with the British delegation to learn about Nazi crimes, while Tory leader Michael Howard, who is Jewish, said: "It would be appropriate if we heard from him in person about how contrite he is."

Harry's father, Prince Charles, wants Harry and older brother Prince William to visit Auschwitz, the *Sun* reported. Charles is reportedly furious with both sons, because William was with Harry when he bought the costume.

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CIRCULATION
Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.
CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS
Canada: $34.95, 1 yr. incl. GST. $62.95, 2 yr. incl. GST.
U.S.A.: $100 U.S funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.
Postmaster: Please return 29Bs and changes of address to Toronto office.
Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894
*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.
Canada

The Canadian Jewish news
How To Reach Us
Head Office: 1500 Don Mills Rd., Ste. 205, North York, Ont., M3B 3K4 Tel: 416-391-1836
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Premier helps launch brain clinics at Baycrest

By CAROLYN BLACKMAN
Staff Reporter

Baycrest Centre for Geriatric Care's Brain Health Centre Clinics (BHCC), were officially opened last week by Premier Dalton McGuinty.

The three clinics within the BHCC, located on the Jack and Anne Weinbaum floor of the Abe and Elsie Posluns building, are the mood and related disorders clinic, the memory clinic, and the stroke and cognition clinic.

They function as a new model for outpatient care that has a multidisciplinary team working side by side with educators and researchers.

The clinics provide care and support to clients and their families, and at the same time, possibly identify new treatments, interventions and preventions.

Stephen Herbert, president and CEO of Baycrest, said the BHCC is uniquely structured so that neuroscientists work alongside clinicians to monitor the progress of treatment and how the brain is responding or changing.

"This collaboration will lead to new ways of treating and managing different cognitive disorders, and contribute to the world pool of knowledge so that many can benefit," Herbert said.

This is essential, he said, because 25 to 30 per cent of patients will require the services of more than one clinic.

By working together, said Dr. Tiffany Chow, a neurologist in the memory clinic, professionals "form an envelope of care around each patient, and that individualizes the management of their disorder.

"Families are provided with educational resources and community supports to help them deal with their caregiving challenges."

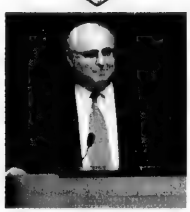
Mild cognitive impairment, a condition marked by subtle abnormal memory changes may signal the early onset of a full-blown disease such as Alzheimer's, said Dr. Guy Proulx, a psychologist at the memory clinic.

"The best intervention is early intervention. Ideally we want to see people much earlier in the complaints of memory problems

Continued on page 22

The premier gets a close up look at a magnetic brain scanner during his tour of Baycrest's new brain health centre clinics. Sitting in the scanner is Olivia Espiritu, a grants assistant in the research division.

University of Waterloo



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Israel's winery route

From the editor's desk

Last month I spent five days in Israel as the guest of the Ministry of Tourism. My itinerary consisted mainly of visiting places and people I had never seen or met before. Even for the most veteran visitor to Israel, there is always so much that is new and fresh and exciting to experience.

* * *

In biblical times, the land of Israel was renowned for its wine. Indeed the words and variants for wine, grape, vine and vineyard appear more than 300 times in the Bible.

The land of Israel yielded its fruit to the loving though callused hands that tilled its soil. Among the fruit for which our ancestors paid frequent, grateful homage was the grape. It is a homage most of us can understand, even if only remotely, each time we recite the *Kiddush* and thank the Creator of the fruits of the vine.

The wine industry returned to Israel in 1848 when a modest winery was established in the Old City of Jerusalem by a certain Rabbi Shore. There are few records of the rabbi's wine, however. Some 40 years later, in 1882, the wine industry returned in earnest to the land of Israel with the establishment of wineries in Zichron Yaakov and Rishon LeZion by Baron Edmond de Rothschild.

Eli Ben-Zaken

Today, there are more than 120 wineries in Israel. The country is divided into five regions for growing grapes and making wines; from the Golan Heights in the north to deep in Arava Desert of the Negev.

Israel's wines compete with the finest wines around the world. There is no longer any contradiction between the terms kosher and fine wine. The number of gold medals and numerous other distinctions won by Israeli vintners attest to this.

It was my delicious good fortune to visit two of Israel's elite boutique, commercial wineries in the lush, verdant hills west of Jerusalem.

Domaine du Castel is a family-owned winery on Ramat Raziel, some 14 kilometres west of Jerusalem, nestled deeply in the terraced hills of Judea. The wincry takes its name from the nearby Castel fortress (built by the crusaders and used as a monastery in latter times) that dominates the routes from the west through the hills to Jerusalem.

The winery was founded in 1992 by Eli Ben-Zaken, his son Ariel and his son-in-law Arnon Geva. The family's first grapes, however, were planted on the hillside in 1988.

Ben-Zaken is a man of culture and sophistication, whose life experiences have taken him from Morocco, through Egypt, Italy, Switzerland and, ultimately, Israel. The soft-spoken vintner recounted with great pride his family's achievements and his relationship with the surrounding hills and fields in which he has planted his vines and from which he has cultivated his award-winning wines.

Ronny James

His wine cellar, some 80 metres long, is where the wine-filled oak barrels rest until it is their turn to be opened and bottled. From planting to bottling takes some two and a half years.

Ben-Zaken's winery produces three wines of which two are red and one is white. Castel Grand Vin, is a blend of grapes, including cabernet sauvignon, merlot and petit verdot, and Petit Castel is a blend of merlot with some cabernet. The winery produces the white wine 'C' Blanc du Castel, a Chardonnay.

He spoke of his wines with the tenderness of a father speaking of his children. "The aroma and the taste of the wine is found in the skin of the red grape. But this is the opposite for white wine," he told me.

The area is one of "deep culture and history," Ben-Zaken said. "With our winery and others, too, we can show this to the tourists and to the world."

Ten minutes by car to the north and the east are the Tzora vineyards and elite boutique winery owned by the kibbutz of the same name, Tzora, which derives from the biblical birthplace of Samson.

Tzora's vintner, Ronny James, also arrived in Israel through a path that started in Egypt. He is a self-taught, award-winning, outgoing, gregarious viticulturist who has trained an entire younger generation of vintners and viticulturists. In 2004, the winery produced some 60,000 bottles of merlot, cabernet and zinfandel.

The kibbutz has a small shop on the premises where its wines, foodstuffs and other small consumer products of the region are offered for sale to visiting tourists.

Israeli winemakers are now establishing their reputations throughout the world as producers of excellent wines. In truth, the wines are a reflection of the personalities of the individuals who, working the land, its geography, climate and even its history, bring forth new wines from the vines as in the days of old. Having met Eli Ben-Zaken and Ronny James, it is not hard to see why.

* * *

Next week, more stops on the veteran's itinerary. — ***MBD***

SeeJN

WJC MEETING SPROUTS IN BRUSSELS:

Edgar Bronfman, seated left, was re-elected president of the World Jewish Congress last week at the WJC's plenary session in Brussels. Some 500 delegates from Jewish communities around the world also confirmed Israel Singer as chairman of the WJC's board of governors. The group's former senior vice-president, Isi Leibler, who was dismissed from the WJC's steering committee in September, did not run for re-election. Also at the meeting, Robert Abrams, a former New York State attorney general who now serves as special counsel to the WJC, said he had been in contact with the office of the current attorney general, Eliot Spitzer, to indicate the group would co-operate with an informal inquiry Spitzer launched into allegations of financial impropriety. With Bronfman, are, seated from left, Belgian Prime Minister Guy Verhofstadt and Israel's Ambassador to Belgium and Luxembourg Jehudi Kinar (a past Israeli consul-general for Toronto and Western Canada). Standing from left are Bernie Farber, executive director of Canadian Jewish Congress, Ontario region; Moshe Ronen, chair of the governing board of CJC and a newly elected WJC vice-president; and Hershell Sabbat, vice-chair of CJC's Ontario region.

Greater Toronto Area

COR unaffected by U.S. kosher slaughter case

By CAROLYN BLACKMAN
Staff Reporter

Kosher slaughtering practices in Toronto differ from those at the AgriProcessors plant in Iowa, which was recently targeted by People for the Ethical Treatment of Animals (PETA), says Rabbi Mordechai Levin, executive director of the Kashruth Council of Canada.

When killing animals, slaughterhouses here adhere both to halachic requirements and to those enforced by the Canadian Food Inspection Agency, he said.

Late last year, a PETA representative posing as an employee shot a secret video at AgriProcessors, makers of Aaron's and other brands. It recorded how animals suffered during the slaughtering process used.

The group filed lawsuits with the U.S. Department of Agriculture against the plant and the Orthodox Union (OU), the largest kosher supervisory organization in the world.

It alleged that since the animals were not killed instantly, the plant violated both Jewish law and U.S. government slaughter laws.

In a press release, Rabbi Menachem Genack, rabbinic administrator of OU's kosher division, said that during the seven-week period when the video was shot, 18,000 cattle were slaughtered.

"There was a tiny percentage of animals whose carotid arteries were not completely severed so they were not completely unconscious," Rabbi Genack said.

The process that PETA objected to has now been discontinued, he added.

A PETA spokesperson said complaints against the OU will be rescinded if the group follows a series a recommendations made by Temple Grandin, an associate professor of animal science at Colorado State University who designs cattle-moving machinery parts.

Rabbi Levin said Grandin has inspected plants here and was satisfied that the animals have been handled properly, "and was comfortable with our procedures."

Manuel Tavares, president of Dominion Packers in Toronto, has been slaughtering animals according to halachic procedure and Canadian Food Inspection Agency requirements for "many years and no one has ever complained. If their throat is cut quickly, they suffer little stress. We're still killing animals, however. How humane can it be?"

According to a representative from the Canadian Food Inspection Agency, in ritual slaughter, "properly restrained animals may be slaughtered without stunning, provided the slaughter is carried out by experienced persons.

"Such slaughter shall be performed by a single cut which shall result in rapid, simultaneous and a complete severance of the jugular veins and carotid arteries so as to cause rapid unconsciousness of the animal.

"Operators not providing and using adequate means of restraint are prohibited from carrying out ritual slaughter," he said.

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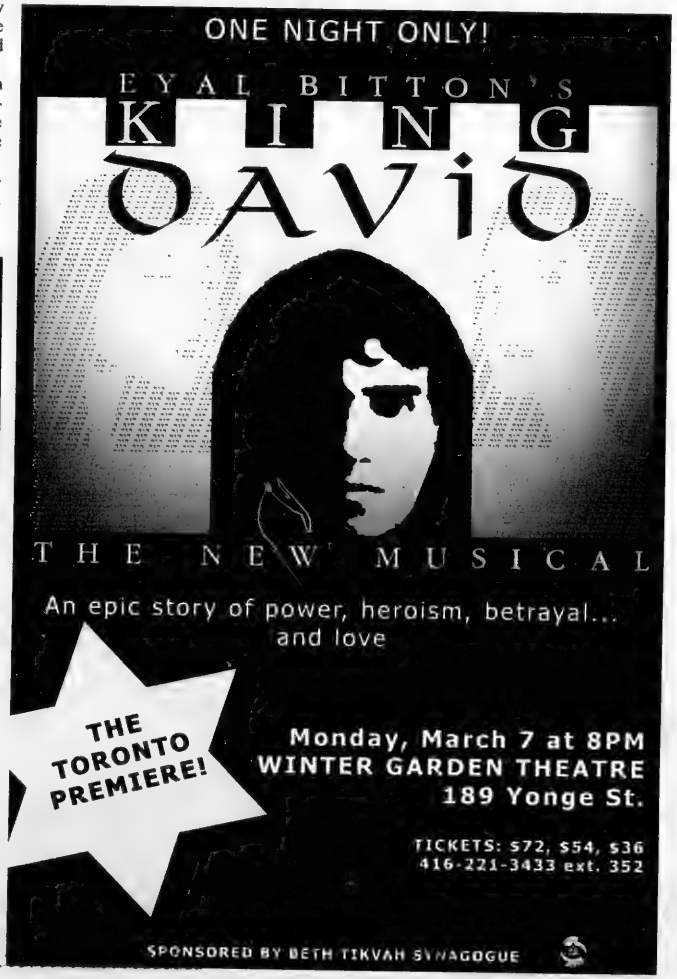

Student sells website to aid tsunami victims

By PAUL LUNGEN
Staff Reporter

Though he was dubbed a "wave rat" by a major New York newspaper and accused of trying to cash in on tsunami relief efforts, Toronto student Josh Kaplan says he has not been deterred from charitable endeavours.

Instead, he hopes the $10,000 U.S. he raised for a Thailand charity will inspire other people "to do good."

Kaplan, a 20-year-old student at the Ontario College of Art & Design (OCAD), said "the most important thing for me was to raise $10,000 and it went directly, within one day, to a relief organization in Thailand."

Only days before the money was sent to Chabad of Thailand, however, the *New York Post* ran a story suggesting Kaplan was trying to personally benefit from the sale of a domain name, tsunamirelief.com.

Kaplan said he was disappointed by the story: "I was trying to do something good, but it made me seem like the bad guy." He said he always intended to use the proceeds from the sale of the name to help those devastated by the tidal wave that swept across coastal regions of Asia and Africa on Dec. 26.

His first attempt at providing aid came when he found the site and offered to donate his web design and graphics skills to enhance it. The site's owner agreed to transfer the name to Kaplan for $99.99. Kaplan agreed and had it up and running as a web portal, with links to various relief organizations. The site registered an average of 500 hits a day.

Meanwhile, Kaplan was discussing with his parents and friends other ways to leverage the site to increase its value for relief efforts. He liked the idea of auctioning it on EBay, with the expected $50,000 U.S. proceeds to go to the Red Cross.

The auction caught the attention of the *New York Post* and after speaking to a reporter from the tabloid newspaper, Kaplan was surprised that his story suggested he was attempting to profit from the sale of the domain name.

After consulting with his rabbi, Rabbi Mendel Kaplan of Chabad@Flamingo, he decided to accept one of the purchase offers he had received. He sold the name to GoldenPalace.com, an online casino company based in Montreal, on condition the $10,000 proceeds be transferred directly to Chabad of Thailand.

Rabbi Kaplan (no relation to Josh) said Chabad Lubavitch maintains three permanent offices in Thailand and has been assisting Israelis and Jews in that country affected by the tsunami. "Lubavitch is the only Jewish organization that has an infrastructure on the ground in the ring of fire."

According to Chabad of Thailand's website (www.jewishthailand.com), Chabad is staffed by six rabbis and a dozen rabbinical students, servicing a community of several hundred permanent residents and thousands of Jewish visitors. In the aftermath of the tsunami, Chabad representatives identified bodies, arranged medical help, facilitated telephone calls, provided shelter and clothing and counselled those who lost loved ones.

Josh Kaplan

"I think Josh... is a good Jewish boy who wanted to do something good, and he is doing something good," Rabbi Kaplan said. "It shows that one boy with a computer and software was able to raise a lot of money and help a lot of people."

Josh said the online gaming company has agreed to employ the website as a portal to link to international charities participating in tsunami relief, and not use it for gaming purposes.

He said his instructors at OCAD had influenced his decision to get involved in tsunami relief, teaching that "we as designers play an important role in changing the world and improving life. I figured this was my responsibility. I don't know many 20-year-olds that could donate $10,000.

"In the future in my design career, I will base a lot of work on charitable work and improving the world. I can't let this get in my way. I'll just take it as an experience."

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Toy drive organized to help child survivors of disaster

By LEILA SPEISMAN
Staff Reporter

Like many of us, singer and actress Ofir Ronit Engel was appalled by the devastation caused by last month's earthquake and tsunami, and she desperately wanted to help.

She particularly wanted to do something for the children in hospitals and shelters who, she fears, may simply have given up hope because of what has happened to them.

"After the disaster, a lot of people were left with nothing, especially the children. They got food and medicine, just the essentials, but nothing to play with and nothing to do."

She decided to collect donations of stuffed animals from local children – "Everyone likes stuffed animals – they are so comforting," she said – accompanied with a personal note or drawing from the children who donated them.

"So that life won't look so horrible," she said.

Engel has also solicited donations from toy stores and companies, who she said have been very generous, and she has made arrangements to have the toys shipped to Sri Lanka at the end of January.

Toys can be dropped off at Cafe Neo, 782 St. Clair Ave. W. With a donation of four or more stuffed animals, Cafe Neo will give donors a free coffee or pop.

Chabad Lubavitch of Southern Ontario, – which will accept donations "as long as they keep coming in," a spokesperson said – is also planning to send toys. Chabad of Thailand, where donations from Chabad organizations are being sent, is actively involved in finding missing persons and offering help at local hospitals.

Federations and national organizations continue to accept donations, especially of money. Requests have come from Southeast Asia to restrict aid to financial aid, since facilities to store or distribute material goods are limited.

Continued on page 32

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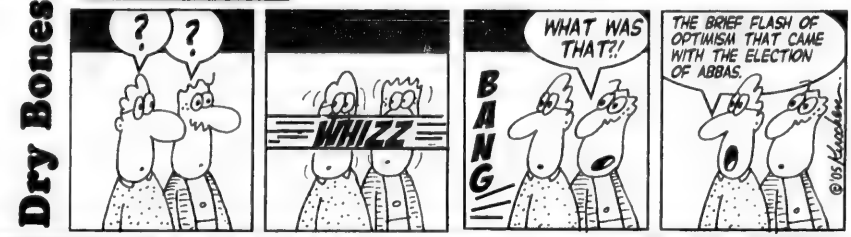

Waiting for Abbas

Two days before Mahmoud Abbas was to be sworn in as the new leader of the Palestinian Authority, Palestinian terrorists launched an attack against the Karni crossing point in the Gaza Strip – the main commercial crossing for Palestinians in Gaza. The terrorists killed six Israelis.

The nature, timing and participants in the attack were quite revealing. The attack was not a spur-of-the-moment assault by a disparate group of gangsters. Rather, the use of effective and expensive ordinance including hidden explosives, a large truck, significant fire power and bullet-proof vests, suggests a sophisticated military operation that involved considerable tactical planning and co-ordination. Since the attack involved members of the Al Aqsa Martyrs Brigades ostensibly controlled by Abbas' Fatah movement and it took place on the eve of his assuming the reins of power, it was clearly meant to send the newly elected leader a powerful message: the rejectionists will not be subordinate to Abbas' authority unless he subordinates his aims to theirs. And just to keep up the pressure on him, they resorted once again to launching Qassam rockets on the people of Sderot and nearby kibbutzim, even after his swearing-in last Saturday. Indeed, in a space of six days since Abbas' election, 30 missiles and mortar shells have fallen on the Jews of the Gaza Strip.

Not surprisingly, the government of Israel reacted by suspending, for the time being, the planned meeting between Abbas and Prime Minister Ariel Sharon.

According to a report in *Ha'aretz*, senior Israeli sources said the decision to boycott the talks was made because they had learned that local Palestinian security figures in Gaza had sought permission to move against the terror infrastructure "but had not gotten a green light from the PA leadership." In addition, initial investigations of the Karni attack point to the complicity of Palestinian police officers.

To be sure, some PA officials decried Israel's decision to suspend governmental contacts. "Any action Abu Mazen [Mahmoud Abbas] takes against extremists behind the escalation in the Gaza Strip will lead to his being blamed for caving in to Israeli pressure," a senior Palestinian said. But this complaint is disingenuous, for it is nothing more than an excuse to block any measures against the murderers. Abbas has promised the West he will implement the "road map" peace plan. But without "dismantling" the terrorists, the first obligation of the road map – not reaching merely a truce with them or securing a ceasefire with them – he shows he is really not intent on doing so. In the meantime, Sharon has instructed the Israeli army to strike at the terrorists "on an unrestricted basis *so long as the Palestinians refrain from lifting a finger.*"

"We do not expect them [the Palestinians] to complete their work against terror," a senior source said, "but they should at least start."

It was reported early this week that Abbas had given orders to prevent further attacks on Israelis. The entire West, indeed everyone interested in a bona fide peace between Israelis and Palestinians, not just Israelis, is waiting to see if this means Abbas has started.

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Same-sex marriage

This is in response to Rabbi Howard Morrison vis-à-vis the official policy of the Rabbinical Assembly, Ontario region, regarding legal homosexual marriage (Letter, *CJN*, Jan. 6).

My dear brother, Hartley, abided by all the Jewish dogma and indoctrinations that would deem him "acceptable" within Jewish culture and society. He was a true *neshamah* who practised the canons of Judaism and adhered to its principles and beliefs.

Hartley therefore hid his homosexuality, choosing instead to abide by that which the honourable rabbis deem "sacred." His double life of secrecy, shame, insecurity and diminished self-worth precipitated a confluence of personal tragedies culminating in his suicide this past summer.

The tragic life and death of my brother is by no means an isolated incident. Not willing to risk an irreverence to God, the Jewish faith and their families, and in fear of becoming disenfranchised by our community, homosexual Jewish men and women who live among us often feign heterosexuality, marry and have families while living in shame and denial.

The issue the Rabbinical Assembly should reconsider before the sanctity of marriage and family ought to be the Judaic responsibilities of respect, tolerance, love and acceptance for each single, sacred life. By discriminating and denying even one life, the foundation of our society, that sacred family of which the rabbis speak, is, in effect, desecrated.

Rena Lichtblau
Toronto

* * *

Can we ensure Jewish continuity?

I have read the report *Between Thriving and Decline, The Jewish People 2004* ("Challenge to Jewish leaders," *CJN*, Dec. 16 and 23) and found it disturbing.

It indicates that from 1970 to 2003, the world population grew by more than 70 per cent, but the total Jewish population grew by only two per cent. Jewish population growth, at 13 million, approached zero in 2004.

The last 20 years have brought a significant increase in enrolment at Jewish day schools. Despite this, the recent intermarriage rate in Canada is 35 per cent.

So what is the solution to our population problem, if Jewish education is not the answer to ensuring Jewish continuity? The report concludes: "... a thriving future can be assured if – and this is a big 'if' – resources are used optimally for well-considered future-weaving efforts. But the findings also indicate that in the absence of such efforts, the future of the Jewish people is in doubt."

According to the report, counteracting demographic decline depends on policies aimed at sustaining the Jewish family through the use of technology, including cyberspace. For more than two years, my committee has been trying to initiate a community outreach concept that meets these criteria. Despite endorsement by UJA Federation of Greater Toronto, the Reform Rabbis of Greater Toronto, the Rabbinical Assembly, Ontario region, and the United Synagogue of Conservative Judaism, Canadian region, our "future-weaving" proposal cannot get off the ground for lack of adequate funding.

According to the report, prominent Jewish donors direct only one-third of their charitable contributions to Jewish causes and two-thirds to museums, universities, hospitals and medical institutions. Maybe it is time they re-think their priorities before it is too late.

Judith Weinroth
Chair, Intersynagogue Singles Committee of Toronto

* * *

Raoul Wallenberg commemorative day

On Jan. 17, Canadians mark a national day devoted to Raoul Wallenberg. Wallenberg, a Swedish citizen, risked his life to save 100,000 Jews from the Nazis. He was arrested by the former Soviet government on Jan. 17, 60 years ago, and was never seen again.

Wallenberg's imprisonment has become an important issue in the struggle for human rights throughout the world. At this time again, principles of humanity – the basis of democracy – are under attack. Do we have the right to be passive or silent and remain standing on the sidelines? Wallenberg's courage helps us to answer the question.

His legacy of steadfast determination to save innocent lives and to restore dignity to all human beings continues to inspire us. Please visit the website rwallenberg-int.org for more information about Wallenberg.

Vera Parnes, President and Founder
Raoul Wallenberg International Movement for Humanity
Montreal

* * *

Soldier's grave found in France

The grave of a Jewish Canadian soldier, Israel Joseph Friedman, has been discovered in the French village of Romeries in a Commonwealth war graves cemetery. Friedman, of the Canadian Railway Troops, fell on Oct. 28, 1918, at age 29.

Terence Etherton of London wonders if any of Friedman's family members would be interested in having the photographs he took of the gravestone.

According to Veterans Affairs Canada, Friedman was born in Disna, Russia, in 1888, the son of Joseph and Sarah Friedman. His parents lived in Brooklyn, N.Y., but Friedman's address at the time he enlisted was in Medicine Hat, Alta. He was a school teacher and took an officers' training course in Calgary in 1914. He was single.

Ralph Charad
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Perspectives

Life at a checkpoint: a soldier's story

By AVI YUFEST

(The author is a Torontonian serving in the Israel Defence Forces. In Hebrew, he is called a chayal boded, *a soldier from abroad without family in Israel. His observations were written in November 2004. He completed his tour of duty last week.)*

We spent two weeks in Hebron, which was a real eye-opener regarding Israeli-Palestinian relations (or lack thereof) and the tactics used in fighting terrorism. I won't go into detail about what we actually did there, because I fear I would be unable to draw you a full picture of the situation in the city.

I can tell you that my company, which is roughly 70 per cent the size of a normal company that would man the outpost we were stationed in, worked around the clock, without complaining, until we were relieved by a larger unit. I was very impressed with the dedication I saw in Hebron.

That dedication continues in our new assignment, very close to Jerusalem actually, where we are manning a checkpoint, as well as doing patrols, surveillance and observation. My platoon is handling the checkpoint, which in my opinion is the best of the three tasks.

The Checkpoint

I like the checkpoint. It's very hands-on. It gives you the feeling that you are doing something that directly affects security, and because of its proximity to Jerusalem, it's one of the last lines of defence against terrorists. The checkpoint has three shifts a day, 24 hours a day. The night shift, which seems to have become my slot, is relatively quiet, but it covers the crucial hours of the early morning, when terrorist bombers traditionally try to sneak into Israel. My fellow soldiers at the checkpoint think that my background in criminology makes me some sort of criminal profiler. I guess since I am usually the oldest soldier at the checkpoint, and because I have read some material on the subject, I am slightly better off than most others.

I try to use logic when I check cars. I ask drivers (and sometimes passengers) where they've been, what they were doing there, where they're going and for what reason, where they live, what type of work they do (if it's not a cab of course) – not because I care what they do, but I watch a driver's face to see if he shows any fear. I also check each passenger for that nervous look. Half the time, the Palestinians speak awful Hebrew or their accents are too thick for me to fully understand them, but the idea is that they should know we're checking and not just waving them by.

If a car appears to be riding low, often it's because of blown shocks that most Palestinians are too poor to fix. But sometimes it's a sign the car has a lot of weight in it, which can mean that explosives or weapons are on board, as they tend to be heavy. In cases like that, I'll check the trunk, pull up the carpet in the trunk and check the spare tire well – a notorious place to hide weapons. Sometimes, I'll get down on my knees and check underneath the car – another good hiding spot.

Statistically, the typical profile of a suicide bomber is a male between the ages of 18 and 35. People who fall into this bracket often have their identification cards checked (although not exclusively, I should add). We've actually caught a number of fake I.D. cards doing just that.

Anybody who seems to be overdressed during the day – in winter, it's still warm in Israel during the daytime – may have something hidden underneath his clothes. Those guys are also checked.

So it's pretty clear that I don't use any special tactics. I just try to use my common sense when dealing with people.

Women at the checkpoint complicate matters. The Israeli army goes out of its way to ensure that Islamic beliefs are honoured, even if it means compromising security. Traditional Muslim garb for women is very loose and formless, leaving plenty of room to hide objects underneath. But we're not allowed to touch or check women. Only female border police check them, and, typically, only when they're entering Israeli territory.

Perhaps the biggest danger of the checkpoint is people who walk up to it while moving from one town to another by foot. The only way to check them is to approach them with a metal detector and scan them personally. But by the time you are within a few feet of a guy, he could detonate a bomb, taking you with him.

The platoon commander I've spent most of my checkpoint time with doesn't let us check walk-ups. He doesn't want to put us at risk. Instead, he does the checking himself. The guy has balls of steel. All too often, newspapers report about bombers who blow themselves up at checkpoints, taking soldiers with him, but that doesn't seem to faze my commander – or at least he doesn't show it on the outside.

The residents of the nearby Jewish city often bring us things to eat and drink. Sandwiches, doughnuts, laffa bread, tea and coffee are just a few of the things they give us. Like I said earlier, I rather like the checkpoint.

Reconnaissance and the Checkpoint

The night shift isn't a bad shift if you don't want to deal with a lot of cars, but soldiers have been known to fall asleep while standing up. One night, we entered the briefing room, and within a few moments we knew it was not going to be an ordinary shift. We were told that the checkpoint will be left empty for a few hours while we scanned the area for signs that somebody had been watching us. Then we were to continue on foot to a nearby Arab village where we were to check for suspicious activity and complete a number of other assignments asked of us by intelligence. I was given night-vision binoculars, which emphasized the seriousness of the reconnaissance mission. I'd almost never handled these things before, because prior missions have never warranted using (and risking) such expensive equipment.

Avi Yufest on the radio

A Hummer dropped us off at the checkpoint and we began sweeping eastward to the Arab village, all the while checking for anything unusual. We reached a barbed wire fence and walked along it, spreading out to make sure we couldn't be killed all at once if we were attacked, as not even a mortar bomb has the range to cover the distance between us. After a few moments, we found the fence had been cut. Somebody had clearly used this path before. We got down on our knees for safety, and I began scanning the area with the night-vision binoculars while another soldier did the same with the night-vision scope on his gun.

Everything looked clear and we continued to sweep. We crossed through the fence and on the other side was a cluster of trees, not big enough to be a forest or even a mini-forest, but big enough to turn this sweep into some guerrilla warfare-style fight, should it come to that.

Going through trees is incredibly dangerous, almost stupid even, because flashlights are useless and night-vision equipment has limited range. Nonetheless, we swept the area and continued toward the town. The treed area opened into a relatively barren field, so again we all knelt down and scanned the area with our optics. Although there was only a half moon in the sky, it lit up the field, making us visible to others in close proximity. I caught my silhouette on the ground – with a big ceramic bulletproof vest, a utility vest on top of that and my gun always pointed up, it was very intimidating and war-movie-like.

We resumed our sweep and reached what appeared to be an abandoned house not far from the village. The dogs in the village began to howl incessantly. I think they heard us, because when we stopped moving for a few moments, they quieted down. We must have been a good half a kilometre away and walking like we were on eggshells, but they seemed to know we were there. They must have been trained well. After clearing the house, we proceeded to the backyard, where we saw that the house was far from abandoned. It may be have looked trashed on the inside, but there were rows of romaine lettuce growing out back. We set up there, as the house sat on an ascending path and provided a good view of the village.

Noiselessly, we sat and watched the town, checking the things we were there to check, gathering the information we were there to gather. After about two hours, we packed up, and swept another area on our way back to the checkpoint and continued our operations as normal.

The Checkpoint Ambush

For a few nights, we left the checkpoint empty to give terrorists the impression that we had stopped manning it at night. But the IDF is not that negligent.

After a few nights, one briefing began with my squad commander declaring: "Tonight, we are going to catch a terrorist." Everyone's ears perked up. That briefing was unlike the nearly identical ones we receive daily. It was geared to a special task and that task alone. We began to wonder if our commander was withholding information. Perhaps intelligence passed along some information about a specific car that we were supposed to intercept. We would never know the answer, but all signs pointed to yes.

The plan was simple. We were to be dropped off down the road from the checkpoint and sweep the immediate area to ensure that no one was in hiding trying to ambush us. When cars passed, we were to hide so that no one knew we were there. We were told that the lights around the checkpoint were shut off by the day shift, so it was in near-total darkness. Once we swept the area, we were to take up positions around the checkpoint and wait.

At the checkpoint, we did the sweep and set up for the ambush. We lay in wait for nearly three hours, but the car we were looking for didn't show. Other cars passed, perhaps scout cars, but our vehicle doesn't show. The sky began to shift from its blackness to a dark, bluish-purple and we knew the ambush was a failure. We returned to the base to debrief.

My commander was disappointed but I wasn't. I thought we performed near flawlessly, and I think if we continue in the same way, eventually we will get them.

Disasters - how and why

When disaster strikes, two questions dominate our thoughts. "How did this happen?" and "Why did this happen?" The "how" question is more easily treated with answers from the scientific all the way to the psychological.

Norma Baumel Joseph in Montreal

The "why" question remains more challenging. Many have tried to answer it with all sorts of theological or philosophical answers. Few are satisfying or even cogent.

The 2004 earthquake/tsunami combined to destroy individuals, families and communities, causing 2005 to begin with an awareness of our human vulnerability and global responsibility. The disaster in Asia reached into our living rooms and shook the walls of our homes. The ensuing response of concern and practical help is gratifying, yet it leaves us with those very questions about "how" and "why." "How" suggests science, with plate movements and sea shifts; "why" leaves us frightened.

As Jews, we have experienced many tragedies, and our tradition is rich in attempts at explanation. The wisdom of our ancestors reverberates but does not entirely satisfy. In synagogue, my husband Rabbi Howard Joseph spoke of Maimonides' categorization of evil into two types: human and natural. As terrifying as human evil can be, we accept that we must try to defeat it. But natural evil seems way beyond our means and understanding. Yet, the two are not so easily separated.

The "how" question might lead us to a more comprehensive approach to natural disasters. Embedded in the scientific explanations, we can find an arena of human accounts. After all, natural disasters can be predicted. Warnings can be issued. The "how" leads to "why." Why wasn't there an early warning system? Why weren't buildings in Southeast Asia built like those in San Francisco, which survived a 9.5-scale quake with only 83 dead? All these uncertainties raise the issue to one of human governance. "How could it happen?" leads to "We could have done more before the tragedy."

So natural evil has a human component. Human evil is exhibited not just in the unimaginable stories of child kidnaping, looting and cruelty. It's found in human indifference and ignorance. Faced with the devastation, we help, but what about prevention. What could have been done? What should we do elsewhere?

Above my computer is a poster. It commemorates the Dec. 6, 1989, murder of 14 women in Montreal. The message is potent: "First mourn. Then work for change." Yet here, too, I am struck by our selfishness. The poster lists a number of sponsoring agencies, while the women's names are lost in this organizational clamour. Anonymous victims and boastful benefactors.

After the tsunami, lists of donors appear before us daily, as self-centred governments, organizations and individuals are enumerated. Is this some obscene competition? Just do the job without all the self-promotion.

First mourn. Then work for change.

Messianic settlers put all of Israel at risk

One sabbatical year in Israel, we travelled to Gush Etzion in the West Bank, where descendants of the original Gush members had begun to rebuild the settlement. We took a picture of our daughter under one of the few remaining trees. It seemed a fitting notion – to rebuild what had been destroyed.

Jean M. Gerber in Vancouver

Then, a more unsettling encounter. That same year, we were treated to a tour of Hebron's crumbling Jewish quarter and graphic pictures of the 1929 massacres. Our guide was a settler (with pink kova and a gun on his hip) who showed us plans for the settlements of Hebron. We felt uneasy.

In early 1975, we met with Ariel Sharon, and he unveiled his plan for the future: a West Bank free of Arabs, re-populated with Anglo-Saxon Jews from America who would settle the West Bank in huge numbers and re-make the face of the country. Now we were really uneasy.

One more story: I was visiting the Burnt House, a relic in the old city of Jerusalem from the war against the Romans. The "house" is really a room with a few pieces of stone furniture and the remains of a stairwell that would have led up to a main floor. A group of schoolchildren tumbled in next to me. The guide/guard, a bearded man with a gun at his hip, recounted a story to the children. What I heard him deliver was an incandescent call to arms to imitate the zealots who had literally brought the house down around them.

Where am I going with this? Whatever romantic thoughts places such as Gush Etzion or Efrat may raise, settlements have become a terrible burden to Israel and a heavy chain that is dragging the country and its hopes for a settlement with the Palestinians into a black pit. Settlements are a bad, destructive idea, one that Sharon promoted for too long and one that will cost him and the country dearly.

Settlements, and the unrealistic messianic theories behind them, have brewed a noxious cocktail that will poison us in the future.

Item: settler reserve army officers and their rabbinic mentors call for a refusal to obey orders to remove Gaza settlements.

Item: settlers curse and attack Palestinian children on the way to school, and Israel must send soldiers to guard the kids.

Item: other settlers – teens and adults – are involved in attacks on Palestinians and their olive groves in an effort to terrorize the Arabs and drive them away. I don't know how many rabbinic injunctions they are disobeying – don't cut down the fruit trees of an enemy town, for starters – but they justify it all with calls for the God-given right to live in some imaginary biblical land of Israel.

That's their plan, and they're trying to carry it out with rabbinic sanction. And they link it all to some mythical need to make places such as Gaza, a Philistine city, into part of the Promised Land. Moses gave Gaza a wide berth, and King David escaped only by feigning madness.

This is all wrong, wrong, wrong – and we in the Diaspora are complicit whenever we refuse to stand up to egregious statements made by settler leaders. They don't just make us look bad – they make us look terrible, rapacious and imperialistic. But their whole theory is wrong, and reports that settlers resisting evacuation from Gaza will be joined by evangelical Christians is even worse news.

When I began writing this column years ago, I wanted to focus on Jews in Canada – after all, I don't live in Israel. But this issue touches me deeply. I love Israel and her people. I want this long war to be over before it becomes a new Hundred Years War, with the devastation and soul-destruction such a conflict entails. To make holy every inch of the West Bank – grounding our claims in some ineffable promise that consumes our sons and daughters, and the sons and daughters of the Palestinians – is to destroy what Israel has built in honour.

Are we going to sanctify that Burnt House and maybe risk being engulfed by another catastrophe? If so, we, the Jewish people, will have our souls deformed, our hearts wrung out, our essential truths destroyed.

The power of storytelling

With the recent death of Alberta's lieutenant-governor, Lois Hole, the world has lost a warm, caring and compassionate individual. Known affectionately as the "Queen of Hugs," Hole was sensitive to and outspoken about issues related to education, charity and social justice.

Gerald L. Gall in Edmonton

In her final holiday message to the people of Alberta, a message she knew would be her last, she wrote: "This holiday season, use your imagination, follow your convictions and offer some warm, caring hugs. And remember to keep telling your stories; they can change the world. Enjoy the holidays. Thank you for listening to my stories and for sharing your own with me."

In our daily lives, we are surrounded by stories. In popular culture, many of our stories are told through motion pictures, television, the fine arts, and even through commercial messages. On television, dramatic, documentary and news presentations are now joined by so-called reality programming that attests to our interest in how other people live their lives. And the Internet offers many forms of storytelling, from instant messages to blogs (web logs or web diaries).

History is a form of storytelling and we read history to learn how the world became the place it is today. The late Pierre Berton, who was professionally a journalist but, above all, was a great storyteller, wrote the stories that taught us to appreciate our Canadian roots and heritage.

Stories have recently assumed juridical legitimacy in that our courts are now, in the context of the interpretation of treaties and/or the settlement of land claims, recognizing and accepting as valid evidence the tradition of oral history passed down through the generations by the elders of our Aboriginal Peoples.

Storytelling is becoming more popular and has recently attracted serious academic consideration. At a gathering of writers at Fredericton's St.Thomas University this past November, participants discussed "the power of stories to empower and transform." And organizations such as TALES Edmonton (a chapter of The Alberta League Encouraging Storytelling) sponsor storytelling events and give public performances for both adults and children at festivals, concerts, libraries and schools across Canada.

Stories even reach out to us from beyond the end of life. Life stories are briefly told through information written in obituaries. And in a recent book, *The Final Word: The Book of Canadian Epitaphs*, author Nancy Millar shares individual stories gleaned from the inscriptions on headstones from coast to coast.

Our Torah is replete with stories: stories that relate our history, stories that convey a moral message, stories that inspire, inform, uplift.

Through the d'var Torah or sermon, our rabbis and service leaders share the stories, interpret the messages and pass on the wisdom that emerges from the text of the weekly passage.

It has been repeated many times that those who ignore history are doomed to repeat it. That is especially relevant for a people whose history is marked with the dark days of pogroms and the Holocaust. But our history is also replete with triumphs and accomplishment and we should, through our stories, celebrate these significant achievements that mark our legacy.

Our history has been chronicled through Jewish encyclopedias, in Jewish biographies and in many works about our various communities and our collective life experiences. However, we nonetheless have a duty to augment these works on a personal level by recording and passing on our own stories and the stories of our parents and grandparents – *midor l'dor* – from generation to generation.

These stories will both enrich our children's lives and give them an understanding of who they are and what their place is in this world.

Our stories will help them understand the importance of their own stories and the importance of sharing their stories with their children.

That, essentially, is the essence of Lieut.-Gov. Lois Hole's last public message. So, what ever way you choose to do it – pick up a pen or put a fresh tape in your tape recorder, send an e-mail or simply phone a family member – tell your stories, record your stories, pass on your stories and the stories of your parents and grandparents. It will be a priceless gift you can give to your family.

The Kirshner File

India expands its relations with Israel

David Danieli, Israel's ambassador to India, was in an upbeat mood as he talked about India's startling rapprochement with Israel. "Our relations are moving from strength to strength in all fields," he said in an interview, just days after Israel's deputy prime minister and minister of trade and industry, Ehud Olmert, accompanied by a delegation of 50 Israeli entrepreneurs, wrapped up a three-day visit to India last month.

Sheldon Kirshner in New Delhi

In every respect, Israel's relations with India – which rest on a solid foundation of trade, tourism, scientific and academic exchanges and co-operation in counter-terrorism – have grown exponentially since the establishment of formal diplomatic ties on Jan. 29, 1992, following a long period of coolness. And if conventional wisdom means anything, the death of Yasser Arafat – the Palestinian leader whose image in India was always rather glowing – could well reinforce Israel's burgeoning ties with India.

Yaron Mayer, the counsellor for political affairs at Israel's walled, fortress-like embassy in New Delhi, which faces the residence of Canada's ambassador, said that India and Israel are bound by mutual interests, the first of which turns on trade. Mouneer Agbariya, Israel's first secretary of economic affairs, pointed out that bilateral trade, which was only $200 million U.S. 13 years ago, rose to $2 billion last year, excluding lucrative defence contracts. It could reach the $5-billion mark by 2007, according to Shri Kamal Nath, India's minister of commerce and industry.

Israel's key exports include polished diamonds, chemicals, medical, optical, agricultural and telecommunications equipment and pharmaceuticals. India's main exports run the gamut from uncut diamonds, textiles and food to agricultural products, organic chemicals and dyes.

By all accounts, Olmert chalked up significant gains as he and and his fellow travellers promoted Israel at three prime destinations: New Delhi, the capital; Mumbai, the commercial hub, and Bangalore, the centre of the software industry. During their visit, India and Israel agreed to set up a special commission to study the feasibility of creating a comprehensive economic partnership, particularly in research and development, biotechnology, telecommunications and electronics. Prior to its arrival in India, Reliance Industries, India's largest holding company, expressed interest in investing in Israel.

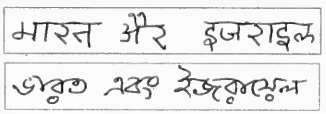
As a result of such pace-setting developments, India has overtaken China and is now Israel's second-largest trading partner in Asia after Japan, noted Danieli, a former ambassador to Singapore who was posted here a year and a half ago. "India has one of the fastest growing, most robust economies in the world," he added.

India, in particular, has become one of Israel's best customers in the hotly contested arms trade. Toward the close of last year, Israel Military Industries won a $130-million contract to build five plants in the Indian state of Bihar to produce explosive materials. Recently, Israel Military Industries and Indian contractors signed a deal to jointly manufacture 125-millimetre tank shells.

In 2003, Israel sold the Phalcon early warning radar system to India, a nuclear power since 1998. The United States, in marked contrast to its fierce opposition to the supply of Israeli Phalcons to China, did not raise any objections to the $1.1-billion sale. Similarly, Washington did not object to a transaction under which Israel will provide India with Green Pine radar, a component of the Arrow missile system, jointly developed by Israel and the United States.

Three years ago, the Indian defence minister, George Fernandes, announced that India and Israel were planning to co-produce and market an advanced light helicopter. In 1996, India purchased an air combat manoeuvring instrumentation system and two Dvora MK-2 patrol boats from Israel.

Israeli companies have helped India upgrade some of its aging Soviet MIG-27 fighter jets and T-72 tanks. They have also supplied 155-millimetre self-propelled guns, Barak missiles and Python-4 air-to-air missiles to the Indian army,



"India and Israel" as rendered in Hindi and Bengali.

navy and air force. More recently, India purchased Tavor assault rifles, Galil sniper rifles and laser range-finding and targeting equipment from Israel. During the 1999 Kargil War in Kashmir, which pitted India against Pakistan, Israel is said to have sold the Indian army unmanned drones.

Due to these and other sales, Israel has vaulted into second place, after Russia, as the largest supplier of arms to the Indian armed forces. Asked whether Israel can forge ahead of Russia, Danieli replied, "I don't know."

In the future, Israel's status as a major arms supplier could be imperilled if the United States, having dropped its arms embargo against India, aggressively courts the Indian market.

Israeli arms sales to India are clearly a source of concern to some Arabs. Recently, the editor of an Egyptian magazine, *Al-Osboa*, claimed that the disastrous tsunami in Southeast Asia, which has killed more than 150,000 people, was possibly caused by an Indian nuclear experiment in which Israeli and American experts participated.

[Sheldon Kirshner photo]

David Danieli

Besides military sales, Israel has engaged India in high-level security co-operation, given their mutual fear of radical Islam and India's suspicion of Pakistan. "We've both suffered from terrorism for a long time," said Mayer, referring to Israel's struggle against Palestinian terrorism and India's conflict with Muslim separatists in Kashmir. "This dialogue works well." Late last year, India and Israel, both of which emerged from bloody partitions, held their fourth working group meeting on counter-terrorism in New Delhi. The Israeli delegation was led by Jeremy Issacharoff, the deputy director general for strategic affairs in the ministry of foreign affairs. His Indian counterpart, Meera Shankar, is a secretary in the ministry of external affairs.

As ties have deepened, India and Israel have exchanged reciprocal visits of senior military and political figures.

In 1995 and 1996, the commanders of the Israeli and Indian air forces paid each other official visits. In 1997, a year after the director of the Indian Defence Research and Development Organization visited Israel, India dispatched its first military attaché to its embassy in Tel Aviv. Among the Israeli officials who have visited India in recent years have been Ariel Sharon, the prime minister; Silvan Shalom, the foreign minister; Ezer Weizman, the then president, and Shimon Peres, the then minister for regional co-operation. Indian officials who have travelled to Israel have included Jaswant Singh, the foreign minister; L.K. Advani, the home minister, and Brajesh Mishra, the prime minister's principal secretary.

Although these visits have contributed to better mutual understanding, India, traditionally a partisan of the Palestinian cause and an opponent of Israeli settlements in the West Bank and the Gaza Strip, continues to vote against Israel at the United Nations. "But India does not sponsor anti-Israel resolutions anymore," said Danieli.

India's more balanced approach toward the Arab-Israeli dispute was also reflected at the 2001 Durban conference on racism, when the Indian delegate helped thwart Arab attempts to virulently censure Israel in its final resolution.

India's intervention on behalf of Israel was indeed a break with the past.

India recognized Israel in 1950 when Jawaharlal Nehru, the prime minister, extended de jure recognition to the new Jewish state. India, a secular democracy, refrained from opening an embassy in Tel Aviv. But Israel maintained a trade-cum consular office in Mumbai (Bombay).

The Congress Party, which ruled India for decades and swept back to power last May, was somewhat hostile to Israel. Non-aligned in international affairs, India regarded Zionism as a western colonial idea. India's aloofness toward Israel was also a function of three other key factors: its reliance on Middle Eastern oil, its dependence on remittances from Indian workers in Arab states and its sensitivity to its huge Muslim population. Nehru's friendship with Gamal Abdel Nasser of Egypt, combined with the Six Day War and Israel's identification with the policies of the United States, intensified India's pro-Arab stance.

But all that changed in one swift stroke in the early 1990s as the Soviet Union – India's ally – collapsed, the Cold War ended and the Madrid Middle East peace process was launched. India's then prime minister, P.V. Narasimha Rao, who died last month at 83, liberalized India's state-controlled economy and, in deciding to improve relations with Washington, established formal ties with Israel. Rao's successors, the leaders of the Hindu nationalist Bharatiya Janata party, upgraded relations with Israel, and since then, tens of thousands of Israeli tourists have descended on India.

Surveying the sea change since 1992, Danieli observed, "Our relations are certainly satisfactory. We've seen a continuous growth and deepening of our bilateral relations in an unprecedented manner." And, as other diplomats in the Israeli embassy suggested, even better days lie ahead for Israel's increasingly important relationship with India.

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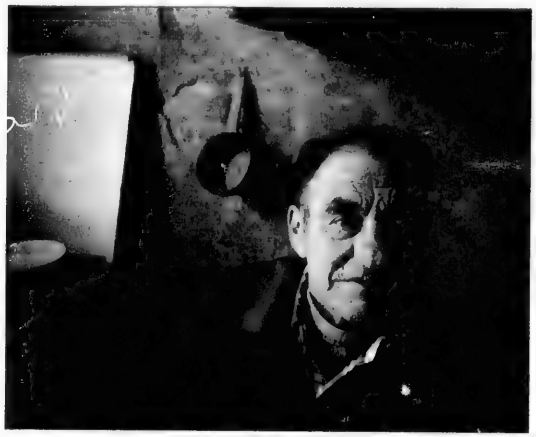
Largest concentration of poor Jews live in north Bathurst corridor

Report profiles poverty in the Greater Toronto Area

By DANIEL HOROWITZ
UJA Federation

More than twenty-five per cent of Jews who live in the Bathurst Street corridor between Finch and Steeles Avenue on or west of Bathurst Street are living below the poverty line. They represent the largest proportion of poor Jews in the GTA, followed by those who live on Bathurst or west of Bathurst between Wilson and Sheppard and those in the downtown core.

These are some of the findings from a report written by Charles Shahar and published by UJA Federation, based on data collected from the 2001 census.



An estimated 20,000 Jewish Torontonians live below the poverty line.

There are approximately 20,000 Jews living below the poverty line in the Greater Toronto Area, as defined by Statistics Canada, which considers a family of four in the GTA to be living below the poverty line if household income is less than $34,572.

According to Shahar, the high percentage of poor Jews living on north Bathurst Street is likely due to the large senior and immigrant populations in that area.

Eric Kirsh of Jewish Family & Child Service (JF&CS), a partner agency of UJA Federation, points to other factors for the high incidence of disadvantaged Jews living in that district.

"One of the issues our clients face is that most of them want to remain in the Bathurst Street corridor because of their Jewish culture," said Kirsh. "So, even if there is affordable housing in other areas, they would prefer to wait where they are. Add to that the fact that there is already a shortage of affordable housing along the corridor."

North of the city, only 7.6 per cent of Jews living in Vaughan are poor.

Of the roughly 6,000 Jews living downtown, almost 19 per cent are considered poor.

"The level of Jewish poverty in Toronto is lower than most other major Jewish communities in Canada," said Shahar. "It is lower than that for the Montreal Jewish community (18.4%), Vancouver (14%), and Winnipeg (12.4 %). On the other hand, in terms of absolute numbers, there are more poor Jews living in Toronto than any other Jewish center in Canada."

"We know that there are both long and short-term solutions to this issue," said Kirsh. "JF&CS does everything from helping to offset a disadvantaged family's arrears in electricity or rent to keep them from being evicted, to the long-term solution of helping those clients who are employable, upgrade their work skills and re-enter the workforce."

UJA Federation will be spending over $3.1 million this year to assist Toronto's vulnerable.

CHAT students mind their business

Drawing on his background in business, and seeing various clubs thriving at CHAT, Jordan Hoffman, CHAT's Economics and Business Studies teacher, decided that students needed some practical business experience so he created the Business Club.

The mandate of the club is to provide students with real-world business experience through hands-on, entrepreneurial projects while raising money for charities.

(left to right) CHAT Business Club Members Josh Zagdanski, Ashley Orfus, Ben Rosen, Carolyn Freedman, Aaron Posluns, Jeremy Druker and teacher Jordan Hoffman write a $1,000 cheque to UJA Federation.

Currently boasting an active membership of over 70 students ranging from grades 9-12, the Business Club has already forged successful business relationships including Obusforme, Colonel Wong Chinese Food and a Toronto sushi restaurant, satisfying not only the bottom line, but their taste buds as well.

Obusforme was generous enough to give backpacks to CHAT on consignment that club members have been selling to their schoolmates for a profit. The club also receives pre-packaged sushi and Chinese food, which they sell for lunches – and a profit - at the school.

Led by grade 12 students Josh Zagdanski, Carolyn Freedman, and Ben Rosen, the majority of the profits from these ventures are donated to charitable organizations. In addition, a small percentage is set aside to invest in areas that will enhance school spirit.

"Profit is the key motivator for businesses in the real world. The challenge here was in motivating teens to put in the enormous time required to create successful business ventures," says Hoffman. "By empowering the students to decide which charities the profits would go to, they became incredibly motivated."

"The success of these ventures has allowed us to make generous contributions," said Zagdanski. It is extremely gratifying to see our goals realized and to make a real contribution to our community."

The members of the Club recently decided to make a $1,000 donation to UJA, which provides substantial support for CHAT. "This year, we wanted to give back to UJA, who provides continued support to our school. Many of the students here volunteer time for the UJA. The UJA has such a close connection to CHAT, Toronto and Israel. We felt that it was important for us to make a financial contribution," said Freedman.

For their next venture, Ashley Orfus and Justine Grossman have been designing a line of CHAT clothing that will include sweatshirts, t-shirts, sweatpants, caps, as well as a kippa.

Respirator donated to Israeli hospital a lifesaver

An Israeli woman is alive today thanks to a state-of-the-art piece of respiratory equipment donated with proceeds from UJA Federation's 2002 Israel Emergency Campaign (IEC).

Hadar Gitlin, a 22-year-old security guard was on duty in an Afula shopping mall in October 2003, when a suicide bomber struck at the mall entrance, taking with her three innocent lives while sending more than 70 to the Ha' Emek Medical Centre.

This respiratory ventilator - one of three donated through Toronto's 2002 Israel Emergency Campaign - helped save the life of a young Israeli woman following a terror attack.

Gitlin was one of the most critically injured when she attempted to block the terrorist's path with her own body.

Gitlin was subsequently kept alive in the Ha'Emek Medical Centre Intensive Care Unit (ICU) with the help of a respiratory ventilator – one of three donated through Toronto's IEC.

"Thanks to the timely generosity of Toronto's Jewish community, we were fortunate to have acquired a state-of-the –art respiratory ventilator that helped us to save the life of Hadar," said Dr. Ami Lev, the head of Ha'Emek Medical Centre's ICU. "We salute the people of Toronto for standing by us in our hour of need."

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UJA's Tsunami Relief Fund tops $1.4 million

UJA Federation of Greater Toronto's Tsunami Relief Fund has topped $1.4 million, including $800,000 in cash donations and another $600, 000 in the direct donation of medical supplies by a single contributor.

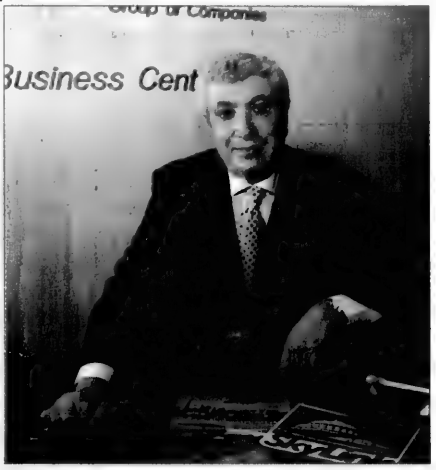
Torontonian Walter Arbib, CEO of the SkyLink Group - a leading consolidator and tour operator in North America, committed $600,000 to the purchase of medical supplies already shipped to various countries that were devastated by the December 26 tsunami that killed over 155,000 people and displaced millions in Southeast Asia.

"We do our part with humanitarian work," said Arbib, indicating that his company provided Canada's Disaster Assistance Response Team (DART) with the transportation to reach the devastated area, in addition to supplying transportation for other relief missions over the years to Somalia, Sarajevo and Cambodia, just to name a few. "Our staff sees first hand what goes on, so it is only natural that we lend a hand in this instance."

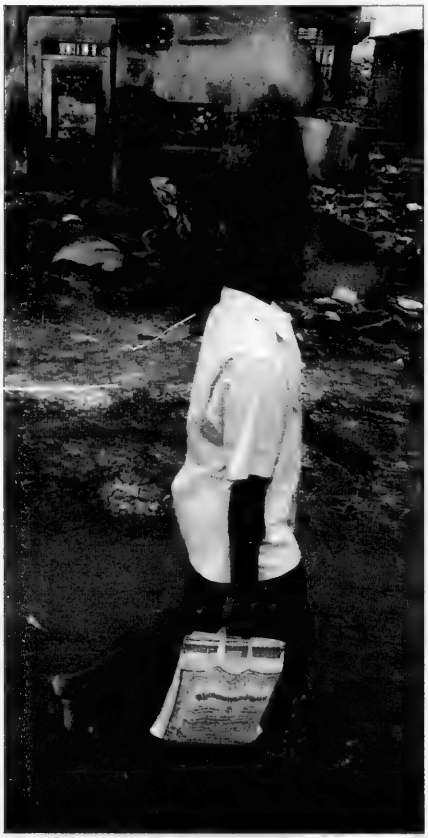
In 1988, SkyLink Aviation was formed to provide aircraft and logistical support to government agencies and world aid organizations.

Arbib joined more than 3,500 other donors to the UJA Federation Tsunami Disaster Relief Fund and a strong outpouring of support by Jewish federations across North America, which raised over $2 million US, since the catastrophe. More than 50 communities of every size have launched mailbox drives to raise funds for non-sectarian tsunami aid by the American Jewish Joint Distribution Committee (JDC), the overseas arm of the Jewish community that provides relief and promotes Jewish renewal in more than 60 countries.

UJA Federation of Greater Toronto's total cash contribution to JDC represents over a quarter of the amount of funds raised by North American federations.



(Pictured right) Walter Arbib, CEO of SkyLink Group contributed $600,000 worth of medicine through UJA's Tsunami Disaster Relief Fund.



Selva Kumar walks to school past a house damaged by the Dec. 26 tsunami in the southern Indian state of Tamil Nadu. India's death toll from the disaster has risen by 114 to 10,136. (AP Photo/Gautam Singh)

Recovery work to take minimum five years JDC estimates in Southeast Asia

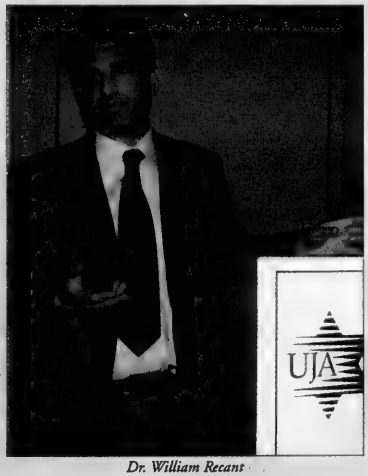
By REBECCA GLUCK SOBERMAN
UJA Federation

Since the relief effort began following the tsunami disaster in Southeast Asia, the American Jewish Joint Distribution Committee (JDC) – UJA Federation's overseas partner – has been working around the clock to assess the damage and to determine the allocations of funds to help those whose lives have been ravaged. Currently, eight JDC employees are on the ground, including Judy Amit, JDC Country Director for India.

"It's been extremely emotional," said Amit in a telephone conversation with Jewish Toronto from Sri Lanka. "It's exactly as you see it on television - it looks like a war zone. The devastation is horrendous."

Amit was also in India's coastal villages that were affected by the tsunami. For several days, she was with representatives of Caritas – the Catholic equivalent of JDC – assessing the damage and overseeing the distribution of emergency relief kits, provided in part by JDC allocations, to small villages where livelihoods – primarily salt farming, lime manufacture and fishing – have been decimated.

"The tsunami flooded the salt farms, causing damage and a loss of the crop," Amit said. "Many of the fishermen in the area have lost their boats and nets, and a new situation is also developing: some village residents are requesting relief, claiming that the government is not allowing them to go out to sea, even though their boats and nets are intact. Mostly they are so traumatized by what happened they are now scared of the sea. For some people in this area, the tsunami has become known as the 'Killer Wave.'"



Dr. William Recant

Dr. William Recant, Assistant Executive Vice President of JDC – whose background includes disaster relief work in Ethiopia, Kosovo and Argentina – explained that the current focus is on emergency relief activities, but he cautions that there is much intermediate and long-term work to be done, which, he estimates, will take a minimum of five years.

"The task is to spend the money, spend it right away, and make sure it goes to those who really need it," explained Recant. "Maybe 10-15 percent will be spent in the next three weeks. The next third will be spent over the next three months."

As a result, a large portion of funds will be retained for intermediate-term rehabilitation, such as rebuilding schools, clinics, or orphanages when the time is right.

"When donors ask 'where is my money going?' the answer is 'we will not know for a long time,'" said Recant. "Currently, $500,000 has been spent for immediate relief through parishes and networks that we trust. We have our professionals on the ground assessing for the next phase which is reconstruction.

Recant praised the tremendous response of the global Jewish population, which has collectively raised over $10 million dollars, $6 million from JDC, following the disaster.

Global Jewish Coalition established

JDC is overseeing the establishment of The Jewish Coalition for Asia Tsunami Relief, which will allow North American Jewish organizations to coordinate efforts, avoid duplication, and make the best use of donor dollars. To date more than 30 organizations have joined this coalition. For more information please view the website at www.jcdr.org

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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Greater Toronto Area

Residential group home for troubled youth opened

By PAUL LUNGEN
Staff Reporter

A residential group home for troubled Jewish youth was dedicated recently in honour of Yechezkel "Chezi" Goldberg, a Toronto native who was killed in a terrorist bus bombing in Jerusalem last year.

"Chezi's Corner" will be home to four young people for up to six months each while also serving as the venue for day programs for local youth, said Ed Schild, executive director of Regesh Family and Child Services, a private not-for-profit agency that operates the home.

During the six-month programs, residents will be taught life and social skills to enable them to become productive members of society and will be encouraged to become mentors to the next group of young people in need of guidance and support, Schild said.

The group home, located in Thornhill near the BAYT synagogue, will provide a long term legacy to Goldberg, who worked with troubled youth in Jerusalem, Schild said.

"I was very touched when he was murdered," he said. "We were working on this project at the time and I thought this would be a nice legacy."

Schild knew Goldberg for about 30 years, ever since Goldberg was his student in grades 5 and 6 at Associated Hebrew School. They kept in touch after Goldberg immigrated to Israel eight years ago. Schild visited him several times and the two found common interests as Schild had also dedicated himself to helping troubled youths.

While in Israel, Goldberg, 41, carved out a reputation as a social worker and special education counsellor working with young people. A father of seven, he also hosted a call-in radio show, wrote a newspaper column ("Chezi's Corner") and sponsored an annual songfest during Sukkot. Along with 11 other passengers, he was killed while riding on bus number 19 in Jerusalem.

At the time, his brother, Ronn, criticized the Canadian government for refusing to send a diplomatic official to the family's shivah, because the Goldberg home was in Betar Illit, across the Green Line from pre-1967 Israel. Ronn Goldberg called on Canada to display "moral clarity" in condemning violence against civilians and putting humanitarian gestures ahead of political calculations.

Yechezkel "Chezi" Goldberg

Schild said Chezi's Corner will focus on assisting young people who want to change the direction of their lives. There are many Jewish kids who are estranged from their families, who live with relatives or friends, who hang out in malls and at convenience stores, and who need help to put their lives in order, he said.

Chezi worked with similarly troubled youth in Israel, including many from Canada and the United States who had been sent by their parents to Israeli yeshivas in the hope the experience would straighten them out. However, "the problems followed them to Israel," Schild said.

Chezi had the uncanny ability to connect with kids and help them resolve their problems. "He had a wonderful way of communicating with kids without turning them off. His death was a tremendous loss to troubled youth," Schild said.

Chezi's Corner will offer young people in the residential program a kosher home and the option of strengthening their Jewish identities through various observances, but the observances will not be coercive. Compromise and respecting the youth's decisions is one part of gaining their trust, Schild said.

The young people will work on social skills, conflict resolution and anger management. Career counselling will also be offered.

Speaking at the dedication ceremony, Ruth Goldberg, Chezi's mother, said the group home offered "hope and promise, continuing my son's dedicated work for at-risk Jewish youth and young adults."

The scene of the suicide attack on the bus in which Chezi Goldberg was a passenger and killed. [Israel photo]

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Jewish Life

A thirst for Torah

By RABBI REUVEN TRADBURKS

When the Jews left the Red Sea and journeyed into the desert, they complained of thirst. After three days in the desert without water, they were thirsty. But not just for water – they were also thirsty for Torah.

The surface meaning of the story of the Torah is perfectly understandable, but the rabbis of the Talmud were not satisfied to take it at its plain meaning.

The Torah says that after three days' journey in the desert, the people complained to Moses that they were thirsty for water. He brought that complaint to HaShem and they were provided with water.

A perfectly reasonable story. And it is there to teach us that the people had divine help in their journey.

However, the Talmud says that water is a symbol of Torah. So the people travelled three days journey without Torah and were thirsty for Torah. Therefore, Moses established that we should not go three days without reading the Torah, so we read it in shul on Monday, Thursday and Shabbat.

That is an interesting explanation – because the Jews didn't have the Torah then! The story of how Moses established that we should not go three days without reading the Torah took place before the Jews got to Mount Sinai – after getting through the Red Sea and on the way to Mount Sinai. How could they have been thirsty for Torah before they had received the Torah? How could Moses institute Torah reading before they received the Torah? And besides, isn't it a mitzvah to learn Torah every day? Then, why did he not institute Torah learning every day, or at least emphasize Torah learning every day? What is the difference between Torah learning every day and Torah reading in shul every three days?

There are two aspects to Torah – the content and the experience. The content – thou shalt not murder – and the experience of divine communication. The content of love your neighbour and the experience of a covenant.

On leaving Egypt, the Jewish people had not yet received the content of the Torah – that would come at Sinai. But they had experienced the comfort of divine protection at the Red Sea and had experienced the warmth of divine intervention to protect them. They had felt the embrace of the divine in wrapping them up and removing them from Egypt. And as they travelled in the desert, they missed that – they were thirsty for the experience of the divine. They were thirsty for the splitting of the Red Sea.

So Moses instituted Torah reading in shul – not for its content but for its experience. For the content of Torah, you must learn every day. But for the experience of Torah – for the notion of divine revelation, of divine communication and of HaShem's special relationship with the Jewish people – for that experience Moses instituted a public reading of Torah. And this experience you can't have every day; every three days is sufficient.

The people had a thirst for divine experience, and public reading of the Torah is a dramatization of the experience of the divine every three days. And for that, we are all thirsty.

Rabbi Reuven Tradburks is the spiritual leader at Kehillat Shaarei Torah Congregation in Toronto.

Imams and rabbis meet

Guest Voice

By RABBI HOWARD S. JOSEPH

I was one of the fortunate – or should I say, blessed – religious leaders gathered in Brussels last week for the historic conference of Imams and Rabbis for Peace.

The conference was sponsored by the Hommes de Parole Foundation of Paris and was under the patronage of Albert II, King of the Belgians and Mohammed VI, King of Morocco.

As the only Canadian rabbi – there were no Canadian imams – I felt a special responsibility to maximize the opportunity to interact with imams, sheiks and kadis from almost the entire Muslim world – from Morocco to Uzbekistan. Unfortunately, some Middle Eastern states, including Lebanon, Syria, Iraq and Libya, were not represented.

Among the outstanding Jewish personalities in attendance were the former chief rabbis of Israel and France. After many decades of involvement with Christian-Jewish dialogue, this was my first encounter with Muslim religious leaders.

About 100 imams and rabbis were in attendance, as well as about 70 selected experts, including Dean B. Barry Levy of the McGill University faculty of religious studies. It was apparent that many of the participants had never before participated in any form of inter-religious encounter.

Their willingness to meet reflected the great sense of urgency to give voice to Muslim and Jewish religious leaders who wished to recapture the contemporary moment from those who have held our religions hostage to violent and extreme attitudes and actions. We agreed that these attitudes and actions have disgraced our religions and diminished respect for religious faith itself. I hope that the same urgency would lead us here in Canada to hold similar Muslim-Jewish encounters and dialogue.

We asserted the genuine voice of our scriptures that establish the dignity of human beings as the fundamental consequence of religious faith. That is the standard by which true faith must judge itself. The imams and rabbis based this idea on the concepts found in the Qu'ran and Bible – of human beings being created in the image of God. This was one of the commonalities among the many rediscovered by the two faith communities that for so long have lived together and have only recently been moved apart by narrow and intolerant elements in our communities.

We accepted the challenge expressed by Andre Azoulay, adviser to King Mohammed VI of Morocco, that we must rebuild the ethical and moral space that is common to Islam and to Judaism.

After the first day of dialogue, it was clear to all the participants that the genuine voice of faith and morality was present. As an old talmudic dictum states, "words that come from the heart will enter the heart." The personal interaction among the rabbis and imams grew between sessions, during coffee breaks and at the dinner tables. We rapidly moved into a relaxed and friendly mode of encounter.

The final resolution called upon all faith communities to renounce violence in the name of their religion and to seek peaceful means to resolving disputes. (The resolution and other related documents can be found at hommesdeparole.org.) The religious leaders present pledged to take this message back to their individual communities and begin to build a more hopeful future.

Future conferences are planned to widen the circle of participants and a joint committee was formed to implement the initiatives taken in Brussels and to monitor events and issues that affect Muslim and Jewish relations.

We proceeded in the knowledge that there are dangers and the risk of failure in the path of peace we have chosen. We prayed that the atmosphere of openness and reconciliation that we established would continue in many joint efforts for the well-being of the world and to restore respect for our faiths. We have tried to move from a situation that appeared to be a Holy War to one that envisions a Holy Peace.

Rabbi Joseph is the spiritual leader at the Spanish and Portuguese synagogue in Montreal.

Jewish Life

Flight to Shanghai

***Blond China Doll: A Shanghai Interlude, 1939-1953*, by Hannelore Heinemann Headley, Triple H. Publishing, paperbound.**

Books
Bernard Baskin

For Jews desperate to leave Nazi Germany, the International Settlement in Shanghai offered refuge and haven. Although the area was occupied by Japan, an imperialist nation friendly with Germany, the influx of Jews was not curtailed.

As a result, about 22,000 Jewish refugees settled there, joining the 7,200 Sephardi and Russian Jews who had long been resident in the city.

Among those who made their way to Shanghai was three-year-old Hannelore Heinemann Headley and her parents. Following Kristallnacht, the Nazis had closed her father's popular Berlin bookstore. Frantically, the family managed – with great difficulty and some luck – to obtain precious travel tickets on a ship bound for the Orient.

Conditions in the city's Hongkew ghetto were harsh, but Jewish life flourished. "Refugees opened bakeries, cafés, nightclubs, newspapers and journals. Birthdays and holidays were celebrated, anniversaries remembered, and there were weddings and bar mitzvot by the score. Well-known musicians and other performers found that they could put their artistic training to good use in a variety of ways and were able to earn enough to at least stay alive."

Resourceful and enterprising, Headley's father was able to re-establish his successful book business.

In the early '40s, the Nazi regime tried to persuade the Japanese to bring the "Final Solution" into effect. But, surprisingly, the Japanese who saw themselves as protectors of the Jews under their control resisted the Nazis' murderous plans.

At war's end, the arrival of triumphant American troops led to improvements in living conditions and the influx of relief groups and some Jewish organizations. With their arrival came much-needed food and clothing. The heartbreaking task of tracing lost relatives in Europe also began in earnest.

Headley's family decided to remain in Shanghai during the postwar years. It was a city that seemed to promise opportunity and freedom. However, in 1949, Shanghai fell into the hands of the Chinese People's Liberation Army, and the family, facing a variety of restrictions, was convinced they could not endure the rigours of the new regime.

On the verge of immigrating to Canada, the author's father was suddenly arrested and not released until after a year's imprisonment. "While in prison, the authorities had attempted to prove that Papa was a spy for the Americans and that he had sent coded information in books and newspapers out of the country," Headley writes. "They must have realized, however, that he did not have the personality nor the proficiency in the language to be a spy."

In 1951, the author, then 16, and her parents made their way to Canada – for them a new and exciting land of hope and promise.

The book's title refers to the colour of the author's hair, unusual in China. She remembers that women used to come up to her to touch her hair to make sure it was real.

The owner of two bookstores in St. Catharines, Headley has brought to life a little-known chapter in Jewish history. Her engaging and many-sided account of how a child and teenager grew up in a strange place during a turbulent time is a rewarding reading experience.

To order the book, call 1-877-817-5625 or visit www.blondchinadoll.com.

Suffering and faith, Part 2

By MARK MIETKIEWICZ

"[The tsunami] is an expression of God's great ire with the world. The world is being punished for wrongdoing – be it people's needless hatred of each other, lack of charity, moral turpitude." –*Shlomo Amar, Israel's Sephardi chief rabbi.* **[http://msnbc.msn.com/id/6771491/]**

Today, I continue looking at Jewish thought surrounding suffering, faith and Judaism.

Perhaps the best-known contemporary writer on the topic of suffering is Rabbi Harold Kushner, author of *When Bad Things Happen to Good People*. While Rabbi Amar clearly sees God's hand in the events that have rocked the world, Rabbi Kushner has a very different view. God "is limited in what He can do by laws of nature and by the evolution of human nature and human moral freedom. I no longer hold God responsible for illnesses, accidents and natural disasters, because I realize that I gain little and I lose so much when I blame God for those things." Rabbi Kushner suggests "that the bad things that happen to us in our lives do not have a meaning when they happen to us. They do not happen for any good reason, which would cause us to accept them willingly. But we can give them a meaning. We can redeem these tragedies from senselessness by imposing meaning on them." **[http://tinyurl.com/3wq6e]**

Rabbi Boruch Clinton says we should be careful before we conclude that something bad is happening to someone good. He suggests asking yourself three questions first.

- Is this something really bad? Perhaps losing your wallet at the airport kept you from a flight that was destined to crash. More subtly, perhaps the experience of losing the wallet enriched your quality as a human being.
- Is this someone really good?... What does he do when no one's looking? In other words, we just don't know enough about any one person – or even about ourselves – to judge.
- Is a tranquil, comfortable life really "good?" **[http://tinyurl.com/3p42f]**

When we ask, "Where was God" when a million children were murdered in the Holocaust, Rabbi Irving (Yitz) Greenberg warns we must not try to reach a quick answer. "Any easy affirmation of God would appear to mock the burning children. Any easy denial of God would appear to turn the children's deaths into a gigantic travesty. A simple denial of God would appear to deny the reality of redemption in our time and the validation of biblical promise by contemporary fulfillment." **[http://tinyurl.com/6ey3p]**

If questions about suffering and death are so troubling for adults, how do you explain them to children? After hurricanes battered Florida last year, the Union for Reform Judaism created its Response to Natural Disaster: A Jewish Approach. Geared toward parents and educators, it tries to help address questions from children within a Jewish framework. It includes traditional texts, a methodology for working with children, suggested activities for children to assist in the healing process and a comprehensive reading list. **[http://urj.org/educate/disasterresponse/]**

Nesaniel Safran's suffering didn't make headlines around the world. Safran had grown up watching countless old Jimmy Stewart movies whose message is that if one believes strongly enough, everything will be just fine. But things weren't fine for Safran and despite his faith, his son Yisroel Nachman died. "I had been pushed to a brink, placed at a crossroads where there was no standing still. My choice was clear – either claim my faith, or abandon it... I found myself drawn, for the first time, to the many teachings of the Torah that speak of *emunah*, of faith... For the Jew, faith means putting forth our best effort and then accepting whatever results occur.

"I discovered a sort of patient, bittersweet acceptance and even love of life, and an inner strength that comes with the realization that we don't control reality. We can only hope to respond in the most elevated manner possible to the challenge before us." **[www.aish.com/spirituality/odysseys/Faith_Healing.asp]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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'Israelis know what to do in case of attack'

Continued from page 1

"But in Israel, so much is experiential. Everyone knows someone who was killed or injured in a terrorist attack, and everyone knows exactly what to do in case of emergency."

The impetus for the visit came mainly from Canada's experience with fallout from the 9/11 attacks and from the SARS outbreak of 2003.

Last September, on the recommendations of a federally commissioned report on SARS, Ottawa established the Public Health Agency of Canada to build expertise in health and disaster preparedness. The government earmarked $5 million for emergency response teams, $4 million for a national emergency stockpiling system and $7 million for improved laboratory capacities.

Bennett said the time has come to "inculcate a culture of emergency preparedness" in Canada like the one in Israel. "Our experience with SARS is different from theirs with mass casualties, obviously, but being ready has to become part of our mindset."

Israelis may be wary, but at least they organize quickly and know what to do in case of attack, she said.

Also on the trip were Dr. Sylvie Stachenko of the Public Health Agency of Canada; Dr. Isra Levy of the Canadian Medical Association; MP Michael Savage, a member of the standing committee on health; Winnipeg MP Anita Neville, a member of the standing committee on justice, human rights, public safety and emergency preparedness; Gary Goldberg of the Canadian Institute of Health Research; and Hilary Geller, chief of staff to Deputy Prime Minister Anne McLellan.

Bennett and members of her team toured facilities on the cutting edge of disaster readiness and response in Israel. Among them were the Israel Center for Disease Control, Magen David Adom, the Hadassah Medical Centre and – the highlight for participants – the Israel Center for Medical Simulation, where teams of health professionals not only treat mass casualties but train teams to respond to various situations, including bioterror attacks and chemical warfare.

Asked what the Tel Hashomer-based facility can simulate, Bennett said, "You name it. Everything from a pelvic exam to giving bad news to a full-blown bioterror incident... even gas coming out of the vents. It was spectacular."

The Canadians also met with hospital administrators. Israeli hospitals, Bennett related, must by law be prepared to accommodate a "surge capacity" of 20 per cent – or 120 per cent of overall bed and surgical capacity.

That level of readiness "would be viewed as pretty stiff in Canada," she conceded.

At the Hadassah Medical Centre in Jerusalem, "the children's waiting room is wired for oxygen and can turn instantly into an emergency room," Bennett noted. "All the hospitals have drills and plans for everything from anthrax to x-rays. And there's a willingness to train and practise."

Some of the officials the Canadians were scheduled to meet weren't in Israel, having been dispatched to Southeast Asian countries to deliver humanitarian aid to the tsunami victims. Israel sent search, rescue, welfare and medical teams to stricken areas, as well as at least three El Al 747s, each loaded with 60 tonnes of supplies flown to Indonesia, Thailand and Sri Lanka.

Bennett, Canada's junior health minister, also held talks with Dan Naveh, Israel's minister of health, and with Haim Divon, Israel's former ambassador to Canada and a one-time deputy director general of Mashav, the Israel Centre for International Co-operation.

Bennett said she realizes there are many discrepancies between Israel and Canada, not least of all the massive geographical differences between the two, and the difficulty of establishing a cross-Canada communications network of health providers.

"We knew post-SARS that we had to get information out to the trenches right away," Bennett said. "In Israel, doctors know where to go at all times and they can be reached at any time. After SARS, we discovered that some [Canadian] doctors didn't have pagers and didn't have fax machines."

But equally important, she said, is the need to alter perceptions.

"Canadians grumble at a fire drill. [Preparedness] is a tougher sell. The expectation in Israel is that emergency preparedness is everyone's responsibility."

Bennett said she will strike a roundtable to apply the lessons learned in Israel.

"We have a lot to learn," she said.

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Anne Frank
A PRIVATE PHOTO ALBUM

The Holocaust Centre of Toronto, UJA Federation is seeking volunteers to serve as docents at the *Anne Frank: A Private Photo Album* exhibition to be held at First Canadian Place from February 20 - March 18, 2005.

Docents will be trained to guide school groups and adult groups through this poignant exhibition of never-before-seen photos taken by Otto Frank of his family and friends. This exhibition is exclusive to Toronto and The Holocaust Centre.

For more information or to book an interview, call Hannah at 416-635-2883 ext. 153 or e-mail hschwartz@ujafed.org

Volunteers Needed

UJA FEDERATION Together We're Stronger

25TH ANNIVERSARY: This year marks the 25th anniversary of the Downtown Jewish Community School. Since the DJCS has always relied on parent volunteers, the school presidents have put in many hours of work. Seen at a 25th anniversary planning meeting are, back row, from left: Diana Ginpil, past president, 1998-2000; Ted Winick, current co-president; Dan Reisler, past president, 2000-02; Howard Camber, past president, 1990-92; Paul Swartz, past president 1980-84; front row, from left, Paul Bain, past president 2002-04; Leslie Mendelson, past president, 1996-98; Enid Slack, past president, 1992-94; Cheryl Wetstein, past president 1994-96; and Joan Schoenfeld, founding president 1979-80.

Greater Toronto Area

Harvard prof to discuss life in the Diaspora

By FRANCES KRAFT
Staff Reporter

Ruth Wisse sees Jewish life in the Diaspora as a unique political experiment.

"The fact is that no other people has ever survived for almost 2,000 years as a nation without the staples of national existence, including land, a central political authority and a means of self-defence," the Harvard University professor said in an interview last week from her home in Cambridge, Mass.

Ruth Wisse

On Jan. 27, Wisse will discuss "Life in the Diaspora: The Glorious Jewish Experiment" at Adath Israel Congregation in an event presented by UJA Federation Women's Campaign and Advocacy. Part of her talk will focus on the role of language. She noted that Yiddish – her area of academic expertise – is "by no means the only language that Jews created in the Diaspora."

Wisse, a former *CJN* columnist, has become known for political advocacy as well as for her academic career. Before becoming the first professor of Yiddish studies at Harvard, she taught Yiddish and English literature at McGill University and helped found its Jewish studies department.

Yiddish literature has imbued Wisse with "a sense of responsibility" that fuels her outspokenness on issues such as anti-Semitism on campus and Israel's need for security.

"In the same way that other people find it difficult to express themselves on these issues, I find it difficult not to," she said. "If you care about the world, you have to stop the war against the Jews."

Wisse, who serves as an adviser for Harvard Students for Israel and other student groups, says she is encouraged by increased student advocacy for Israel on her campus over the past few years, but she noted that "very few" of her colleagues have taken on that type of role.

Although she said she has the highest regard for them academically, "I wish that they would speak up."

The Israel Defence Forces has done "a phenomenal job" defending Israel militarily, she said, "but there has been at least as great if not a much greater assault on the idea of Israel and its legitimacy. Unfortunately, there has been no parallel defence force on the part of Jews in North America. To my mind, that war of ideas is at least as important, if not more so."

A Montrealer who spent the first few years of her life in an area of Romania that is now part of Ukraine, Wisse taught Yiddish and English literature at McGill University until 11 years ago.

Much of her time is devoted to her teaching, which is a full-time position. "Students [at Harvard] are extraordinarily good, curious and passionate," she said. "The better the students, the more they require, and the more one wants to do simply in the area of teaching, let alone scholarship."

She credits her initial interest in Yiddish literature to luck. "Good fortune drew me to Yiddish literature: very interesting people and writers, excellent teachers, and parents who valued this highly."

She was also inspired by a meeting with Avrom Sutzkever – "one of the greatest Yiddish poets of all time" – on a 1957 visit to Israel, two years before she began her graduate studies.

Now a dual citizen of Canada and the United States, she says she is grateful to Canada, which she referred to as a wonderful country.

"But," she added, "I think it's such a great privilege to live in a country whose president for the first time seems to understand that you have to take the war to the enemy."

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Being Jewish on Campus

Hillel of Greater Toronto

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present

H.E. Alan Baker
Israeli Ambassador to Canada
as the inaugural speaker for our 2005 "Being Jewish on Campus" series
Ambassador Baker's topic is

"Challenges to Jewish Students on Campus"

Beth Tikvah Synagogue;
3080 Bayview Ave.
Tuesday, February 1, 8:00pm

Remainder of series:

"Heeb" and the New Jew	**Mr. Joshua Neuman** Editor, *Heeb Magazine*	Feb 8
The 'Shared Values' Approach to Israel Advocacy On Campus	**Arieh Rosenblum,** *NJCL*	Feb 15
Roll Up Your Sleeves!	Student Panel: **Daniel Held, Lia Katz, Noah Zatzman**	Feb 22
	To Be Announced	Mar 1
The State of Canadian Campuses	**Dr. Nora Gold Prof. Ken Green Dr. Elliot Malamet, Prof. Rachel Turkienicz**	Mar 8

Admission: Series (6 events): $50 per family; $25 per person (call to reserve 416 221-3433 X0)
This event: $10 per person; Students: $5

Is day school tuition a form of birth control?

By DANIEL WOLGELERENTER
CJN Staff

School Parents SPEAK

"So, are you having any more?"

Friends and relatives – particularly those with kids or those thinking about having them – often ask me that question.

It usually comes after I've told them some cute or shocking story about my two boys – one a serious and studious six-year-old who is settling nicely into Grade 1, the other a rambunctious, smiley four-year-old who is getting used to missing his naps in junior kindergarten.

My wife and I initially planned to have three kids, but reality has hit us square in the face in our quest to do our reproductive part for Jewish continuity.

Never mind that one more kid would leave us hopelessly outnumbered, or that we might forever be buried under mounds of laundry, or that – as two working parents – meal preparation would cut severely into our sleep time.

We knew kids would be a lot of work and that we would experience things our stay-at-home moms never did. And we knew young boys could be a challenge.

Yet, we might have taken the plunge if it weren't for the sheer expense of raising children – and for us, the cost of a Jewish day school education is a big part of that.

Even if we could find a way to endure three years of daycare fees for a third child, sending three kids to day school would cost more than $30,000 a year. That's more than many average after-tax salaries, particularly among working couples where one parent is the lead income earner and the other takes more responsibility in the home.

Around tax time, it gets depressing to read news reports that say our household income ranks among the country's highest, because we're barely making ends meet with two kids in Jewish day school. There are also limits to what public servants and journalists like my wife and me can earn, at least if we want to limit our hours and stay involved in our children's lives. (Note to self: remember to ask the editor for that $20,000 raise – just for being me.)

It's especially tough as we begin to worry about how we'll eventually replace the family car – a 1996 Nissan Sentra – never mind finding the money for a shul membership (something we can't afford right now), modest bar mitzvah celebrations, day camp fees, music lessons, swim lessons, JCC memberships, rising utility bills and the premium we all pay for the privilege of living in The Big Sprawl.

A third child? The bottom line is just too squeezed, and the biggest line-item in the budget is tuition.

The Toronto Jewish community simply must to find a way to help reduce fees, because a day school education, particularly for kids from non-Orthodox homes, is probably the single best predictor of future Jewish affiliation, and the numbers show that day school enrolment has dropped for the fourth straight year.

UJA Federation of Greater Toronto's allocation to Jewish day school education may be the highest on the continent, but it's not enough, and it's largely aimed – as it should be, in the absence of more money – at providing subsidies to families in the most need. Middle class families are largely left on their own.

I'm aware that Ontario is the only province that doesn't provide some kind of funding to religion-based schools or programs, and that one religion is funded while all others are not. Nevertheless, as we have seen with the Liberal government's repeal of the Tories' private school education tax credit, it's strategically questionable to rely on politicians to fix the problem, particularly in a time of tight public budgets.

As well, the tax credit was obviously meant to buy Jewish votes for a party with policies that many felt were contrary to Jewish values, and it made the Jewish community a sideshow in the contentious debate on the future of public education.

Elsewhere, notably in Cleveland, community fundraising has helped to create an endowment fund that has helped cut tuition at some day schools by 45 per cent for this year. (In one case, tuition was reduced to $5,500 US from the expected amount of $10,000 without the endowment). In Boston, at least part of a $45-million dollar gift from a local group of anonymous families may go, at least in part, toward a similar endowment, though details about that gift and how it will be allocated have yet to be determined.

Why can't we fundraise for an endowment to reduce fees here?

In Toronto, it seems fundraising priorities have been skewed toward new buildings rather than making sure there are enough Jews to fill them in the future.

As day school parents struggle, the community plans to spend $100 million tearing down and rebuilding the Bathurst JCC, and $150 million building a huge new campus at Bathurst Street and Weldrick Avenue in Richmond Hill.

Here's my suggestion: why not refurbish the Bathurst JCC – or cut back on the scale of the project – and build a more modest campus in York Region. (The Weldrick project is often justified in terms of an ever-growing GTA Jewish population. But you have to wonder how much more we can grow, given low Jewish birthrates and stabilizing migration rates from other cities in Canada, particularly Montreal. As well, there are limits to sprawl and a large chunk of York Region's Jews seem to live south of Highway 7, and hence almost as close to the Bathurst JCC as to Weldrick.)

With the money saved from scaling back these mega-projects, the community could start a sizeable tuition endowment fund and build from there.

As to whether we plan to have any more children, such a fund may arrive too late for us.

But I look forward to playing basketball with my 10 grandchildren at the Vaughan JCC in 2035.

Daniel Wolgelerenter is a CJN copy editor and a graduate of Associated Hebrew Schools and the Community Hebrew Academy of Toronto. His two boys attend the Toronto Heschel School.

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University of Toronto
Medical Sciences Building, Room 3153
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Wednesday, January 26th at 6pm

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Greater Toronto Area

Academics in Israel: what we did on vacation

By ED MORGAN
Special to The CJN

Guest Voice

The latest in a series of missions in which Canadian academics make the rounds of Israeli universities concluded last week, culminating in results that are more than just "academic."

The visit included a lunchtime ceremony where the presidents of the Hebrew University and the University of Manitoba put their signatures on research and exchange agreements involving the U of M and Hebrew U's Braun School of Public Health and Truman Institute for the Advancement of Peace.

The cutting-edge research and the outstanding quality of Israel's seven major universities combined to leave a profound impression on the team of visitors from Canadian academia. The visits have been an ongoing project of Canadian Jewish Congress, and this one comprised representatives from Bishop's, Manitoba, McGill, Ryerson, Saskatchewan, York, and switching from my CJC kippah to my university mortar board, U of T. The trip was generously underwritten by Gerry Schwartz, Milton Harris and Julie Koschitzky together with Israel's Ministry of Foreign Affairs.

As with previous academic missions, the objectives of the visit were to promote academic exchanges, joint research projects and other types of co-operative activity between Canadian and Israeli universities. The visit also aimed to increase knowledge about the institutions and educational systems for higher learning in each country, and to enhance the awareness of Canadian educators about the State of Israel, its ancient history, modern accomplishments and future challenges.

This visit of Canadian academics differed in two important respects, however, from previous CJC university presidents missions. First, while two university presidents graced the group (Lorna Marsden of York and Emoke Szathmary of Manitoba), the majority of the more than 20 participants were researchers, professors and administrators at other senior levels. Secondly, while CJC has always in the past worked co-operatively with the Ministry of Foreign Affairs in Israel, this mission was a truly bi-national effort, organized as a direct partnership between CJC and the consulates general of Israel in Toronto and Montreal.

Originally the brainchild of Israeli Consul General Cobie Brosh and Prof. Irving Abella of York University, the mission aimed at matching specific faculty representatives from Canadian universities with their counterparts in Israel. The group presented an eclectic variety of disciplines spanning the humanities, social sciences, natural sciences and technology. Canada showed its expertise in subjects ranging from contemporary music to the science of grain storage, and from infectious diseases to the history of bullfighting. With several vice-presidents and directors of research and international exchange filling out the group, the mission facilitated interaction at both the macro- and micro-levels.

The Israeli foreign ministry did its part in ensuring that the Canadians enjoyed extensive sessions at Bar-Ilan University, Ben Gurion University, Haifa University, Hebrew University of Jerusalem, the Technion-Israel Institute of Technology, Tel Aviv University, and the Weizmann Institute of Science. Out of these meetings came a number of invitations for guest lectureships, sabbatical visits, joint publications, graduate student exchanges and the like.

In addition to the customized meetings by department and faculty, discussions were held on each campus with the president, rectors and deans of research and inter-academic affairs on issues relating to the system of higher education in Israel, curricula, funding, student population, and research policy and focus. These sessions gave the Canadian and Israeli colleagues a chance to do what academics do best: kvetch about the government funding cutbacks that plague universities everywhere.

One morning was devoted to a session with Palestinian institutions of higher learning, organized by CJC in conjunction with Canada's Representative Office in Ramallah. Gathering at the fabled American Colony Hotel in east Jerusalem, the group met with representatives from Birzeit, Bethlehem, Al-Quds and An-Najah universities to learn about their specific areas of specialization and the general challenges they face. The Canadian participants came away with the hope that Canada can provide a bridge for productive trilateral exchanges bringing Israeli and Palestinian professors and students together in ways that might otherwise be difficult to achieve.

The group also received the benefit of expert briefings on Israel's political and strategic situation (including insights into the Palestinian election, which took place the last day of the visit) and extensive touring, including the Old City of Jerusalem, an IDF tour and briefing on the security fence, Yad Vashem, Christian sites in the Galilee, a Druze village near Haifa, Masada, the Golan Heights, and the Lebanese border.

The key to this kind of mission, of course, lies in the critical follow-up. To this end, the group did what all good Canadian academics are expected to do: it formed a committee. A working group was established comprising one representative from each university to develop common follow-up strategies. The hope is that the returnees from the mission, together with "alumni" from previous academic missions, can create a critical mass of scholarly exchanges that will make Canada and Israel commonplace features on each other's academic horizons.

It is evident to anyone who goes on such a visit that the academic communities in the two countries share much in the way of fundamental values and a commitment to equity and excellence in education. The goal is to harness these mutual features of academia in order to increase co-operation and contribute to the enrichment of both societies.

Ed Morgan is the national president of Canadian Jewish Congress and a law professor at the University of Toronto.

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New teacher learns ropes at Soloveitchik Institute

By FRANCES KRAFT
Staff Reporter

Rabbi Avi Finegold, a former Hillel co-president at Concordia University, spent the two years after his 2002 graduation studying for private smichah, working on his master's degree in religion, and, for part of last year, teaching Talmud and Jewish thought at Herzliah High School in Montreal.

When he complained about a dearth of support programs for new teachers to a friend, it was suggested he check out a program in the Boston suburb of Brookline, Mass.

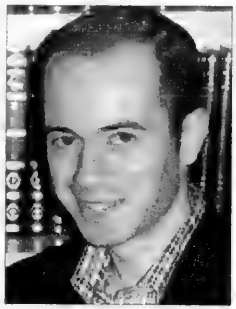
That's how Rabbi Finegold, a 27-year-old Montreal native with a degree in psychology, ended up at the Rabbi Joseph B. Soloveitchik Institute, where he is spending this year in the Modern Orthodox institute's teaching fellowship program, now in its second year, as a recipient of the Morton Perl Fellowship.

He is the first Canadian in the program, which has three participants this year (another six took part last year).

The 10-month certificate program was developed in part because Judaic studies teachers "often do not have the same level of professional preparation as their secular studies counterparts," the institute's website says. Also, it noted, there is a shortage of properly qualified Judaic teachers.

"In the Orthodox world, it's not atypical for someone to come with a strong content background [but without sufficient teacher training]," said Jeremy Kahan, director of teacher education at the institute.

The program combines classroom experience with seminars on topics such as pedagogy. Students are paired with mentors who teach at the Maimonides School, the Modern Orthodox day school where the institute is housed, which was founded by Rabbi Soloveitchik in 1937.



Rabbi Avi Finegold

Depending on the time of year, fellows spend between eight and 20 hours a week teaching or observing in a day school classroom, Kahan said.

Participants are committed to teaching in North America for the next three years and receive assistance with job placement. However, Kahan noted, because of financial issues, the program may not be able to continue next year.

"God willing, there will be fellows the following year," he said.

The program is unique, Rabbi Finegold said, because of the amount of classroom experience, the combination of theory and practice, and the Modern Orthodox perspective. Now in his second placement at the Maimonides School, he has had classroom experience in a total of five grades.

His first experience as a Jewish educator was less formal: he served seven years as an adviser to the Orthodox youth group National Conference of Synagogue Youth (NCSY) while he was in CEGEP and then university.

"I really got a taste for teaching, and the opportunity opened up last year," he said. "This program is really preparing me in a way that [just] being a teacher never will."

Most important test of government is how it treats elderly: McGuinty

Continued from page 3

as this offers us a better chance of minimizing the effects of their disability so they can live in the community for a longer time."

McGuinty said that when he told his own mother that he was coming to Baycrest she told him "to make sure you give them enough money."

The passion at Baycrest "is palatable. When it comes to expert care, nothing comes as close as the human hand. That is evident here," said McGuinty.

The most important test of a government is how it treats the elderly, he said.

"We are fortunate to live in the best province, but with that privilege comes the responsibility of looking out for one another.

"[Baycrest] is fulfilling that responsibility. You are officially launching a new model of care for today's elderly."

M.P.P. Mike Colle called the opening a monumental event for Baycrest. "We are keeping a promise to transform the way people age. [No other place] is privileged to have a Baycrest. The world is waiting for us."

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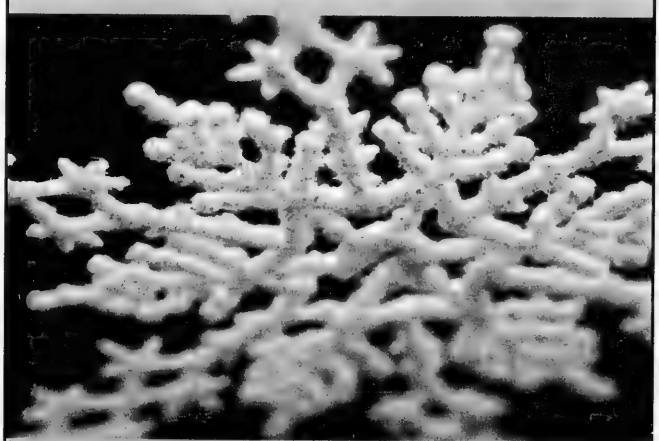

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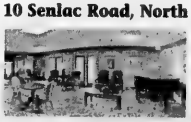

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Greater Toronto Area

New BBYO director comes full circle

By CAROLYN BLACKMAN
Staff Reporter

Sharon Marcus

Sharon Marcus, new executive director of BBYO, Lake Ontario region, has come back to her roots.

Growing up in Mansfield, Ohio, Marcus, now a mother of two teenage sons, was one of three Jewish students in her class, and she got her first taste of Jewish communal life through BBYO.

"I had a bat mitzvah, but did not go to Jewish summer camp until I attended a summer program through BBYO."

It was the organization that led her to Canada, she says.

"After university, I visited BBYO friends in Edmonton. I liked it so much, I stayed. Eventually, I got a diploma in non-profit management and went to work for BBYO as regional vice-president. I was there for 12 years.

"It was never in my plans to to work in the Jewish community. My work just led me there."

In her new position, her mandate is to engage unaffiliated teens in a meaningful Jewish experience. "There are about 5,000 to 7,000 kids – pre- and post-bar mitzvah age – in the region who are not involved in a youth movement. I want to give them that connection."

When youth become involved in Jewish organizations it leaves a mark, she says. "They will continue on, and as adults they will lead active Jewish lives."

Currently, there are 100 active members in the region, and about 300 teens have come out to take part in social, sports, and cultural and Judaic programs.

As well, she says, the teens run fundraising campaigns for charities of their choice. "In the past, they ran a jam-a-thon, and the funds were earmarked for Magen David Adom. This year they are raising money for disaster relief and breast cancer research.

"Getting involved in this type of work gives kids leadership and administrative skills that they can take anywhere," Marcus says.

"It also a mitzvah for them to do something for someone else. It gets them away from themselves."

The organization is youth-led, she says. "The leaders are elected democratically, and staff is available to guide them.

"BBYO provided me with a wonderful experience when I was a kid, and now I want to build a relationship with the teens."

Building up the organization "is definitely my passion. It changed my life; it can change others as well."

HANDS-ON LEARNING: Omer Eshel, Israeli shaliach with Habonim Dror, Camp Gesher and the Regional Jewish Communities of Ontario, leads a discussion with Grade 6 students at Bialik Hebrew Day School using an oversized map of Israel. Eshel has designed a pilot educational program called "Shelach," an acronym that stands for "*sadeh l'om chevra*," which means field or land, nationality and society. Students learn about these concepts in multimedia sessions that use dialogue, interactive activities and other hands-on educational methods. Bialik is the first school in North America to use Shelach in its regular curriculum to enhance the study of Jewish history.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

GRANATSTEIN

Bryan & Annel

are thrilled to announce the birth of their son

Jeremiah Abraham

on Dec. 28, 2004
weighing 8 lbs.

Proud grandparents are Neo & Juanita Ortega of Mexico, Enid & Art Sanders of Toronto and Susan & Donald Granatstein of Orlando
Thank you, Jeremiah for bringing such joy to all our lives.

Sandy & Dayna Shulman
and
David & Clarise Schalb
wish to announce the engagement of their children
Tara and Honach
Proud grandparents are
Eve Lesk and
Mordhi Schalb

Mazel tov to Jordana Rosen, daughter of Jeff & Lisa Rosen, on her bat mitzvah, Nov. 27, 2004. You continue to make us so proud of you.

Mannie & Florence Perry celebrated their 65th wedding anniversary Nov. 24. Mazel tov from children Lauraine & Myron Swartz, Sandi Fruitman, grandchildren and great-grandchildren.

Nathan Abraham Zusman
Happy first Birthday ! Love, Mommy, Daddy, Safta, Saba, Oren, Elan, Kim, Randy, Jody, Hezi and all your friends from the pool.

Mazel tov to Paul & Sharon Karrer and Rachel Sadek and their familes on the marriage of Stephanie & Yehuda.

Linda & David Kaiser and Susan & Norman Mogil are thrilled to annoucne the engagement of their children Robyn Kaiser & Eli Mogil.

Happy 41st anniversary to Sylvia & Jerry Bender. With love from all of your children and grandchildren.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

INSCRIBE YOUR LOVED ONES ON THE YAD VASHEM HOLOCAUST WALL OF REMEMBRANCE
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What's New Deadlines: Monday, Jan. 24, is the deadline for the Feb. 3 issue and Monday, Jan. 31, is the deadline for Feb. 10. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Jan. 20

EATING DISORDERS GROUP

Eating Disorders of York Region offers support groups for families and friends of individuals who are affected by anorexia, bulimia and disordered eating, in a non-threatening environment. Meeting 7:30-9 p.m. For information, contact **Robyn** at 416-576-0457 or www.edoyr.com.

CONFLICT MANAGEMENT

Oshra Koren, director of MaTaN in Ra'anana, will lecture on "King David and Conflict Management." 8 p.m. at Beth Jacob Congregation. 416-633-5770.

OUT OF THE ASHES 1919-1947

The video *Out of the Ashes 1919-1947* from the series *Heritage: Civilization and the Jews* will be screened with commentary by **Dr. David H. Goldberg** of the Canada-Israel Committee. 8 p.m. 55 Yeomans Rd. Free. 416-633-5500.

Friday, Jan. 21

SHABBATON

Shaarei Shomayim Congregation will host **Oshra Koren** for Shabbat Shira. Friday evening begins with a Carlebach minyan followed by a family Shabbat meal. Koren will speak at 8:45 p.m. on "Devorah as Prophetess." She will speak again on Saturday afternoon at 3:30 p.m. on "Miriam and Moshe: Two Styles of Leadership," To reserve for dinner call 416-789-3213.

Saturday, Jan. 22

WOMEN OF THE EXODUS

The Lodzer Centre Congregation presents **Channa Sargon** discussing "Women of the Exodus," women who played a pivotal role in Eygpt. Noon. 416-636-6665.

TU B'SHVAT SEDER

Kolel hosts a Tu b'Shvat seder for singles 35-50. The evening includes facilitator-led discussion groups. $60. 8 p.m. to midnight. To reserve, call 416-485-7007 ext. 321.

SHABBAT SHIRA CONCERTS

Beth Shalom Synagogue presents The Elmer Iseler Singers "Celebrating Shabbat Shira: The Sabbath of Song." 8 p.m. $18. 416-783-6103.

Holy Blossom Temple presents **Benjamin Maissner** and **Joshua Nelson** in concert. 8 p.m. $20, students $10. 416-789-3291 ext. 224.

Sunday, Jan. 23

BETH DAVID BREAKFAST

Beth David Brotherhood presents **Rabbi Philip Scheim** on "A Jewish View of the Afterlife." 9:15 a.m. Free. 416-633-5500.

ARYEH BARAF BREAKFAST

The Aryeh Baraf Chesed Network for Jewish Singles hosts a Tu b'Shvat breakfast and meeting. 10 a.m. at Adath Israel Synagogue. 416-488-0441.

KABBALAH AND HEBREW

Pride of Israel Synagogue offers two study opportunities. An eight-week series begins today at 10 a.m. on "Men, Women and Kabbalah: Wisdom and Advice From the Masters." Fee. Also, "The Hebrew Reading Crash Course, Level II," five 1½-hour weekly classes begins today at 11 a.m. Free. To register, call 416-226-0111, ext. 10, or visit www.the pride.org.

SHALOM MOTHER GOOSE

The Toronto Heschel School hosts an evening for parents and teachers of children ages 3-7 to talk about early literacy with teacher and author **Bob Barton**. The program incorporates storytelling, music and interactive activities. 7:30-9:30 p.m. Beth David Synagogue. $10. To reserve, call 416-635-1876, ext. 221.

JEWISH NAMES

Prof. Aaron Demsky, of

Continued on page 25

HOLY BLOSSOM TEMPLE
קדש מרחי קדש

Shabbat Shira
featuring
Hazzan Joshua Nelson
Jewish Gospel Singer - Hebrew Liturgy in the style of Mahalia Jackson
- "and the walls came tumblin' down"
Shabbat Morning Service 10:30 a.m. • **"Sermon in Song"**
• **Study Luncheon "WE WALK TOGETHER"**
- workshop following services in preparation for the evening concert.
Everyone is welcome. Pre-registration $15

Concert
Saturday, January 22 - 8 p.m.
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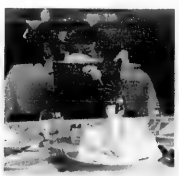

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What's New

Continued from page 24

Bar-Ilan University, will discuss "The Jewish Name: A Cultural Code." 8 p.m. at Beth Avraham Yoseph of Toronto. 905-886-3810.

TORAT HATEVA SEDER

Torat HaTeva's annual Tu b'Shvat seder is at the Earl Bales Recreation Centre. This year's theme is "Reconnecting the Urban Jew to the Environment." 7 p.m. $5 includes food, raffle ticket and giveaways. Pre-registration at tally@torathateva.org or call **Shai** at 647-293-7256.

Monday, Jan. 24

ALL ABOUT ALZHEIMERS

Baycrest Hospital presents "All About Alzheimers," a public lecture with **Amanda Schmukler**, a counsellor with the Alzheimer Society of Toronto, and **Nira Rittenberg**, an occupational therapist. 1-2 p.m. in the Wellness Library. Register at 416- 785-2500, ext. 3374.

USDS FAMILY SKATE

Join United Synagogue Day School for the "Air Canada Centre Family Skate." 6-9 p.m. For tickets, call 416-224-8737, ext. 138.

DEALING WITH CLUTTER

ATID chapter of Toronto Hadassah-WIZO invites women in their 30s and early 40s for an evening with **Susan Cohen**, offering tips on organizing homes, office spaces and lives. 7:30 p.m. All welcome. Call **Shayla Gunter-Goldstein** at 416-447-2537.

KABBALAH SERIES

Chabad of Markham present a six-week series, starting tonight, with **Rabbi Avraham Plotkin** on "What Does Kabbalah Have to Say About the Dead?" 8 p.m. 905-886-0420.

Tuesday, Jan. 25

CIRCLE OF CARE

Circle of Care continues its palliative care educational series with **Blair Henry**, author and consultant, on "Handling Tough Questions." 4-6 p.m. 530 Wilson Ave. For information call **Ethel** 416-373-4798.

SAR-EL PROGRAM

An information session about working as civilian volunteers on Israeli army supply and maintenance bases. 788 Marlee Ave. 7:30 p.m. www.serve.com/CVI or 416-781-6089.

PEACE NOW LECTURES

Canadian Friends of Peace Now presents "New Prospects for Peace: Israel and the Palestinians in the Post-Arafat Era," a discussion by **Dr. Menachem Klein** and **Prof. Nazmi Al-Ju'beh**. 2:30 p.m. at University of Toronto, Best Institute, 112 College St., and 6:30 p.m. at York University, Founders College, Room 152. 905-707-5308.

LOVE, SIN AND DEATH

Temple Har Zion presents "Love, Sin and Death in the Talmud" with **Loretta Tanenbaum**, director of Toronto's Florence Melton Adult Mini-School. 7:30 p.m. Non-members $5. 905-889-2252.

Wednesday, Jan. 26

BETEL WINTER CARNIVAL

The Bernard Betel Centre hosts its winter carnival featuring a farmers market, book and craft sale, Creative Cafe and more. 10 a.m.-3 p.m. 1003 Steeles Ave. W. 416-225-2112.

BRIDGES TO PEACE

Dr. Arnold Novak talks about "Building Bridges to Peace Through Health Initiatives," focusing on his experience working in Israel with Jews and Arabs. 8 p.m. at Kehillat Shaarei Torah Synagogue. 416-229-2600.

GENEALOGICAL SOCIETY

Marian Press, Ontario Institute for Studies in Education librarian, will discuss "Using Internet Search Engines Effectively for Genealogy Research," at the monthly meeting of The Jewish Genealogical Society. 8 p.m. at Shaarei Shomayim Congregation. Non-members $5.

More News

TU B'SHVAT CELEBRATION

The Beth Chabad Israeli Community celebrates Tu b'Shvat with lectures by **Rabbi Doron Kornbluth**. Tuesday, Jan. 25, at 8 p.m. "5 Easy Ways to Keep Your Family Jewish" in Hebrew, and Wednesday, Jan. 26, at 8 p.m. "Why Date Jewish: Surprising Reasons for Jews to Date Jews" in English for young adults. 770 Chabad Gate. RSVP 905-709-7770.

RUTH WISSE SPEAKS

Women's Campaign UJA Federation presents "Life in the Diaspora: the Glorious Jewish Experiment" with **Dr. Ruth Wisse**, at Adath Israel Synagogue, 37 Southbourne Ave. on Thursday, Jan. 27, at 7:30 p.m. Tickets $20 includes dessert. Contact **Fern** at fgoldman@ujafed.org or 416-635-2883 ext. 184.

SHIR HADASH SERVICES

Join Beth Emeth Synagogue for a participatory Kabalat Shabbat Service Friday, Jan. 28, at 5:15 p.m., followed by dinner. Adults $18, children under 11, $10. Call to reserve 416-633-3838.

INVITE YOUR NEIGHBOUR

Solel Congregation hosts its annual "Invite Your Neighbour" service Friday, Jan. 28, 8 p.m. All welcome. Call 905-820-5915.

HOSPICE TRAINING

Circle of Care's volunteer visiting hospice program provides in-home visiting to individuals with a life-threatening illness and relief for their caregivers. A commitment of a weekly visit of at least 2 hours, and completing a comprehensive 30-hour training course are requirements for this volunteer position. Course begins Feb. 10. For information, contact **Gaye Duncan** at 416-635-2860 ext. 462.

YOUNG JUDAEA PROGRAMS

Hip Hop and Crafts, junior program for 7-10 year olds. Sunday, Jan. 23, 2-4 p.m.

Biluim Israel pre-program. 8-10 p.m., at 788 Marlee Ave. Register at youngjudaea@bellnet.ca.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St., #325. 416-630-6481.

Information sessions for new immigrants are held every Tuesday morning at 9 a.m. Registration required.

Conversation Cafe: Newcomers to Toronto are invited to Second Cup at the Bathurst Jewish Community Centre for English conversation every Thursday at 7 p.m. For information call **Suzie** at ext. 30.

JF&CS GROUPS

Jewish Family & Child Service, Lipa Green Building, 4600 Bathurst St. 416-638-7800.

Parenting Teens with Challenging Behaviour: An eight week group for parents who have adolescents who frequently demonstrate difficult behaviours. Thursdays beginning Jan. 20, 6:30-8:30 p.m. To register, call ext. 251.

Effective Parenting: A four-session group to help parents learn what they can do to raise a happy, motivated and well-behaved child. Wednesdays beginning Jan. 26, 7-9 p.m. To register, call ext. 215.

FOR SENIORS

Earl Bales Seniors In The Club House In The Park. Free woodcarving lessons for members with **Louis Cohen**, Monday-Thursdays, 9 a.m.-12 p.m. Sunday dance, Jan. 30, Casino Niagara, Monday, Jan. 31. Call 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

"Anti-Semitism: Alive and Well?" with **Bernie Farber**, executive director of Canadian Jewish Congress. Tuesday, Jan. 25, 10-11:30 a.m. Fee.

Lunch and Learn with **Ted Schmidt**, editor of the book *Shabbos Goy*. Tuesday, Jan. 25, 11:30 a.m.-1 p.m. Reserve in advance at ext. 2275. Fee.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Fun With Yiddish, Jan. 20, Feb. 24 and March 31. 1 p.m. Fee.

"The Morris 'Nafty' Naftolin Komedy Kabaret" Thursday, Jan. 20, at 2:30 p.m.

Beginners Russian Conversation Mondays through March 21. 2:30-3:30 p.m. Fee.

Scrapbook Memoirs, Thursdays through March 31. 2:30-4 p.m. Fee.

Israeli Etrog Club for Hebrew speaking seniors meets Tuesdays at 7 p.m. Jan. 24, Tu b'Shvat party. Call ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

"Hope" a discussion led by **Rabbi David Seed**, followed by **Naomi London** review and exhibit in gallery.

The BJCC and Mount Sinai Hospital offers a two-week prenatal class. Sunday, Feb. 6 and 13. $156 per couple. Call ext. 390.

Jacques Israelievitch conducts the first Koffler Centre of the Arts Chamber Orchestra Tuesday, Feb. 15. For tickets, call ext 269.

Free Tax Clinic: to qualify you must have a household income of, without dependents, under $15,000; with dependents, $22,500. For appointment, call **Janet**, ext. 259.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

"How to be a Film Critic" with **Shlomo Schwartzberg** six-week program, begins Monday, Jan. 24.

Tu b'Shvat at the MNJCC, Sunday, Jan. 23, 12:30 p.m. Living Rhythm leads a community drum circle for the new year of the trees. All ages and abilities are welcome. Drums and percussion instruments provided or bring your own.

Reviving Eden & Club Schmooze: a screening of *Amy's Orgasm* on "Chick Flick" Night, Tuesday, January 25. 7:30 p.m. $10.

Lunch & Learn with **Prof. Louis Greenspan**, Thursday, Jan. 27, noon-1 p.m. Members and seniors $7, non-members $10.

SINGLES EVENTS CAN BE FOUND ON PAGE 33

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OBITUARIES
and Related Notices

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Sylvia Singer	Jan 3/05	25 Austin Drive
David Friedman	Jan 3/05	765 15th Side Road
Evelyn Wigdor	Jan 3/05	260 Heath St. West
Helen Himmel	Jan 3/05	375 Trunk Road
Lillian Bobkin	Jan 4/05	Baycrest
Anne Kligman	Jan 4/05	150 Neptune Drive
Anne Richardson	Jan 5/05	205 Cummer Avenue
Helen Reich	Jan 5/05	8 Covington Road
Martha Marvin	Jan 3/05	1900 Consulate Place
Leo Rosen	Jan 5/05	131 Torresdale Avenue
Mary Ross	Jan 7/05	1121 Steeles Ave. West
Brenda Grossman	Jan 7/05	46 Bamboo Grove
Dr. Morrie Glassman	Jan 8/05	35 Warwick Avenue

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Steeles Memorial Chapel

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Heller, Sarah	Jan 4/05	Private
Khanison, Israel	Jan 5/05	Private
Friedman, Max	Jan 7/05	42 Purdon Drive
Moses, Barbara	Jan 6/05	16 Snapdragon Drive
Shory, Joseph	Jan 8/05	4005 Don Mills Road
Fesman, Shifra	Jan 9/05	Private
Springer, Charles	Jan 9/05	3560 Bathurst Street
Silverman, Annie	Jan 8/05	3560 Bathurst Street
Hurwitz-Kalpin, Lillian	Jan 10/05	Private

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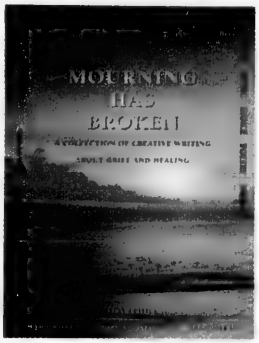
Pair edit anthology on grief and healing

By CYNTHIA GASNER
Special to The CJN

Mara Koven was mourning the death of her 39-year-old husband and Liz Pearl was grieving the loss of her maternal grandmother when they decided to harness their pain in a creative way.

At a kickboxing class, Pearl approached Koven and said, "I know you must be going through hell, but I think I have an exciting project for us to work on that may be worthwhile."

From there, Pearl recounts, they went on to co-edit and publish *Mourning Has Broken – A Collection of Creative Writing about Grief and Healing*.



The anthology contains 50 original submissions about healing from the pain of losing a loved one. The writers share their thoughts and make the reader cry and laugh, but they always express their inner strength and insights about coping.

Pearl, who specializes in psychogeriatrics, expressive art therapies and adult education, says that she and Koven "firmly believe that creative writing can be an expressive and therapeutic medium of healing from grief."

The book includes submissions from Canada, Australia, Costa Rica, Holland, Israel and the United States. The authors, Pearl says, are mothers, fathers, wives, husbands, siblings, children, friends and caring citizens.

The book also includes a range of writing forms, including narrative, poetry, song, prayer, letters, lists, journal entries, eulogies and obituaries.

"Bereavement is inevitable to the human experience, so the creative healing process is potentially universal," says Koven, a writer whose postgraduate studies were in journalism and Jewish communal studies.

"Many of the people who submitted their works said, 'Even if you don't publish my work, I am eternally grateful for the opportunity to have participated in this valuable process.'"

Pearl adds, "We were able to learn from the grief of the authors, who bring support and solace to others. And although we're based in Toronto, we succeeded in reaching out to many internationally renowned bereavement professionals, including Rabbi Earl Grollman and Dr. Darcie Sims."

Longtime grief counsellor and educator Dr. Alan Wolfelt of Fort Collins, Colo., who wrote the forward to *Mourning Has Broken*, notes that story-writing and storytelling help the healing process.

"Tell the story of the death and you begin to acknowledge it," he writes. "Tell it 10 times and you begin to let it enter your heart. Tell it over and over and you find it becoming part of who you are."

Elsewhere in the book, Dr. Edward Pakes, a psychiatrist in Toronto who has worked with many bereaved individuals, defines mourning as "the active, deliberate process of digesting the indigestible grief after bereavement."

Pakes writes that he hopes readers will be partially healed by reading what contributors have written about their own experiences.

Kope Associates – "Kope" being a play on the word "cope" that's incorporates the first two letters of "Koven" and "Pearl" – has published a limited first edition of *Mourning Has Broken*, which is available at several local book stores, including Caversham Booksellers, Israel's and Negev Importing.

Pearl and Koven are currently completing the research and editorial work for their next collaboration, a collection of original writings by stroke survivors. The book will be released in June.

For more information on *Mourning Has Broken* or the new anthology, call 416-781-5418, or e-mail lizpearl@sympatico.ca.

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The Canadian Jewish news

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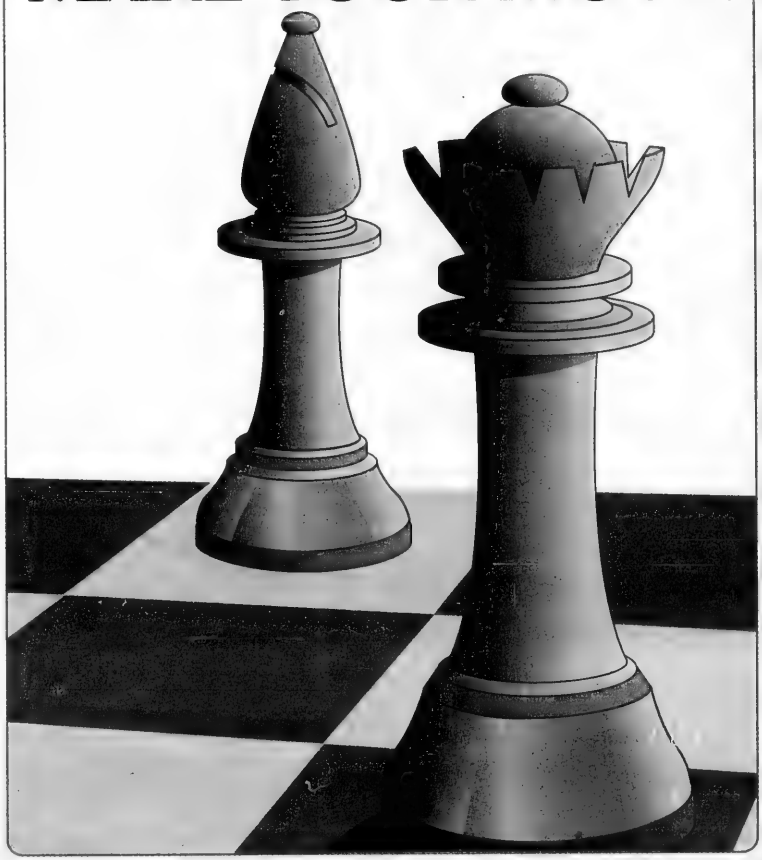

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Most Jewish schools partner with public boards

By JANICE ARNOLD
Staff Reporter

MONTREAL — Seven of the 15 Jewish day school corporations have partnered with two Montreal-area school boards, and most of the rest are presently in "active negotiation" toward doing so, a FEDERATION CJA spokesperson said last week.

As reported in *The CJN* Dec. 16, the Quebec government has agreed to fund the cost of the general studies portion of the schools' curriculum at the same rate as that of public schools if they enter into "associate status" with a public school board, a contractual arrangement recognized in the provincial education act.

The government currently provides $5,200 per student in public schools. The Jewish schools were previously eligible for 60 per cent of that.

Bram Freedman, director of operations and strategic initiatives, said five day school corporations have partnered with the French-language Commission Scolaire Marguerite-Bourgeoys and two with the English-language Lester B. Pearson School Board.

The former are United Talmud Torahs/Herzliah High School, Jewish People's and Peretz Schools/Bialik High School, Akiva School, Ecole Maimonide and Solomon Schechter Academy, and the latter are Hebrew Academy and Hebrew Foundation School.

The associated Jewish schools keep 90 per cent of the government funding and 10 per cent goes to the two school boards.

Freedman said it is the hope of the federation, which had requested the increased funding from the government, that all the schools come on board, and do so fairly soon. Most of the remaining schools are Orthodox.

If all 15 school corporations participate, the total amount of new government money spent on Jewish education will rise by $10.5 million to $35 million a year.

Associated Jewish schools and their school boards are required to engage in formal cultural exchanges of students and professionals to fulfil the government's goal of promoting "rapprochement" between students attending parochial schools and those in the public system.

Freedman said the main reason that the federation, along with the Association of Jewish Day Schools and Bronfman Jewish Education Centre, pressed for associate status was the opportunity to engage in a structured cultural and professional relationship with their public counterparts.

He said he is pleased the majority so far have opted to partner with a francophone board.

"While the funding is important, the main focus is rapprochement," he said.

The increased funding will not mean a reduction in school fees, which average from $5,000 to $7,000 a year. The federation is encouraging the schools to keep their current fees and use the extra money to improve the overall quality of education, as well cover the cost of the joint programming with the school boards. "Each school can decide how it sees fit to invest these new funds," he said.

JPPS executive director Barry Rishikof indicated the schools will not be awash in money they do not know how to use. First of all, he said, the government funds elementary school teachers' salaries to a maximum of 23½ hours per week, while JPPS has a 35-hour week, including its Jewish studies curriculum. A similar gap exists at the high school level, he said.

The schools remain responsible for the entire cost of Jewish studies.

Government funding also does not cover such "auxiliary" services as teaching assistants and guidance counsellors, he said.

He stressed that JPPS's interest in associate status was not purely for more money, but a genuine desire to give students the chance to interact with francophones.

"Most of our parents… want their children to integrate without assimilating," he said.

Since the government's 100 per cent funding of the Jewish schools came to widespread attention with a front-page article in *Le Devoir* Jan. 13, it was criticized by Parti Quebecois education critic Pauline Marois. Marois, who as education minister had turned down the same request from the Jewish community, said increased state funding of religious schools is "unjustifiable" and contrary to the trend of "deconfessionalization" of the province's school system.

About five years ago, the school boards were reorganized according to language rather than Catholic and Protestant, and any teaching of religion has been made more universal.

"Through this clandestine act, without really evaluating the consequences, the [education] minister [Pierre Reid] is imposing a return to the past that no precedent justifies," she said in a statement.

Criticism has also come from the province's teachers' union, the Fédération des écoles privés du Québec, and officials and parents of other public school board representatives. Montreal's Muslim schools, however, welcomed more government funding of religious schools and would like to receive the same deal.

The heads of the two participating school boards were also less than enthusiastic about the aims of the project, although they welcomed their share of the new funding. Marguerite-Bourgeoys president Jean-Marc Crete said he believed private schools should not receive any public funding, while Pearson president Marcus Tabachnick termed the arrangement with the Jewish schools a "business deal" that will bring in a little more for the board's students.

The Jews For Judaism

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Dr. Uri Korin to Retire from Bialik

After 19 years as Bialik Hebrew Day School's Principal/Director of Education, Dr. Uri Korin recently informed Bialik's Board of Directors of his intention to retire at the end of the 2005/06 academic year.

During his tenure Bialik experienced tremendous growth. Dr. Korin expanded the range of services to students, incorporated computer technology into its curricula and implemented many innovative programs and strategies, all of which made Bialik a leading school in the community. Under his guidance, the school grew from two unconnected buildings to the attractive, modern facility that it is today.

The Board of Directors plans to honour Dr. Korin in the spring of 2006.

The search for Dr. Korin's replacement will commence shortly.

EXECUTIVE DIRECTOR REQUIRED

Beth Emeth Bais Yehuda Synagogue is a traditional conservative Synagogue with a multi-generational membership base of 1450 families. Our current Executive Director is retiring after 31 years of service to our congregation.

We are seeking a new Executive Director who will provide leadership in administering the affairs of the Synagogue. Areas of responsibility will include financial management, medium and long range planning, creating and implementing innovative membership programs, building and office operations, and fundraising.

All resumes should be sent in confidence **by e-mail only** to the Chairman of the Search Committee at **bebysearch@yahoo.ca**. Only applicants who are being considered will be contacted.

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Coast to Coast

Vancouver Jewish library marks 10th anniversary

Longtime volunteer honoured

By PETER CAULFIELD
Special to The CJN

VANCOUVER — Rita Weintraub, a longtime volunteer at the Isaac Waldman Jewish Public Library of the Jewish Community Centre of Greater Vancouver – known locally as the Waldman Library – was honoured recently at the library's 10th anniversary dinner.

About 250 members of the Lower Mainland Jewish community attended the dinner, which took place last month in the JCC's Wosk Auditorium.

Weintraub was honoured for her vision and guidance in helping to arrange for the funding, establishment and growth of the Waldman Library, a 2,200-square-foot facility on the second floor of the JCC.

One of the evening's highlights was the announcement that a library endowment fund has been set up in Weintraub's name.

"Rita always wants the best of the best books in the library for the community to use and borrow," librarian Karen Corrin said. "The interest from the fund will give us the ability to purchase books that are highly recommended, or current or classic, or fill an urgent need. Rita has worked hard fundraising for the library, and this is just a token of our appreciation."

Originally from Southern Ontario, Weintraub, her husband Marvin and their three children moved to Vancouver in 1959. After retiring as an elementary school librarian in 1991, she persuaded Sophie Waldman to make a major donation in the name of her deceased husband Isaac for a new, full-fledged Jewish library in the expanded JCC.

The Waldmans were well-known philanthropists in the Lower Mainland Jewish community who helped the disadvantaged in Canada and Israel, and supported other community educational and cultural endeavours.

Starting small, the library has become a respected and well-used resource centre of Judaic books and other materials for all age groups.

When it was established in 1994, the library only had about 2,000 books. Today, it has grown to almost 16,000 volumes, and it also has thousands of videos and hundreds of music CDs, and it has started to collect DVDs.

The library's 1,500 regular users borrow between 950 and 1,200 items each month.

"Each person who walks in the door of the library has a special need and the staff and volunteers at the library aim to fill it," Corrin said.

"We're here to help, whether it's for the latest Jonathan Kellerman mystery, a video on Jews in Cuba, a picture of a scroll to use on an invitation, quotes for a speech, genealogy research or a recipe for gefilte fish. Speaking of which, the library has an amazing cookbook collection."

To promote membership, the library offers free cards to all those attending programs and classes at the JCC, as well as to students participating in speech or bookmark contests, debates, writing events and summer camps. Free cards also go out in bereavement baskets through the Jewish Family Services Agency.

The keynote speaker at the anniversary dinner was Montreal novelist and literary critic Joel Yanofsky, the author of *Mordecai and Me: An Appreciation of a Kind*, who spoke about the late Canadian fiction writer and essayist Mordecai Richler.

INTERFAITH BUS TOUR: Grade 8 students from the United Synagogue Day School pose in front of Cham Shan Buddhist Temple in Thornhill, one of the stops on their interfaith bus tour, held last Tuesday under the auspices of the Canadian Council of Christian and Jews. The teens visited different places of worship in order to give them an understanding of, and respect for, other faiths.

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Coast to Coast

Jackson's Point Jews celebrate shul's renovation

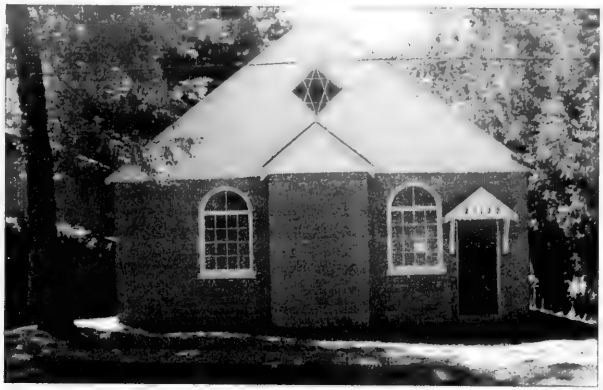
By SHERI SHEFA
CJN Intern

Jackson's Point, a resort town an hour north of Toronto known for its hotels and cottages overlooking Lake Simcoe's southern shore, can now boast of another tourist attraction.

Last summer, more than 120 Jews of various levels of observance gathered to celebrate the renovation of the 56-year old Jackson's Point Hebrew Community Centre Synagogue.

The "cottage-shul," so called because it's only open during the summer for vacationers, has come a long way since its inception in 1948.

The basic, one-story structure, which only replaced its outhouses with indoor washrooms in the mid-1980s, has now been updated to meet modern standards of comfort.



Outside of the Jackson's Point Jewish Community Centre.

"Everything was pretty dated," said Michael Harari, who sits on the shul's executive. "It definitely needed a facelift."

Sam Axelrod, also an executive member, agrees. "It was falling apart. The washrooms were disgusting, the floors were caving in, the doors were rotting."

Members finally decided that something needed to be done when it became hard to lure enough people for a minyan, partly because of the building's decrepit state and partly because many younger cottagers didn't know it existed.

After an appeal for funds, Mendel Green, Warren Kimel and Irving Wortzman – longtime cottagers in the area – made generous donations to help raise $75,000 for the shul, which has has never charged membership dues.

Changes were then made to the Ark, kitchen, lighting and washrooms, and an alarm system and air conditioning system were installed.

Since the renovations, the congregation has grown to 150 people.

Enhancements were also made to the shul's exterior, although care was taken to maintain the building's original character, Axelrod said.

"To redo the whole thing, you've lost the charm of it, the beauty of it. Plus," he added with a chuckle, "there are the financial considerations."

The shul has never had a permanent spiritual leader, but prominent Toronto rabbis who have vacationed in the area, including the late Avraham Aharon Price and the late Gedalia Felder, have offered congregants support and guidance.

Today, "the shul is under the auspices of Rabbi Yaacov Felder [Rabbi Gedalia Felder's son], who frequents the shul in the summer and answers any questions congregants may have about proper observance of Jewish customs," Harari said.

At the rededication breakfast, Green recounted fond childhood memories of the shul during its heyday, though he also recalled being subjected to signs in the area as late as the 1960s that read "No Dogs or Jews Allowed."

Harari and Axelrod hope the synagogue's best days are yet to come, as observant Jews now have an up-to-date building to go along with an enlarged Shabbat eruv, which since 2001 has encompassed the shul, nearby cottages, a local resort hotel, a popular bed and breakfast and the Georgina Inn.

"As much as [the shul] meant to the first generation, it should mean the same to the next," Harari said.

The Jewish community also sees the renovation as part of a wider movement to spruce up Jackson's Point.

"[The town] used to look tired and worn, and now it looks bright. It feels alive," Axelrod said.

The shul's Ark

From left are Irving Wortzman, Julie Wise, Warren Kimel, Mendel Green, Sam Axelrod and Michael Harari.

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Coast to Coast

Int'l conferences to focus on Jerusalem's future

By JANICE ARNOLD
Staff Reporter

MONTREAL – Israeli and Canadian academics will gather in Toronto and Montreal early this spring for conferences on Jerusalem's future.

The conferences, which will be largely public, are the initiative of the Jerusalem Institute of Israel Studies, an independent, nonpartisan think-tank, wholly funded by the Jerusalem Foundation, which is dedicated to promoting coexistence among the city's diverse communities.

The program is being organized by the foundation's new Canadian desk director, Steve Solomon, a Montrealer who made aliyah in August.

The first conference is to be held at the University of Toronto during the first three weeks of March, in co-operation with U of T's Munk Centre for International Studies.

A similar event will take place later in Montreal, in conjunction with McGill University and possibly the Université du Québec à Montréal (UQAM), said Solomon, who recently spent two weeks in Canada.

Solomon is trying to revive the Jerusalem Foundation of Canada, a fundraising arm that has existed for more than 30 years but has not been active for the past seven years. The national president is Manny Batshaw and vice-president is Yoine Goldstein, both of Montreal. Connie Putterman is the Toronto president.

Solomon said the Toronto conference, which will consist of a series of events, is expected to deal with many of the thorny issues related to Jerusalem's status within a peace settlement. The Munk Centre, whose director is Janice Stein, has among its visiting faculty a number of former Canadian diplomats in the Middle East, including Michael Malloy, Michael Bell and John Bell, Solomon pointed out.

"Canada has a long history of being an active player in the Middle East, and can contribute to the renewed search for a peace solution. Certainly, Jerusalem is the toughest issue of all to resolve," said Solomon, who, during his social work career in Montreal, was director of Miriam Home and Services and assistant director of Jewish Family Services. Before moving to Israel, he was CEO of Baltimore's Jewish Family Services for seven years.

The Jerusalem Institute is a think-tank whose input has been sought by Israeli and other decision-makers on political matters, as well as on a range of social and environmental subjects.

The Montreal conference, which is still in the planning stage but is "virtually assured," will likely involve the McGill Middle East Program in Civil Society and Peace Building (MMEP) and focus more on the social than the political, Solomon said.

He met with MMEP director, Jim Torczyner, and discussed their common interest in the problem of poverty in Jerusalem.

"The Jerusalem Institute publishes a comprehensive annual report on Israel's sociodemographics. There is a growing poverty rate in Israel, and it is especially acute in Jerusalem, which has the highest rate of children living at or below the poverty line – close to 50 per cent," Solomon said.

Jerusalem also has the lowest mean age of Israel's largest cities, explained by the high birth rate among the Arabs and the haredim, he said. The MMEP has two centres in disadvantaged neighbourhoods of Jerusalem, one in the east and one in the west.

Solomon also met with Peter Leuprecht, director of UQAM's Institut des études internationales de Montréal, with a view to involving francophone academics. David Berger, a former Canadian ambassador to Israel who is involved in the Institut and a supporter of the Jerusalem Foundation, is acting as liaison in this effort, Solomon said. The Institut, founded about two years ago, is particularly interested in Canada's foreign policy in the Middle East.

The Jerusalem Foundation has an inclusive philosophy, reflecting the vision of former Jerusalem mayor Teddy Kollek, Solomon said, and seeks the input of all of the city's citizens on such matters as education, health, social services, arts and culture and security.

Solomon said its members include Jews from all streams, Muslims and Christian Arabs.

Canadians have funded a number of major Jerusalem Foundation projects, including the Bloomfield Science Museum and the Ein Yael Living Museum, which received major support from the Desmarais family.

The Jerusalem Foundation of Canada has an office in Montreal. For information, call Jeannie Dadouche, 733-1895 or toll-free 866-733-1895. Solomon can be reached by e-mail at: steves@jerusalem-foundation.org.

NCJW CONVENTION: National Council of Jewish Women of Canada recently celebrated its 32nd triennial convention in Vancouver, with the theme, "Visions can become reality." Administrative secretary Barbara Greenglass (left) installed Roz Fine of Toronto as president for a second term, seen here. National officers are vice-presidents Naomi Kingston of Toronto, Leona Eligberg of Montreal and Jane Stoller of Vancouver; recording secretary Linda Arato of Vancouver; treasurer Phyllis Spigelman and assistant treasurer Susan Clark, both of Winnipeg.

Winnipeg CJA campaign closes in on goal for 04-05

By MYRON LOVE
Prairies Correspondent

WINNIPEG — This community's annual Combined Jewish Appeal (CJA) campaign is rapidly closing in on its fundraising goal of $4.5 million for 2004-2005.

Elaine Goldstine, the new executive director of Jewish Federation of Winnipeg/CJA, said that as of Jan. 6, the campaign had raised $4,365,662, or 97 per cent of the target. She said this is the ninth year in a row that CJA has raised the bar and met or exceeded the increased target.

"On a card-for-card basis, our contributions are up 5.4 per cent," she said. "Plus, our Women's Division campaign has exceeded its goal of $910,000. It now stands at $935,521."

She noted further that the CJA's New Gifts Division – its newest division, which includes younger and newer community members – has raised $99,751 to date. The goal was $100,000.

"We are raising more money every year, but the community's needs are also increasing from year to year," Goldstine said.

Goldstine was asked to become the federation's new executive director in October after her predecessor, Gerry Koffman, died of cancer the month before. She had been Koffman's longtime assistant campaign director.

Goldstine is a former president of the Winnipeg division of the National Council of Jewish Women and she was a member of the executive of the Women's Campaign before she joined Federation/CJA. (Her husband Ian Goldstine is a past federation president.)

Goldstine noted that planning for the 2005 campaign is just getting underway. Some programs are set, though, including community missions to Washington, D.C., in March to visit the United States Holocaust Memorial Museum, and to Israel in May.

In June, the federation is organizing a special mission to Israel for families to be led by current federation president Neil Duboff and his wife Carol.

"The family mission may include children going to Israel to celebrate their bar and bat mitzvahs," Goldstine said. "We will probably have a third mission as usual in the fall."

Goldstine said the federation also plans to run a number of programs over the next few months to educate the community about its activities.

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Montreal filmmaker survives killer tsunami

By JANICE ARNOLD
Staff Reporter

MONTREAL – Montrealer Harry Gulkin figures he is twice-blessed in having escaped the worst of the tsunami.

The veteran filmmaker was vacationing at a resort in southern Thailand, near the town of Krabi, when the tsunami struck.

On the morning of Dec. 26, he was sitting by himself near the beach, maybe 100 feet from the shoreline, when he suddenly realized that the water was around his feet. The wave at that point, however, did not appear to be menacing.

"Some hotel staff came down and told us to go back, that we would have to evacuate and to take our passports with us," said Gulkin, after returning to Montreal.

Gulkin ran to his room and picked up his passport, and found his wife Marie, son James and daughter-in-law Chupit, who were still in the hotel. The approximately 100 guests were told to head up the road to the hilltop of a national park behind the hotel.

Transportation was limited, and most had to walk. Gulkin, 77, hitched a ride on the back of a motorcycle. The staff spoke of a tsunami, but is was a term Gulkin knew only vaguely. There was no panic among the evacuees, he said.

Gulkin feels lucky because he had planned to stay in the Similana Resort, just 20 kilometres north of Phuket, where he had stayed twice before and which was the hardest hit area of the country. He couldn't get a room, so he ended up at the Tub Kaak Resort near Krabi, which is east of Phuket, across a bay.

"The Similana was completely wiped out and there was loss of life," he said.

What's more, Gulkin had been scheduled to take a boat ride on Dec. 26, but his son was ill and they did not go. That outing, he said, might have been deadly.

From the hilltop, little could be seen of the waves rushing in. "Some of the people had portable radios. That's how we knew what was going on."

At about 4:30 p.m., the guests were allowed to return to the hotel. "The hotel itself was not damaged, but chairs were smashed and debris had washed in to the grounds," he said.

None of the Tub Kaak's guests were injured, although a child who had been out in a boat was still missing by the time Gulkin left.

A couple of days after the tsunami, Gulkin toured the vicinity and found that just a kilometre away, other hotels were heavily damaged. "There was a commercial area where merchants had stalls that was completely lost," he added.

Gulkin said he was amazed at how calm and resilient people seemed to be in the face of disaster.

Best known for producing the 1975 movie *Lies My Father Told Me*, Gulkin has been to Thailand five or six times. His son has lived in the country for about 25 years and today runs a major seafood exporting company.

Gulkin and his family went to Bangkok, where his son lives, on Jan. 1 and returned to Montreal Jan. 9.

Gulkin said he won't hesitate to return to Thailand. "It's a beautiful country with lovely people."

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Synagogue holds service for victims of the disaster

By DAVID LAZARUS
Staff Reporter

MONTREAL –Even though Israel and Indonesia have never enjoyed diplomatic relations, an official from the Indonesian embassy came to a Montreal synagogue recently to express sympathy for tsunami victims and heartfelt gratitude to the Jewish community for responding in large numbers and in a timely manner to the tragedy that hit her country the hardest.

Gardina Karatasasmita, an official of the Department of Foreign Affairs at the Indonesian embassy, was joined by other representatives from Southeast Asian diplomatic missions and communities at a special 45-minute tsunami service on Shabbat, Jan. 8, hosted by the Tifereth Beth David Jerusalem Synagogue.

The Canadian government designated that date as a national day of mourning for the tsunami victims.

Of the approximately 150,000 from 11 countries estimated so far to have died from the Dec. 26 tsunami, two-thirds have been Indonesian.

Sri Lanka – at 30,000 — has suffered the second highest death toll.

"It was incredible to see," Rabbi Chaim Steinmetz, the synagogue's spiritual leader, told *The CJN*. "To think that she [Karatasasmita] spoke this way even though there's never been diplomatic contact between Israel and Indonesia, was incredible."

Rabbi Steinmetz said his synagogue decided to "extend its hand" as a gesture of solidarity and as part of the "religious obligation" Jews have to help any Jew or non-Jew in need. He asked Canadian Jewish Congress, Quebec region (CJC-Q) for support in organizing the service.

"We approach this terrible disaster in the context of Jewish tradition, a tradition that demands that we be our neighbour's keeper, that we take responsibility for the entire world," Rabbi Steinmetz told the congregation.

"This is… the Jewish tradition of tikkun olam, of fixing the world."

Jews, he said, possess a "special sensitivity to the suffering of others.

"We Jews know what is it to suffer, to be homeless, to have families wiped out. We learn sensitivity from our history. And so we have to be more sensitive to the hundreds of thousands of other people suffering today from this terrible catastrophe.

"Fundamentally, we have to recognize in this the humanity that unites all of us."

Irwin Cotler, MP for Mount Royal, who said he was honoured to participate in the service, described several of his government's initiatives in response to the crisis and indicated Canadian relief and aid would be long term, "long after the glare of the cameras and the headlines have passed.

"It is said, 'We are all one human family and are each other's guardians.' Today is a manifestation of this."

Among those delivering remarks at the service were Alain Bonneau, honorary consul of Sri Lanka; Sanat Kaul and Aras Martono, respectively Indian and Indonesian representatives at the International Civil Aviation Organization; Israeli Consul General Marc Attali, and Ramani Balendra, president of the Canadian Tamil Congress' Quebec chapter.

Those in attendance also included Bashir Hussein and Edward Wolkove, co-presidents of Muslim-Jewish Dialogue of Montreal; Laya Alles of the Sri Lanka Canada Association of Montreal; Penny Balendra, president of the Quebec Coalition for Peace in Sri Lanka, and Jeffrey Boro, president of CJC-Q.

Federations involved in relief effort

Continued from page 6

Rebecca Soberman of UJA Federation of Greater Toronto said the organization has raised $800,000 in cash, mainly online or through cheques, as well as $600,000 in direct donations of medical supplies from Walter Arbib, the CEO of Skylink.

"We thought that interest would die down after the first few days, but it hasn't," Soberman said, adding that donations are still coming in.

"It's a testament to the Toronto Jewish community. We're humbled and impressed with the way the community has responded."

Federations across the country are also involved with the relief effort.

In Winnipeg, for instance, Elaine Goldstine, executive director of Jewish Federation of Winnipeg/Combined Jewish Appeal, said Winnipeg Jews have raised more than $35,000, and Federation/CJA is sending the money to the American Jewish Joint Distribution Committee, which is co-ordinating the North American Jewish community's response to the disaster.

In Calgary, the Calgary Jewish Community Council has raised close to $10,000.

Other Canadian federations raising funds include the Jewish Community Council of Ottawa, FEDERATION CJA in Montreal, the Jewish Federation of Greater Vancouver and the London Jewish Federation.

None are charging administration fees, so all the money raised is going to tsunami relief, and the aid is being distributed on a non-sectarian basis.

Last week, the JDC sent relief supplies to hard-hit Aceh province in Indonesia. It also dispatched clothing, food and temporary shelter to India, to be distributed through local partner agencies, and it sent clothes, food and medical help to Chabad of Thailand.

The organization has also sent representatives to Sri Lanka to determine what and where help is needed, and to select an aid agency on the ground to help.

An ad-hoc group of some 44 Jewish groups across North America – the Jewish Coalition for Disaster Relief – has also been formed to plan a unified and effective long-term response to the tragedy.

At press time, an estimated $10 million had been raised from the North American Jewish community.

With files from Myron Love in Winnipeg.

Coast to Coast

Abbas' intentions are far from clear

According to Reports

By PAUL MICHAELS

As expected, the media gave considerable attention to presidential elections in the Palestinian Authority. While most commended the fact free elections took place, editorial commentary on Jan. 11 was basically split between doubts that president-elect Mahmoud Abbas would be able to deliver on genuine peace and skepticism that Israel would be sufficiently forthcoming in meeting the Palestinians' demands.

The sides were by no means equally divided. More editorials expressed doubts about the Palestinian possibilities, although a few tried to steer a middle course, outlining expectations from both sides.

The *Vancouver Sun* editorial, "Now it's up to Abbas to deliver," said that if "the Palestinians are to form their own state and live in peace alongside their neighbour [Israel]," Abbas must take the necessary steps to stop attacks on Israelis, including dismantling the terrorist infrastructure. As well, the *Sun* said, he must also stop insisting that the Palestinians have a "right of return" to Israel.

In "Many Challenges await Abbas," Montreal's *Gazette* wrote that Abbas "will have to work out a modus vivendi with the terror groups." However, the *Gazette* ignored the essential precondition spelled out in the internationally sponsored "road map" peace plan: an end to Palestinian violence and terrorism against Israelis and the dismantling of the terrorist groups.

The *Edmonton Journal* expressed caution: "The fact that the parties feel a need to appear more constructive today doesn't mean they're one whit closer to contemplating the sort of risky compromises the other side might conceivably accept for a general peace… Still… it is encouraging to hear radical Palestinian leaders acknowledge Abbas' victory and tentatively accept him."

Indeed, "tentatively" is the operative word. There can be no real long-term compromise with groups that are ideologically dedicated to the destruction of Israel. Short-term, band-aid solutions only disguise the deep fissures just beneath the surface of intra-Palestinian relations.

While the *Toronto Star*'s Jan. 6 editorial "Glimmer of hope for Mideast peace" criticized Abbas for his anti-Israel election rhetoric, its Jan. 11 editorial placed more expectations on Israeli Prime Minister Ariel Sharon – and on U.S. president George W. Bush – than on the PA president-elect.

The *Star* faulted Sharon for showing no inclination to give up occupied areas beyond Gaza and said that "without strong, sustained support from the White House, Abbas cannot hope to face down Hamas and Hezbollah." However, this begs the question of whether Abbas has any intention of following this course.

The *Star* also insisted that "absent pressure from the White House, Sharon has no incentive to compromise." This ignores the bold steps that Sharon took prior to the elections, including foremost declaring his intention to withdraw from Gaza.

The *Globe and Mail* sounded a warning note in its Jan. 11 editorial "Don't overestimate Abbas' prospects," saying that "it is best to be skeptical about [Abbas'] capacity to make peace with Israel."

The *Globe* recognized that while Abbas won a substantial majority of the vote, his victory was mainly due to the backing of the Fatah party machine and not his personal popularity. Given the hurdles Abbas faces, especially from rejectionist factions such as Hamas and Islamic Jihad (and even groups within the PLO), the *Globe* thinks undue optimism is out of place.

Unlike the late PA president Yasser Arafat, Abbas has long been considered a pragmatist and a moderate. He has maintained that violence hurts rather than advances Palestinian national interests and that there is no substitute for negotiations. However, during Abbas' election campaign, he insisted that he would not confront the militants. Some analysts said that this was election bluster designed to solidify his popular support and give him more clout in eventually dealing with the rejectionists. Then there's the lingering doubt about Abbas' avowed commitment to maintaining Arafat's legacy, in particular his support for the "right of return."

All told, we don't know where Abbas is actually headed.

Paul Michaels is communications director with the Canada-Israel Committee.

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On Campus

Raichel kicks off Hillel's Israeli festival

By SHERI SHEFA
CJN Intern

In an attempt to kick off the week-long Israeli Cultural Festival with a bang, Hillel has teamed up with one of the hottest musicians out of Israel.

Idan Raichel, of the Idan Raichel Project, whose music is a marriage of Ethiopian and Israeli influences, performs at Hillel's annual fundraiser at the Danforth Music Hall in Toronto on Jan. 27, which begins his North American tour.

The group hopes that enough money will be raised to finance university student programs.

Although Raichel's second album was recently released, both he and Moshik Galanty, Hillel's Israeli arts and culture co-ordinator, are still reeling from the success of Raichel's first project.

"[Raichel] couldn't believe how successful [his debut album] became. It was on top of the charts for a year in Israel. It was a phenomenon no one expected," Galanty said.

The Israeli Cultural Festival takes place across campuses in the Greater Toronto Area, including the University of Toronto, York University and Ryerson University, from Jan. 28 to Feb. 5.

Entertainment is not the only thing on the minds of those who worked to put this event together. Galanty hopes it will provide an opportunity for different cultures, races and communities to come together to embrace what Israel has to offer.

He is working with the Israeli consulate to bring Toronto's Ethiopian community into the festivities, and to enjoy music that features Ethiopian instruments, musicians and songs in Amharic.

Idan Raichel

"It's a week that celebrates Israel in a way that's not about conflict, but culture," Galanty said.

Events include a sports day, with a city-wide men's basketball ball tournament, a Shabbat dinner, a film screening at the Bloor Cinema and a shuk day on which an Israeli market will be recreated.

"Maybe when people see the developments in Israel, they'll have a different conception of what Israel is and Judaism is, and that's the main concept of the festival," Galanty said.

For more information, visit www.hilleltoronto.org/arts/arts.html, call 416-913-2424, ext. 3004, or e-mail moshik@hillel toronto.org.

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YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

ט"ו בשבט אין דער אַלטער היים

פֿון יואל ענטין

אויפֿן לאַנגן, טיף פֿאַרשנייטן און פֿאַרפֿוירענעם טראָקט, וואָס ציט זיך פֿון חנוכה ביז פּורים, פֿלוצלינג אַ ליכטיקע, וואַרעמע און יום־טובדיקע קרעטשמע: חמשה עשר בשבט. אַזוי ווי דורכן חלום פֿינקלט דאָס בילד פֿון יידישן קליין־שטעטל אין דער אַלטער וועלט. פֿאַר־שנייטע גאַסן, דעכער און פֿאַרקאַנעס. אַ וויסטער וויכער טאַנצט אין דרויסן און אין דער זאוועראוכע לויפֿן יינגלעך איינגענורעטע אין זייערע קעצענע פּוטערלעך.

מיט פֿרייד לויפֿט מען אין חדר אַריין, גאָרניט ווי אין אַלע אַנדערע טעג, ווייל היינט וועט מען ניט לערנען. היינט וועט מען מאַכן אַ סעודה. אַרום דעם גרויסן, לאַנגן חדר־טיש וועלן זיצן אַלע גליק, אַרעם און ריַיך. סיי דעם נגיד זען, וואָס האָט צוגעשטיַיערט אַ גרויטע, סיי דעם קאָראַביניקס יינגל, וואָס האָט קוים אויסגע־וויינט אַ האַלבן גראָשן, און סיי דער פּעדער־פֿליקע־רינס לעבעדיקער יתום, וואָס האָט גאָרניט געבראַכט. קיינער וועט היינט ניט נעקריוודעט ווערן, וואָרום דער אויפֿזעער איבער דער סעודה איז דער רבי אַליין.

פֿלוצלינג, אין מיטן ווינטער, להכעיס דעם ביזן שטורעם־ווינט אין דרויסן, להכעיס די שניי־גרייפֿלעך, וואָס שמייסן און זענען אין די שויבן, שיינט אויף אין טונקעלן חדר און אַרום דעם פֿאַרשוואַרצטן טיש אַ ליכטיקער זומער. אין מיטן ווינטער — פּירות: זיסע, זאַפֿטיקע באַקסער, האָניק פֿלייצדיקע פּייגן און טייט־לעך. אָך, איר ליבע באַקסערס, פּייגן און טייטלעך! איר קומט דאָך עס טאָקע פֿון ארץ־ישׂראל, פֿון ווייט־ווייט איבערן ים, פֿון דעם שיינעם לאַנד, ווו די זון גייט אויף!

חמשה עשר בשבט — ראש השנה ביי די ביימער אין ארץ־ישׂראל, אין דער ווונדער־שיינער ארץ־ישׂראל. הויך־הויך איז איר הימל אין לויטער לאַזוריק־וואַרעם קוקט ער אויף די מענטשן אַראָפּ. אין ערגעץ זיינען ניטאָ אַזעלכע קלאָרע נעכט ווי דאָרטן; אין ערגעץ כישופט ניט די נאַכט לופט ווי איבער די בערג פֿון יהודה; אין ערגעץ זעט מען ניט אַזוי באַשיינפֿערלעך יהושע בן נונס פּנים אין דער לבנה און אין ערגעץ זיינען די שטערן ניט אַזוי גרויס און רעדעוודיק ווי אין דעם לאַנד.

היינט צו טאָג! ווי העל און שטיל און זיס שיינט די גינגאַלדענע זון פֿון לויטערן הימל אַראָפּ. און ווי לוי־טער און צאַרט און דורכזיכטיק איז די לופֿט, וואָס הויערט איבער די בערג און טאָלן, איבער די פֿליינען אַן אָפֿגרונטן, איבער די אָזערעס און טייכן, איבער די הויכע פּעלדזן און נביאים האַרכנדיקע חורבות, איבער די לאַנקעס און פּעלדער, איבער די איינזאַם דרעמלענ־דיקע ביימלעך אויפֿן מיטן וועג. אָלץ ווי אויף דער האַנט. אָלץ דייטלעך איבערדערציילן און אַנדירן אַזוי ווי אין אַ חלום.

פֿרי הייבט זיך דאָ די וועסנע אָן. און פֿרי לאָזט זיך הערן דעם פֿרילינגס קול מבשר אין דעם ראש השנה לאילנות, אינעם פּופּצנטן טאָג אין חודש שבט. דער שׂקד, דער ליבער, ווייסער מאַנדל־בוים, דער אוראַלטער תושב פֿון דער ארץ־ישׂראלדיקער ערד, דער פֿאַטער־באַשיצער פֿון די אוראַלטע נאַמאַדישע שבטים, זייער שפּייזער און דערקווויקער אויף דעם גרינעם אָזיס נאָך די פֿאַרשמאַכטע וואַנדערונגען אין דער מדבר! דאָס איז דער איילענדיקער שׂקד, וואָס הייבט אָן בלײַען פֿריער פֿאַר אַלעמען אין מיט זיינע ווייסינקע בלימלעך זאָגט ער אָן די בשורה פֿון אָנקומענדיקן פֿרילינג.

ווען דער בייזער וינטער־פֿראָסט קנאַקט און דער שניי־שטורעם שמייסט אונטער אונדזערע פענצטער, מאַכן מיר אַ ברכה אויף ארץ־ישׂראלדיקע פּירות און פּייערן דאָס נייע יאָר, דעם פֿרילינג פֿון די ביימער אין ארץ־ישׂראל, אונדזער נייע מדינת ישׂראל.

Food, Scumptious Food

Tu b'Shvat, a time to rejoice over the fruits of Israel

By SUE EPSTEIN
Special to The CJN

The 15th day of the month of Shvat marks the beginning of the new year for trees and rejoicing over the fruits of the land of Israel. On Tu b'Shvat, it is the custom to eat a new fruit, one that you've not eaten in the past year, especially to eat fruits from the seven species for which the land of Israel is praised.

Bokser, pomegranates, pears, citrons, oranges, apples, dates, nuts, melons, apricots, plums, grapes – both fresh and dried – are the traditional fruits eaten on Tu b'Shvat. Although this is considered a minor festival, in Israel, the children are encouraged to plant trees, homes are decorated with flowers and fruits and many have a Tu b'Shvat seder.

TU B'SHVAT FRUITED CHICKEN

1 large onion
1 tbsp. oil
1 chicken, quartered
¼ tsp. ginger
½ tsp. cinnamon
¼ cup apricot jam
1 cup orange juice
juice of one lemon
2 cups chicken broth or water
1 cup prunes, pitted
1 cup dried apricots
1 cup roasted, unsalted almonds (½ cup chopped coarsely, ½ cup left whole)
salt and pepper to taste

Chop the onion. Sauté in large pot with oil until soft, but not browned.

While onion is cooking, mix ginger and cinnamon and sprinkle on chicken pieces. When onion is finished, place chicken in the pot, and brown on all sides. Add all other ingredients, reserving ½ cup whole almonds for garnish. Cook over low flame for at least 40 minutes, adding more broth if necessary. Add salt and pepper. Serve with rice and garnish with remaining almonds. Makes 4 servings.

TURKEY WITH FRUIT AND NUT STUFFING

You can also make this dish using a large roasting chicken and ground chicken.

1 turkey, about 9 pounds
salt and pepper
margarine or oil for roasting
12 oz. ground turkey meat
4 oz. chopped onion
4 oz.white raisins
5 oz. chopped, pitted, dried dates
5 oz. chopped, pitted prunes
5 oz. chopped dried apricots
5 oz. chopped dried figs
2 oz. whole almonds
4 oz. brandy or wine

Fry the ground turkey meat gently with the chopped onions; drain off the fat. Stir in the dried fruits, nuts, salt and pepper to taste, and the brandy or wine. Mix it well and use it to stuff the washed and dried turkey.

Truss the turkey, rub with margarine or oil and roast the way you normally do a turkey, allowing 20 minutes per pound of bird. Have the oven at 425 when you first put the bird in; immediately turn the oven down to 325 and leave it at that temperature for the duration of roasting. Makes 8 servings.

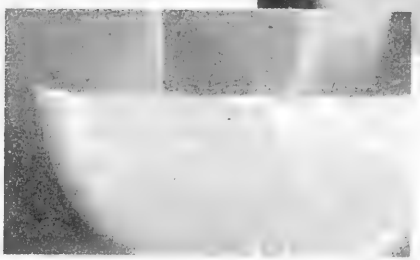
GLAZED APRICOTS

½ cup honey
½ cup sugar
20 jumbo moist dried apricots

Combine the water, honey and sugar in a heavy, large saucepan over medium heat and cook until the sugar dissolves. Add the apricots and cook until apricots are tender and syrup is reduced and thinly coats spoon, stirring frequently, about 20 minutes. Cool apricots in syrup for at least 2 hours. Remove the apricots from the syrup (apricots will be sticky). Drain them on paper towels to remove any excess syrup. This recipe can be doubled or tripled. Makes 20.

ISRAELI SPICED FRUIT

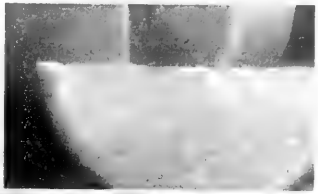
1½ cups each, dried figs, pitted prunes, dried apricots, nectarines or pears
¾ cup golden raisins
1 lemon, thinly sliced, cut into half circles
2 cinnamon sticks
⅓ cup sugar
½ cup sliced almonds
⅓ cup lemon juice



Place figs (stems removed) in saucepan and cover with warm water. Soak for one hour, then drain. Add enough water to cover figs by 3 inches. Place over medium heat and simmer until just soft, 5 to 10 minutes. Add prunes, apricots, raisins, lemon, cinnamon sticks and sugar. Simmer over low heat, stirring gently, until sugar dissolves, about 5 minutes. Remove from heat; add almonds, lemon juice and enough water to cover by 3 inches. Refrigerate covered for several days to allow the fruits to absorb the liquid and blend the flavours. Serve either chilled, at room temperature or warmed. Makes 8 servings.

ANDREA'S SPICE CAKE

My cousin Andrea used to bake this cake for a very popular restaurant in Atlanta. One taste and you'll be hooked. I've also made it substituting apricots for the prunes.



1½ cups chopped pitted prunes
1 cup oil
1½ cups sugar
3 eggs
2 cups self-rising flour
½ tsp. salt
1 tsp. cloves
1 tsp. cinnamon
1 tsp. nutmeg
1 tsp. baking soda
1 tsp. allspice
1 cup orange juice

Sauce:
1 cup sugar
2 tbsp. margarine
1 tsp. vanilla
½ cup orange juice
½ tsp. baking soda

Boil prunes in a small amount of water for about 3 minutes to plump and set aside. (If prunes are plump and moist, omit this step.) In the large bowl of an electric mixer, beat oil, sugar and eggs for 2 minutes. Sift dry ingredients together in a separate bowl. While beating egg mixture on low speed, alternate adding flour mixture and orange juice. Beat only enough to blend, about 3 minutes.

Pour into a 9 x 13-inch pan and place prunes on top. Bake 45 minutes at 350.

Mix sauce ingredients together in a heavy saucepan and stir until it comes to a boil. Boil for 2 minutes. When cake comes out of the oven, prick holes in it and pour the sauce over the hot cake. Syrup will be absorbed into the cake. Makes 16 servings.

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Baycrest launches a charitable gift annuity

By CYNTHIA GASNER
Special to The CJN

Baycrest Centre for Geriatric Care has launched a philanthropic investment project.

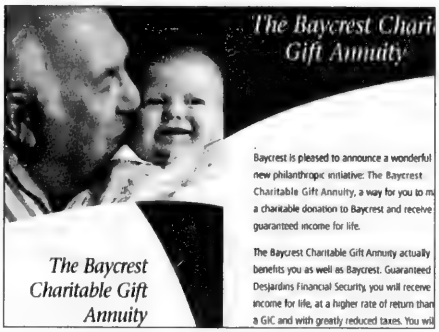
The Baycrest Charitable Gift Annuity will provide individuals with a guaranteed income for life. The annuity also includes a gift component for the Baycrest Centre Foundation.

Florence Weinberger, Baycrest's director of development, says that the annuity is "a charitable gift and an annuity contract, which will pay a guaranteed and fixed amount of income for the rest of your life."

This annuity, she says, is ideally suited for individuals aged 65 or older who rely on investment income traditionally earned through fixed income securities.

"Payments, for the most part, are tax-free. The rate of return is extremely attractive, easily outperforming GICs and Canada Savings Bonds."

With a one-time payment of any amount of $7,500 or more, one-quarter of the payment is a tax deductible donation to the Baycrest Centre Foundation, which benefits Baycrest's Brain Health Centre Clinics. The remaining 75 per cent will purchase an annuity through Desjardins Financial Security.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The Baycrest Charitable Gift Annuity actually benefits you as well as Baycrest. Guaranteed Desjardins Financial Security, you will receive income for life, at a higher rate of return than a GIC and with greatly reduced taxes. You wil
The Baycrest Charitable Gift Annuity

From the brochure on the Charitable Gift Annuity

Annuity payments have a guaranteed minimum of an eight-year payout from the date of contract. "If the annuitant dies before the eight-year period ends, payments will continue to be made to a designated beneficiary to the end of the guaranteed term," Weinberger says.

"Everyone wins with the Baycrest Charitable Gift Annuity, and you pay less tax on your investment income."

One 80-year-old man, who chose to remain anonymous, says he is in the process of winding down his business and recently purchased a Baycrest annuity.

He told *The CJN* that when his sister was in Baycrest some 20 years ago, he promised that he would leave something to the centre.

When he signs up for a Baycrest annuity, he will get a tax receipt for one-quarter of his payment. He will receive payments for the rest of his life at a favourable interest rate, and pay considerably less tax.

He joked that at 80, he had just bought himself a new set of golf clubs and with luck, would live another 15 or 20 years, adding, more seriously, that if he does not survive for eight years, his estate will receive the payments for the designated period. "The annuity works out to my advantage."

On payment of $50,000, he will receive a tax receipt for $12,500, and the balance will be invested. He will receive monthly payments of $373.51. Should he die, his payments will be guaranteed to 2013.

"I will receive $4,482.12 each year for the rest of my life and most of it is tax free. This is a rate of almost nine per cent," he says.

Howard Mammon, senior development officer at the Baycrest Centre Foundation says that "the Baycrest Charitable Gift Annuity is secure and it's worry-free. There is no portfolio to follow or stock market to watch – and payments are fixed and will likely increase your after-tax income."

The program can be customized, he adds. For example, an annuity can be purchased jointly so that payments continue until both annuitants have died.

For more information about Baycrest's Charitable Gift Annuity, speak to your financial adviser and contact Mammon at 416-785-2500, ext. 2005.

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FIXING MR. BEAR: Dr. David Esser, who works at Humber River Regional Hospital and is a parent at the Toronto Heschel School, walked a senior kindergarten class at Heschel through a pretend operation after assisting the kids with the diagnosis and treatment of Mr. Bear's broken leg. After they looked at X-rays and noticed the leg fracture, the children dressed up in operating room attire and prepared and "operated" on the bear, fixing his leg with screws, plates and a cast. The visit enhanced the students' unit on the human body.

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Hamas' military actions have political goals

Analysis

By ZVI BAR'EL
Ha'aretz Daily Newspaper Ltd.

The tug of war between Hamas and the Palestinian Authority under Mahmoud Abbas has destroyed a pre-election agreement with regard to violence that they reached prior to the elections for the PA presidency.

The agreement was based on Hamas' strategy that a new PA president had to be elected to determine who the Hamas opponent would be in coming political campaigns, during both the disengagement and the PA parliamentary elections in six months' time. Abbas therefore benefited from the "positive abstention" of Hamas supporters during his recent election.

Hamas' plans are based on the assumption that Abbas will avoid violent confrontation with them and the other opposition groups in the PA. They therefore feel free to operate against Israeli targets, to gain political points in the Palestinian street. Their goal is to position disengagement as a clear victory for Hamas and its strategy of armed struggle.

To achieve this, Hamas needs to eliminate Abbas' ability to negotiate the conditions of a disengagement with Israel. In implementing this policy, Hamas depends on knee-jerk responses from the Israel Defence Forces and the cabinet. Hamas hopes that Israel's cutting off communication with Abbas, IDF operations in the Gaza Strip, continued Qassam and mortar attacks and, no less important, Israel's placing responsibility for attacks at Abbas' doorstep, will let Hamas dictate conditions.

However, Hamas also faces a dilemma. Arafat manoeuvered between PA factions and Hamas, but Abbas is less predictable. He might even boycott Hamas entirely. Even if this does not lead to violence between the factions, it could deny Hamas the ability to use terrorist attacks as political blackmail.

Abbas hints at such an option in his frequent pronouncements against terror attacks. Hamas responds with hints of its own that it is ready to reach a deal.

By hinting at conditions for talks, such as the freeing of prisoners, Hamas believes it can avoid cutting its ties with the PA.

The position of the Hamas and Islamic Jihad leadership outside the Gaza Strip in this dispute is entirely unclear, as is their ability to dictate moves in the Strip. Publicly, they are committed to a continuation of the armed struggle, but they must also consider the position of Syria, which has come under fire from the United States and Europe for hosting their organizations.

Continued Hamas attacks in Gaza attest to a struggle between the domestic and foreign branches of the organization, as was also the case within the PLO in the past.

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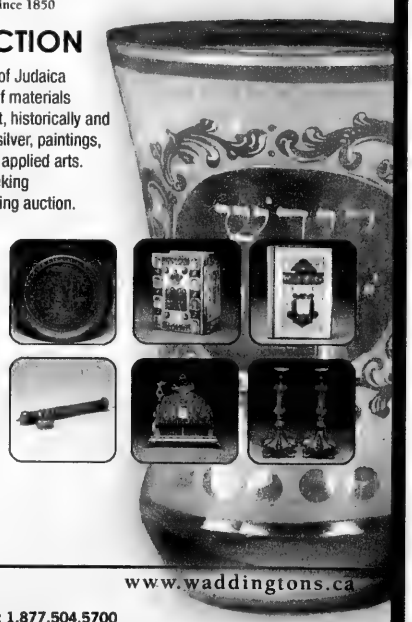

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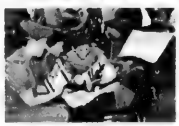

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Abbas orders security forces to prevent attacks on Israelis

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Palestinian Authority Chairman Mahmoud Abbas ordered security forces on Monday to prevent Palestinian attacks on Israelis, a PA cabinet minister said.

"[Abbas] and the cabinet gave clear instructions to the security chiefs to prevent all kinds of violence, including attacks against Israel," minister without portfolio Qadoura Fares told Reuters.

"There are intensified instructions to the Palestinian security forces to assume their responsibilities," Communications Minister Azzam al-Ahmed told reporters after Monday's cabinet meeting. Asked whether this included trying to prevent attacks, he said: "For sure."

"We have a decision to stop the cycle of violence," al-Ahmed said.

"The attacks by the Palestinian side must come to an end, but Israeli military operations must also end," he said.

But the radical Islamic movement Hamas was swift to announce it would continue with its attacks against Israeli targets, Israel Radio reported.

Earlier Monday, Israel's Deputy Defence Minister Ze'ev Boim said that Israeli officials were weighing the future use of artillery in response to Palestinian attacks.

Prime Minister Ariel Sharon has said repeatedly that no limitations have been placed on the Israel Defence Forces (IDF), but in practice he has send troops into the Strip largely for "measured responses" to the attacks.

"From the diplomatic standpoint, there is still the desire to grant a certain, if limited, window of time so that [Abbas] can get organized," Boim said.

"The time window is very limited," Boim said, referring to Abbas. "Certainly, there will be no 100 days of grace."

Palestinians gunners fired four Qassams into the Negev and a northern Gaza settlement on Monday morning, Israel Radio reported. There were no injuries.

Sharon told his cabinet on Sunday that IDF commanders had been given orders to operate "without restrictions, I repeat, without restrictions" against militant Qassam and mortar crews in the Gaza Strip.

"What is clear is that the IDF will have the authority to take all necessary measures in line with the prime minister's comments at the cabinet meeting yesterday," Prime Minister's Office official David Baker told *Ha'aretz* on Monday.

"The prime minister's comments underline his determination to protect Israeli citizens in the face of total inaction by the Palestinian Authority in all that concerns prevention of terrorist attacks."

On Saturday, when a teenage girl was critically wounded in a rocket attack on Sderot and two days after six people were killed in the Karni attack, political and military officials threatened to begin a major IDF operation in Gaza. But the atmosphere changed Sunday, when various officials, including Egyptian President Hosni Mubarak, asked Sharon to give Abbas some time to deal with the terror organizations.

Nonetheless, Boim said Monday, if the attacks continued, "radical solutions" could be employed against them.

"There are officials and very serious people who say that you must meet a steep trajectory with a steep trajectory, to mark out an artillery battery, make an advance announcement to the residents, and move artillery up to certain neighborhoods, and then people will understand," Boim told Israel Radio.

"We will not conduct the war like the Americans did in Falluja, for example… But if we warn the population of what may happen, maybe they will understand this language."

Military sources said Sunday that the IDF was preparing for a "measured response" in Gaza. The army intends to carry out a series of local, targeted operations in areas from where the terror groups have launched rockets. The IDF is likely to send relatively small units for a short time. So far a fairly small number of additional troops has been sent to Gaza.

In contrast to its actions after previous instances of rocket attacks resulting in casualties, the IDF has not yet raided the Beit Hanun area in northern Gaza, from where rockets were most recently fired at Sderot.

'Iranian threat growing'

By GIDEON ALON

Ha'aretz Daily Newspaper Ltd.

TEL AVIV — Iran's Shihab 4 missile, which is currently under development, could become a significant threat to Israel and U.S. troops in Iraq, according to Uzi Rubin, a missile technology expert who addressed the Knesset's foreign affairs committee last week.

Rubin and Yair Ramati, of Israel Aircraft Industries, said Iran has the most advanced missile technology in the region, with 30 years experience and enormous investments over the past decade in liquid and solid fuel technologies, guidance systems, and scientific and engineering manpower.

They said Israel has observed consistent progress in missile development in Iran, which aims to achieve complete independence and no need for further expert foreign assistance. They said Iran has denied it's developing a missile with a range of 4,000 kilometres that could reach as far as Britain.

The experts outlined a regional map of missile technology, noting that Hezbollah has missiles with ranges between 40 and 70 kilometres; Iran is developing a new short-range (250 kilometres) missile; and Iran and Syria have old Scud B missiles with ranges of 300 to 500 kilometres.

Iran's Shihab 3 has a range of 1,500 kilometres.

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Canadian lives out his father's dream of making aliyah

Continued from page 1

You open the newspaper and every single story relates to you. The street names are the names of our forefathers. The places you go are all part of your heritage. It's made for you. That's the reality."

Oziel, his wife Nina, and their six children – Avi, 23, Yehuda, 17, Dalia, 9, Eli, 8, Yossi, 7, and Deena, 5 – were among 2,860 North American Jews who moved to Israel in 2004, a record high since 1983. And by the time their El Al charter flight landed at Tel Aviv's Ben Gurion Airport on Dec. 29, their new status as citizens was official. The Oziels joined 183 passengers from the United States and about a dozen fellow Canadians. They received assistance from Nefesh B'Nefesh (Soul with Soul), a private organization that helps new immigrants in conjunction with the Jewish Agency.

Nefesh B'Nefesh (NBN) has assisted 5,000 immigrants since its launch in the summer of 2002. By providing assistance of various forms, NBN aims to ease the transition of moving. It helps cut the red tape of obtaining Israeli citizenship and provides assistance with finding schools, Hebrew language intensives, obtaining professional licences and organizing many other details of setting up life in a new country. With ongoing workshops and gatherings, it also offers immigrants the opportunity to network with other English speakers.

The method seems to be working. Of the 1,520 Nefesh B'Nefesh newcomers who arrived in 2002-03, 93 per cent of families have at least one employed spouse, 99 per cent remain in Israel, 55 children have been born and 11 newcomers have married.

Nefesh B'Nefesh receives most of its funding from private Jewish donors. In addition to financial grants of several thousand dollars from NBN that vary in size depending on needs and assets, immigrants are also eligible for a "sal klita" from the Israeli government. This "absorption basket" includes tax breaks, favourable mortgage rates, grants for university study for young arrivals, Hebrew-language intensive study programs and other benefits.

"The more people know what we're doing, the better it is going to be for the Jewish people," said Nefesh co-founder Tony Gelbart, president and CEO of CPM Worldwide Group, a Florida-based investment company with holdings in Israel and the U.S.

Newcomers are greatly valued

On the Dec. 29 landing, immigrants came from all walks of life. The youngest was Yocheved Chaya Goldman at 10½ weeks, who moved to Jerusalem from Flushing, N.Y., with her parents, Esther and Shaul Goldman. The oldest was Irme Haas, 97, a survivor of Bergen-Belson from Englewood, N.J., who moved together with her sister, Hilde Meyer, 94. Each twice widowed and childless, they are now sharing a room in a Jerusalem senior citizen's residence called Beit Barth. Another set of sisters, Rachel and Jackie Siegel, 21 and 19, respectively, arrived from Denver, Colo. They were among some 100 singles on the flight, many of them graduates of the Birthright Israel program.

Toronto research physician Josh Kruger, 33, officially made aliyah this past summer but flew from North America to accompany his physician wife, Tamara, 30, and their sons, Adin, 3, and Ariel, 4. They are now living in Modiin. "We have been and are still very proud Canadians," Kruger said mid-flight. "We see the Jewish homeland going through a hard time and so we are becoming Israeli citizens with the hope that we'll be able to contribute to Israeli society. Like any parent, I have my concerns, but I'm more worried about the security of Israel… The best thing we can do as Jews is to make a contribution to the Jewish homeland."

Other Canadians on the flight included Tara Bredin, 28, of Richmond Hill; Brenda Caplan, of Montreal; Samuel Elliott, 40, of London, Ont.; Yakov Frydman-Kohl, 21, of Toronto; Chaim Gamliel, 24, of Toronto; Noah Joseph, 24, of Montreal; Joshua Phillipson, 30, of Toronto, and Erik Schwartzfeld, 29, of Vancouver.

An aspiring translator, Schwartzfeld plans to move to an absorption centre in Kfar Saba. "I've been strongly affected by the political situation here and felt that by being here I can make a difference. I also have a strong interest in the Hebrew language and find it a joy to learn. But the strongest determinant would have to be the vibe, the feeling that life here is both more meaningful and more culturally interesting than my life in Canada."

As the plane landed, Israel clearly intended to send a message that the newcomers are greatly valued. They were welcomed by flag-waving soldiers in white uniforms and khaki fatigues, the official army band of the Israel Defence Forces, the sound of shofar blasts and a swarm of photographers capturing images of immigrants kneeling to kiss the ground.

After official remarks at a welcome ceremony in an empty airplane hangar, the army band played the traditional klezmer and Israeli songs that accompany Jewish wedding and bar mitzvah celebrations. The crowd of immigrants, and the many relatives and friends who came to greet them at the airport, broke into spirited circle dances and song. The parents of Isaac Oziel's wife, Nina, renowned artist Jan Moses and his wife Rachel, who made aliyah to Har Nof 15 years ago and operate a gallery in Tsfat, celebrated the arrival of their daughter and her family.

For Oziel, the sense of belonging is immense. "In Canada, I went to high level, executive positions and felt my kippah hindered my ability to get a job," Oziel said. "In Israel, you're accepted. If you wear a kippah, it's not part of the equation. It's based on your experience and who you are."

And who the Oziels are, and who they are becoming with each passing day in Israel, represents the fulfilment of a family legacy, 50 years in the making.

Nefesh B'Nefesh is currently accepting applications for fall. For more information, visit www.nefeshbnefesh.org, write info@nefeshbnefesh.org or call 1-866-4-ALIYAH.

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The Nefesh B'Nefesh Aliyah Ambassadors Program sends Olim back to their "hometowns" in North America to talk about their lives in Israel, Aliyah experiences, and promote Aliyah.

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HOLOCAUST-ERA SWISS BANK CLAIMS

A new list is now available of Swiss bank account holders who were probably or possibly victims of Nazi persecution. The list, resulting from further negotiations with Swiss banks, is part of the claims process under the Settlement of the Holocaust Victim Assets class action litigation in the U.S. District Court for the Eastern District of New York, Chief Judge Edward R. Korman presiding. To date, the Court has authorized repayment of more than $220 million from the Settlement Fund to bank account owners or their heirs.

The new list of Swiss bank account holders is on the website of the Claims Resolution Tribunal,www.crt-ii.org. Applications are also available on this website. Please call the telephone number below if you are unable to view this new list of bank account holders.

* Individuals who believe that they are owners, or heirs of owners, of the accounts included in the new list must file an application.
* Applications may only be submitted for the accounts appearing on the new list.
* If you previously filed an application with the Claims Resolution Tribunal for another account and you now want to claim an account on the new list, you must submit a new application.
* There is no fee or other charge for filing and processing claims.
* Deadline for filing new applications: July 13, 2005.

A list of organizations that will assist individuals with the applications is included with the claim forms and is available at www.crt-ii.org.

Please check the website of the Claims Resolution Tribunal,www.crt-ii.org, periodically for updates regarding the Settlement.

For more information and to obtain applications:

www.crt-ii.org
Telephone: 1-800-697-6064
Email: Claims@crt.ch

Also published on the website www.crt-ii.org is a new list of 36 names of Holocaust Era insurance policyholders who had policies issued by the Austrian insurer Der Anker which, because of special circumstances, are covered by the Settlement. Insurance claims forms may also be downloaded from this website.

Terrorists kill six

Six Israelis were killed and four wounded in an attack by Palestinian terrorists at the Karni crossing point in the Gaza Strip last Thursday.

A vote for peace?

A Ramallah pollster said that popular support for newly elected Palestinian Authority Chairman Mahmoud Abbas does not necessarily reflect Palestinian support for ending the intifada. The 62 per cent support for Abbas, Prof. Khalil Shikaki said, does not mean that 62 per cent of Palestinians support ending violence against Israel. "The public continues to be split in its attitude toward violence," Shikaki said.

Russia denies missile deal

Russia denied reports it plans to sell Syria missiles that could threaten Israel. "We do not have any negotiations with Syria on the possible shipment of such missiles," Russian Defense Minister Sergei Ivanov was quoted as saying in response to reports Damascus had placed an order with Moscow for shoulder- launched SA-18 missiles and ground-to-ground Iskander-E missiles.

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Clockwise from top left: Sri Lankans carry bed sheets donated by the Hadassah hospital in Ein Kerem, Jerusalem; Israeli medics examine some of the damage in Sri Lanka; Israeli soldiers load water for shipment to the distressed areas; members of ZAKA assist their colleagues in Thailand; and an Israeli medic treats a woman in Sri Lanka.

[Israel photos]

Israel sends tsunami relief

CJN News Services

JERUSALEM — Israel's humanitarian response to the Southeast Asian tsunami – from both the government and civilians – was immediate and has continued since the Dec. 26 disaster.

On Dec. 28, following a request of the Sri Lankan government, Israel sent more than 82 tons of medicine, water, food, blankets and generators, along with a delegation of some 50 medical and rescue personnel. The aid and medical equipment included 10,000 blankets, 3,680 litres of mineral water, 12 tons of food and more than nine tons of medicine, as well as generators, tents, beds and mattresses.

Last week, an El Al plane flew to Sri Lanka and Indonesia with an additional 85 tons of material donated by Israeli organizations and companies.

The plane landed Monday in Colombo, Sri Lanka, with equipment for emergency food kitchens donated by Israel's National Council for Voluntarism, *Koach Latet*, as well as by the United Kibbutz Movement. The kitchens were to provide hot meals for some 4,000 people a day. In addition, these organizations and Magen David Adom contributed medical equipment to set up a mobile health clinic. Five kitchen workers and nine medical personnel arrived on separate flights. Another medical delegation specializing in trauma arrived the same day, funded by the Israeli Health and Foreign ministries.

From Colombo, the plane continued to Indonesia with 75 tons of emergency materials. The cargo included 16 tons of baby food donated by Remedia and Materna; 30 tons of rice, flour, water, sugar and grains donated by *Koach Latet* and Israeli food manufacturers Sugat and Osem; five tons of plastic sheeting donated by Hovav Plastica and Haogenplast; and 20 tons of medicines from Teva Pharmaceuticals, donated through *Koach Latet*. In addition, donations from Shari Arison Glazer and the Shira Hadasha congregation in Jerusalem funded a water purification system produced by Israeli manufacturer Netafim, which itself donated a second system.

Ron Prosor, director general of Israel's ministry of foreign affairs, was received in Indonesia by senior officials, who expressed appreciation for the Israeli aid, the first of its kind. Prosor conveyed condolences from Foreign Minister Silvan Shalom to his Indonesian counterpart, and they discussed continued mid- and long-term Israeli aid.

"This is the largest Muslim country in the world,with which we do not have diplomatic relations," Prosor said. "I feel that they received our aid as it was given, from heart to heart, Jews helping Muslims in time of distress."

Books & Authors

Survivors and perpetrators interviewed for history of Auschwitz

By SHELDON KIRSHNER
Staff Reporter

On Jan. 27, world leaders – from the presidents of Germany and Israel to the prime minister of France and the U.S. secretary of state – will gather in the Polish town of Oswiecim to mark the 60th anniversary of the liberation of a singularly evil place, the Auschwitz death camp.

Auschwitz, which consumed the lives of approximately one million Jewish civilians, 70,000 Polish political prisoners, 20,000 Gypsies, 10,000 Soviet prisoners of war and hundreds of Jehovah Witnesses, was the greatest industrialized extermination centre to blight the conscience of civilization.

When the Red Army, spearheaded by the First Ukrainian Front, entered this dark alternative universe on that bleak winter day six decades ago, nearly 8,000 ragged, starving, diseased survivors were on hand to greet their Slavic liberators.

Since then, survivors and historians alike have churned out a torrent of first-hand memoirs and accounts of that monstrous camp and epitaph to man's inhumanity to man. The latest, *Auschwitz: A New History* (HarperCollins), is written by Laurence Rees, the creative director of history programs for the BBC and the author of five books about Nazi Germany and World War II. Its publication coincides with the launch of Rees' six-hour television series, *Auschwitz: Inside the Nazi State*, on PBS.

A thorough researcher and fluid writer, Rees produces no startling, earth-shaking revelations in this engaging volume. The facts about this revolting killing factory in southern Poland, after all, are more or less known. But mindful that context is everything, Rees places the camp within the perspective of the Holocaust, examines certain issues that generally have been underplayed and offers insights from survivors and perpetrators based on some 100 original interviews.

As he reminds us, Auschwitz was not really conceived as a site to kill Jews, but rather as a quarantine concentration camp to hold prisoners before they were shipped off to other camps. But in time, Auschwitz, with its 28 sub-camps ranging from Birkenau to Monowitz, morphed into the biggest death camp in German-occupied Europe.

Despite their murderous intentions toward Jews, the Nazis originally thought of solving the "Jewish question" through the medium of forced emigration. Heinrich Himmler, the mild-looking chicken farmer turned SS chieftain, hoped that a swift victory in the war would enable Germany to resettle Jews in the tropics.

But as the war dragged on, enmeshing the vaunted German army in a morass in the Soviet Union, the Nazis revised their plans and started thinking of genocide. In the summer of 1941, Himmler told a subordinate that Hitler had ordered the "Final Solution" and had selected Auschwitz, among other sites, for this unprecedented task.

Extermination, of course had already been raised by such Nazi ideologues as Joseph Goebbels, the propaganda minister, and Hans Frank, the governor of occupied Poland, as an alternative to emigration.

The first batch of prisoners to arrive at Auschwitz, in June 1940, were 30 German criminals transferred from the Sachsenhausen camp in Germany. They were followed by Poles who had resisted the Nazis, Germans consigned to euthanasia and captured Soviet soldiers. In their wake came Dutch and French Jews – including thousands of children, such as Odette Daltroff-Baticle, who was interviewed by Rees and who had been brutally separated from her parents – and Jews from all corners of Europe, even the Channel Islands.

Of approximately 2.7 million Jews who were murdered at the peak of the Holocaust in 1942, 200,000 were killed in Auschwitz. But Auschwitz's fiendish capacity to consume Jews reached its apogee in 1944 with the slaughter of some 400,000 Hungarian Jews.

Virtually all of them perished in Birkenau, three kilometres away from Auschwitz itself. Birkenau had prepared itself for such an eventuality. In March 1943, just a few weeks before the Warsaw ghetto uprising, the first crematorium/gas chamber was installed in Birkenau. By the summer, three more units were added. These crematoria could dispose of 4,400 people a day. The figures boggle the mind.

Rees points out that one of the reasons the Nazis turned to crematoria was that less efficient methods – mass shootings and primitive gas vans – apparently caused psychological problems for the killers. And in the interests of maintaining total control over their unsuspecting victims, the Nazis eventually learned not to separate children from their mothers, he adds.

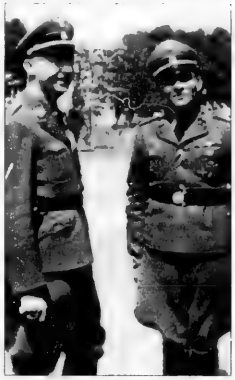
The fanatic SS guards who funnelled Jews toward the gas chambers were convinced they were performing a sacred duty. Oskar Groening, who was 21 when he was posted to Auschwitz, told Rees he was not bothered by the murder of children. "The children are not the enemy at the moment," he explained. "The enemy is the blood in them. The enemy is their growing up to become a Jew who could be dangerous." Nazi race theories had obviously taken root in him.

Groening, whose job was to sort luggage, was a minor figure in the larger scheme of things. Far more important were the Nazi doctors who played a key role in the vital selection process and conducted medical experiments. The doctors created a sense that the killings were not merely arbitrary acts of prejudice, but of scientific importance.

Rudolf Höss, the commandant of Auschwitz, set the moral tone. Asked after the war whether he had ever considered the possibility of disobeying an order to kill Jews, he replied that it had never even occurred to him. "I naturally had to obey orders," he said.

Although the Nazis fatuously claimed they were upright men of honour carrying out a holy mission in Auschwitz, they were, needless to say, common criminals.

The SS was massively implicated in the theft of prisoners' belongings in the Canada warehouse. Nazi theory trumpeted the "purity of blood" and decreed that physical contact with Jewish women was absolutely forbidden. Yet members of the SS willingly ignored their convictions and committed rape. Furthermore, Höss had no compunctions about forcing Jewish women to be sex slaves in the camp's official brothel. In typical self-serving style, he justified the brothel on the grounds that it would eliminate homosexual behaviour.



SS chief Heinrich Himmler, left, visited the Auschwitz death camp in July 1942 and his host was its commandant, Rudolf Hoss.

The Allies were privy to the atrocities in Auschwitz prior to the successful escape of four prisoners from the camp in April and May 1944. But after Rudolf Vrba, Alfred Wetzler, Arnost Rosin and Czeslaw Mordowicz escaped, the BBC and *The New York Times* broadcast and published stories about its existence.

One of the last group of Jews sent to Auschwitz were from the Lodz ghetto, which was liquidated by the Germans in August 1944. Shortly afterward, following a mutiny of crematoria workers (*Sonderkommandos*) at two crematoria, Himmler ordered them destroyed to wipe out evidence of mass murder.

According to Rees, 1.3 million individuals were transported to Auschwitz, of whom 1.1 million were devoured by it. The Jews of Hungary were the main victims, losing 438,000 people. The other primary victims were from Poland (300,000), France (69,114), Holland (60,085), Greece (55,000), Czechoslovakia (46,099), Slovakia (26,661), Germany and Austria (23,000), Belgium (24,906), Yugoslavia (10,000) and Italy (7,422).

Of the 6,500 members of the SS who worked in Auschwitz and survived the war, only some 750 ever received punishment of any kind. In other words, close to 90 per cent of the murderers got off scot-free.

Groening, who lives a life of ease in Germany today, hardly feels guilty. As he told Rees, "It's always like that in the world… What happened before is irrelevant."

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LEISURE TIME TOURS

Arts & Travel

Israeli singer pursues stardom in Toronto

By SIDURA LUDWIG
Special to The CJN

If passion were gold, Ofir Ronit Engel would be rich.

Over a cup of hot chocolate at a mid-town Toronto café, on a chilly, winter afternoon, the 26-year-old Israeli explains why she didn't think twice about leaving her family, and the Mediterranean climate, to chase her dream of becoming a star singer-performer in Toronto.

"I love performing. It's a bug that won't go away… [When I'm performing] I'm generating something the audience didn't have before."

After spending some time in New York and then returning to Israel to help care for her mother who had complications from diabetes, Engel says she realized that to fulfil her dream, she needed to be in North America. She recorded a demo CD and sent it out to a number of record labels. One Toronto label got back to her.

"As soon as I picked up the phone they said, 'Ofir, you are amazing,'" Engel says. "I knew I had to come and see them."

Ofir Ronit Engel

And so the singer-songwriter now considers Toronto her home. But Engel's journey is just beginning and she's discovered it takes a lot more than just passion to make it in the music world. The record company, which is keen to back her, is only offering to invest 50 per cent of the production cost. The rest, Engel says, she has to come up with herself. And that means finding $25,000.

"It's hard," she says. "You come from nowhere with an idea and everything is all set to go… I have 12 songs all ready. And now I'm just waiting."

Potential investors from Israel have not worked out, and Engel says she's had her fair share of disappointments. However, refusing to give up, she continues to write new songs, practise every day and look for opportunities to perform around the city. She is also a certified massage therapist and is currently working in massage to make some money.

It's not the first time Engel has had to take a round-about route to pursue her dream.

"In New York, I did all sorts of odd jobs. I was even in the pilot episode of *Sex in the City* as a dancer in a club. Sarah Jessica Parker was right next to me!" she says. "It's like you're near everything, but it's not happening for you."

But slowly, things did begin to happen for Engel. She entered contests in New York City and placed in the top 10 in the Carnegie Hall N.Y. Japanese-American Karaoke contest, and top eight in the Downtime Club Singing and Dancing Showcase.

Then, this past year, she received special recognition for her songwriting. Engel's song *The Passion Show* placed in the top five in the pop category of the VH-1 Save the Music Foundation song of the year competition. *The Passion Show* has become the basis for her demo CD, as well as her first music video, which she directed. She calls *The Passion Show* not only a song, but also a performance concept, and has a website, www.thepassionshow.com., devoted to it.

Engel doesn't only exhibit passion for her music. After learning about the earthquake and tsunami in Southeast Asia, she decided she needed to do something to help.

"I felt I identified with their pain," Engel says. "I didn't go out celebrating [over the holidays]. It was too sad."

Instead, Engel has arranged a toy drive for hospitalized children. She organized a drop-off box at Café Neo, 782 St. Clair Ave. W., and even got the café to agree to offer a free coffee or soft drink to anyone who brings in four or more stuffed animals. Engel plans to run the drive for the month of January.

Engel's interests have often been diverse. As an artist in high school, she performed in bands and stage productions but says she didn't always know she wanted to pursue music.

"I just knew my soul was coming out and wanting to say something."

As she waits for the opportunity to express herself to a wider audience, Engel continues to look for performance opportunities in Toronto. She says she is keen to be involved in charity productions, and has performed for sick children in Israel, as well as at a veterans' party in Long Island. She even changed her name from Ronit to Ofir because "Ofir means gold. And I want a gold record!"

So when asked about how Judaism influences her music, she brings the conversation back to faith.

"Life is not everything you want. But if you prove to God, if you pray hard, I think He'll answer. I think I'll be answered soon."

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Eye on Arts

By Bill Gladstone

U.S. AUTHOR HELEN EPSTEIN'S 30-YEAR RELATIONSHIP WITH TORONTO

American writer **Helen Epstein** was in Toronto earlier this month to deliver a fascinating power-point presentation on the sports career of her father, **Kurt Epstein**, a champion swimmer and water-polo player who represented Czechoslovakia in many international competitions including (despite a Jewish boycott) the 1936 Berlin Olympics.

She spoke at a short conference called "Jews of Czechoslovakia as Social Canaries? Questions of Memory and Identity," organized by the Centre for Russian and Eastern European Studies and other departments of the University of Toronto.

The Prague-born Epstein, who grew up in New York and currently lives near Boston, first came to Toronto 30 years ago when the *New York Times Magazine* sent her here on assignment to interview a former Miss America contestant and daughter of Holocaust survivors who had settled here.

Helen Epstein

With that magazine article, Epstein became one of the first journalists to study the psychological after-effects inherited by children of Holocaust survivors. Her groundbreaking book, *Children of the Holocaust*, which appeared in 1979, has gone through numerous editions and is soon to be published in France.

"I wrote the book in Toronto," Epstein recalled. "I've visited many times since, and I know Toronto very well. I have many wonderful friends in Toronto, from both the Jewish and the non-Jewish communities."

Epstein also wrote *Where She Came From: A Daughter's Search for Her Mother's History* (1998), a family memoir that illuminates two centuries of Czech Jewish social history. Both a new English softcover edition and a Hungarian edition will be published soon, she said.

Her latest project is *First Love*, a memoir-in-progress that deals with "adolescence, sex, love, memory and friendship," she reported. "I'm in my fourth year of writing it and I think I just found a publisher for it."

The Harvard-affiliated writer and mother of two teenagers praised conference organizer **Veronika Ambros** of the department of Slavic languages and literatures and co-sponsor **Derek Penslar**, head of the Jewish studies program at the University of Toronto, for hosting what she said was "a really good and very unusual" conference.

"There have been very few conferences on Czech Jewry. It was well attended."

The event also featured a display of portraits of Holocaust survivors by Czech-born commercial photographer **Yuri Dojc** of Toronto.

* * *

Broadway Melody: The Civic Light Opera Company presents the **Rodgers & Hart** musical *Babes in Arms*, which is best remembered as an MGM musical starring **Judy Garland** and **Mickey Rooney**. The stage show first appeared on Broadway in 1937 and introduced such popular favourites as *My Funny Valentine*, *The Lady Is a Tramp* and *Johnny One-Note*.

The Civic Light Opera production is reportedly the long-lost musical's first foray into Canada. It's being presented with full orchestra and chorus, largely as a spoof of old-time movie musicals. Fairview Library Theatre, Feb. 17 to March 5. 416-755-1717. www.CivicLightOpera.com

* * *

Names in the News: Arlo Guthrie, the 57-year-old hippie-era singer who performed at Woodstock and gained fame with his long narrative song *Alice's Restaurant*, joined with the Klezmatics in Los Angeles last month to perform Chanukah, Holocaust and Jewish children's songs written by his father, legendary American folksinger **Woody Guthrie**.

After Woody took Jewish dancer **Marjorie Mazia** as his second wife, his new father-in-law was initially cold to the match, but his mother-in-law, **Aliza Greenblatt**, became a friend and influence on Woody from the start. "She was a poet and songwriter in her own right, and immediately recognized Woody's talent," Arlo recently told the *London Jewish Chronicle*.

His famous father started studying Judaism after his marriage, said Arlo, who recalled growing up as a "Jewish kid" in Brooklyn. "He wanted to know what he had gotten himself into and, with his typical thoroughness, began reading every book he could find, and he took courses on Judaism at Brooklyn Community College."

The senior Guthrie penned some 3,500 songs including *This Land Is Your Land*. His daughter, Nora, discovered a sheaf of his Jewish lyrics after his death and they were later set to music by the Klezmatics.

One of Arlo's personal favourites is a chilling Holocaust ballad, written in the voice of a concentration camp inmate, about the sadistic wife of a Buchenwald commandant known as the "bitch of Buchenwald."

* * *

Arts in Brief

- **Dr. Ruth Wisse**, pre-eminent authority on modern Jewish literature and professor of Yiddish at Harvard, speaks on "Life in the Diaspora: The Glorious Jewish Experiment." $20 includes dessert. Adath Israel Synagogue, Thursday, Jan. 27, 7:30 p.m. Fern, 416-635-2883, ext. 184.
- The Israeli feature film *Turn Left at the End of the World*, produced by **Avi Nesher**, focuses on relations between Moroccan and Indian Jews in an Israeli desert town in 1969. It's being screened courtesy of the Zionist Partnership. $4. Bloor Cinema, Jan. 29, 6:30 p.m. Advanced seats, 416 638 8824.
- *King David*, a musical with lyrics and music by Canadian composer **Eyal Bitton**, opens soon in Toronto after wowing audiences in Montreal in 2002 and 2003. Beth Tikvah Synagogue is sponsoring the production, which relates the epic tale of the biblical monarch. Winter Garden Theatre. Opens March 7. $72 to $36. 416-221-3433, ext. 352.

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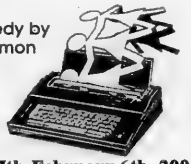

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Authors & Poets

The CJN is pleased to announce its

Annual Passover Literary Supplement

We invite our readers to submit unpublished, original works of fiction or poetry that explore Jewish themes. Stories should not exceed 2,000 words.

We must receive your submissions no later than Friday, March 18. E-mail submissions are preferred, but works can also be sent by mail or brought to our office. E-mail: **info@cjnews.com.** Mail: 1500 Don Mills Rd., Suite 205, Toronto, Ont., M3B 3K4.

Please note: submissions will *not* be returned. Only writers whose work is chosen for publication will be contacted.

CJN Purim Art Contest

It's time again for our annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2005 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ont., M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, March 4, 2005. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, March 11, 2005.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 24, 2005. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Arts & Travel

TRAVEL TALK

BY BILL GLADSTONE

LONDON JEWISH MUSEUM EXPLORES DISRAELI LEGEND

Two hundred years after the birth of Benjamin Disraeli, the Jewish Museum in London, England, has mounted an exhibition illuminating key aspects of the life, career and character of the British prime minister who was nicknamed "the Sphinx" by his contemporaries and became a dominant figure of the Victorian Age.

Although Disraeli's Italian-born father broke with his Sephardi Jewish heritage and had the family baptized, Dizzy's Jewishness remained forever a part of his legend: he was widely portrayed as "the Jew" in the popular press. Even so, he became the favourite prime minister of Queen Victoria, who made him Earl of Beaconsfield. It was the family's critical break with Judaism, which occurred when Disraeli was 13, that made his political career possible, since practising Jews were not allowed to serve in parliament until 1858.

During his two stints as prime minister, Disraeli instituted many significant social reforms and helped shape the ideology of the Conservative Party as well as of modern political thought. He was also a novelist who penned a trilogy of well-read works of fiction. Eminently quotable, he gave the English language many colourful phrases, including "dark horse" and "bag and baggage," as well as epigrammatic sayings such as "No government is secure without a formidable opposition."

"Disraeli, A Man of Many Parts" examines his critical role in shaping Victorian England through a fascinating range of cartoons, documents, letters, books and objects. It also explores various questions relating to his politics and literary aspirations, his complex relationship with his Jewish origins and his intriguing relationship with the Queen.

Jewish Museum, Camden Town. Raymond Burton House, 129-131 Albert St., London NW1 7NB. Phone 020-7284-1997. Until Feb. 27.

* * *

Hadassah-WIZO Mission: Canadian Hadassah-Wizo officials Rochelle Levinson, Sandy Martin and Lily Frank lead a solidarity mission to Israel March 16 to 24, followed by a tour to Budapest to March 28.

The itinerary includes Shabbat dinner in Jerusalem, meetings with government dignitaries and visits to schools the organization supports, an army base, the Palmach Museum, Tiberias and the Golan Heights. A special highlight is the dedication ceremony of Hadassah Hospital's new Center for Emergency Medicine and Trauma.

The Hungarian leg of the trip focuses on the vibrant Jewish history of Budapest. Sites include the Hero's Square, Millenium Monument, Dohaney Synagogue, Monument of Hungarian Martyrs and the Jewish Museum.

For details, contact Lily Frank, 514-937-9431. E-mail: natoff@canadian-hadassah-wizo.org

* * *

Los Angeles via El Al: David Freudmann of Uniworld Travel notes that El Al's service to Los Angeles offers numerous advantages, including pre-flight customs clearance, full on-board service, competitive air fares (presently about $249 economy, plus applicable taxes) and daily service except Fridays and Saturdays.

"Flying El Al is another way of supporting the Israeli economy," notes Freudmann, who can be reached at 416-493-3322, ext. 356. E-mail: david@uniworldtravel.com

* * *

International Travel Briefs

• The 14th annual New York Jewish Film Festival unreels at the Lincoln Centre until Jan. 27.

• Chicago's Spertus Institute of Jewish Studies recently attained approval from the city for a bold new redesign of its facility in the South Loop's Michigan Avenue historic district. Construction is slated to begin in the spring and to be completed in early 2007.

• "Driven into Paradise," an exhibition about the major contributions of Jewish exiles to the cultural foundation of Los Angeles, opens in the city's Skirball Centre on Feb. 3. The émigrés include Michael Curtiz, Billy Wilder, Arnold Schoenberg, Ernst Toch, Otto and Gertrude Natzler, Lion Feuchtwanger and Franz Werfel. Until May 8. www.skirball.org

• Get "Shang-chai'ed" for a 16-day tour of Jewish China, featuring Beijing, Harbin, Kaifeng, Xi'an, Shanghai and Suzhou, May 9 to 23. Reserve by March 9 to Brian Stein, East-West Travels, 130 Cumberland Ave. Toronto. 416-961-8234. E-mail: brian@eastwesttravel.ca

* * *

Israel Notes

• The Inbal Jerusalem Hotel recently hosted a gala dinner for a 250-person bar mitzvah tour group from Canada. The names of the more than 60 bar mitzvah boys were inscribed on a gigantic cake shaped like an ancient tablet, specially prepared by the hotel chef. Travel arrangements were handled by Peerless Travel of Toronto.

• For the first time since the outbreak of the intifadah, Israeli and Palestinian tourism officials met last month to broker a commitment from both sides that Christian pilgrims and tourists would enjoy easy passage to Bethlehem to celebrate Christmas. The teams, which were led by Eli Cohen of Israel's Ministry of Tourism and his Palestinian counterpart, Bajis Ismail, also discussed further co-operation.

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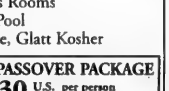
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Klezmer innovators bring it all back to Toronto

By SHERI SHEFA
CJN Intern

With a sound that is traditional enough for your bubbie and experimental enough for her 18-year-old grandchild, it's no wonder the Flying Bulgar Klezmer Band has been alive and kicking for the past 17 years.

After a cross-country tour that took the innovative group to Montreal and the Maritimes, bandleader David Buchbinder and company have returned to their old stomping grounds to play Toronto on Feb. 5.

The gig at the Isabel Bader Theatre, called "The Flying Bulgar Klezmer Band Brings it all Back Home," is a one-night celebration marking 17 years since the Bulgars first took the stage at the Clinton Tavern in Toronto in 1988.

Even though the band has been around since acid wash jeans were cool, Buchbinder says he's still excited about going back to his roots and playing the music he loves.

Pictured, from left, are Marilyn Lerner, Victor Bateman, Daniel Barnes, Bob Stevenson, Dave Wall and David Buchbinder. [Kevin Kelly photo]

But the three-time Juno nominated band – which also includes Victor Bateman on double bass, Robert Stevenson on clarinet and bass clarinet, Marilyn Lerner on piano, keyboard and accordion, and Dave Wall on percussion and vocals – is determined to make this show different from anything fans have seen or heard before.

For one thing, with Daniel Barnes, the band's drummer, on hiatus, it will be the first time the Flying Bulgar Klezmer Band has played without him.

In his place, the band has gone with a more traditional klezmer lineup and invited two special guests, Peter Lutek on saxophone and clarinet, and Stephen Donald on trombone.

"It will allow us to explore different sounds, making the sound more traditional. It allows a different approach to a traditional sound with a rich texture. It'll be less fusion," Buchbinder said.

Because the band's sound is always growing, developing and changing, Buchbinder said, it's hard to anticipate what the reaction to the upcoming show will be.

During the band's most recent tour audiences were unpredictable.

"Reactions have been mixed," Buchbinder said. "We've gotten standing ovations… but, there have been people that have gotten into fights because some want to hear traditional music and some want to hear something new."

He attributes the band's longevity to the fact it doesn't play the same music all the time, so fans never know what to expect.

The Toronto gig will continue the tradition.

"It will have a theatrical element, in the sense that we are trying to take people on a journey, trying to tell a story," Buchbinder said. "We've created a musical narrative. There will be no breaks between songs. One song will flow into the next."

That's not to say there will be no talking, but any talking will be scripted, he added.

"It's much more effective if you use the wisdom of theatre to bring people into something."

The Feb. 5 concert starts at 8 p.m. For tickets, call 416-872-1212, or visit www.ticketking.com.

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Pre-Tour to Poland, May 4-9

CLASSIFIED DIRECTORY

5 HOUSES FOR SALE
10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS WANTED
68 HOUSE SITTERS AVA.LABLE
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
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123 TIME SHARE -OR RENT
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198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
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210 LAND/LOTS FOR LEASE
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230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
265 PEOPLE SEARCH
270 PERSONALS
273 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
371 CERAMICS
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
382 COUNSELLING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
404 FITNESS & WEIGHT LOSS
405 FURNITURE
406 GARAGE DOORS
407 GIFT SERVICES
410 HEALTH & BEAUTY
412 HEATING/AIR CONDITIONING
415 HOME IMPROVEMENTS
416 HOME INSPECTION
419 INTERNET SERVICE
420 INVITATIONS/PRINTING/CALLIG.
425 JEWELLERY
427 JUDAICA
430 LEASING
431 LANDSCAPING/LAWNCARE
432 LAWYERS
433 LESSONS
434 LIMOUSINE/TAXI SERVICES
435 LIQUIDATION
438 LOCKSMITH
439 MAKE-UP
440 MISCELLANEOUS
442 MUSICAL SERVICES
445 MOVING
449 PEST CONTROL
450 PAINTING/WALLPAPERING
452 PARTY SERVICES
455 PHOTOGRAPHY/VIDEO
460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
472 RETIREMENT HOMES
475 ROOFING
477 SECOND HAND STORES
478 SCHOOLS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
496 TRAINING
498 TRAVEL & TOURISM
500 TUTORING
510 UPHOLSTERY
515 WATERPROOFING
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
530 WINDOW CLEANING
550 WORKSHOPS

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78 ALEXIS BLVD! FAB 4+1 BDRM, 4 BATHS!
$649,900! Bathurst S/Sheppard. Main family+2pce! Nanny ste! Incredible 40x161 ft.! Sandon Schwartzben**416-226-1987

1ST AD! 312 MELROSE AVE! $587K!
Avenue Rd/Lawrence! Incredible 2st 3+1 bdrm, 2 baths, centre hall! Fab 32x150 ft.! Move in! Sandon Schwartzben**416-226-1987

NEW LISTING! ARMOUR HEIGHTS! $519,000
3+1 bdrm, stunning updated family home, sep LR/DR, hrdwd, renovated bsmnt+baths, b/i garage. Saul Merrick* 416-488-2875

NORTH/BAYVIEW PROPERTIES

50 VAUGHAN BLVD! BATHURST N/CENTRE
$669K! Value packed 4 bdrm, 3 bath! Mn fam+lau+2pce! Gorgeous 46x135 ft.! Must be seen! S. Schwartzben**416-226-1987

CONDOMINIUM PROPERTIES

FOREST HILL 70 MONTCLAIR $579,000
1,735 sq. ft., 3 bdrm, 3 baths, fireplace, recent reno, 2 terraces, large LR/DR, near shops, subway. Saul Merrick* 416-488-2875

FOREST HILL PENTHOUSE, 3 BDRM, $729,000
Gorgeous recently renovated, 3 baths, 2 prkng, indoor pool, concierge, walk to shops, subway. Marilyn Merrick* 416-488-2875

EXCLUSIVE LOWER VILLAGE GATE $529,000
Gorgeous 2 bdrm, 2 baths, large LR/DR, 1,535 sq. ft., tree top views! Near subway, shops. Marilyn Merrick* 416-488-2875

238 DORIS AVE! YONGE N/SHEPPARD!
$289,900! Spectacular 2 bdrm, 2 bath, corner ste w/rare 1,000', Terrace! Dramatic N/E/W views! Sandon Schwartzben**416-226-1987

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FINE PROPERTIES

UXBRIDGE RETREAT - $1,499,000.
Magnificent, secluded country Estate nestled in tranquil setting on approx. 16+ acres. Fabulous main house plus separate 2 bdrm. guest house. Landscaped grounds including pond & inground pool. Triple garage w/storage above. *Karin Ruggeberg / **Richard Sherman

CHAPLIN / CALDOW - $899,000.
Beautiful centre hall on bright SOLD 50 ft. lot. Large principal rms. Huge kitchen & family rm. Finished lower level. Inground pool. Great block. *Erica Binder/**Richard Sherman

AVENUE RD,. LAWRENCE - $799,000.
3 year new home features a stone f SOLD open concept kitchen & family rm., walk-out to deck & private garden, 3 bdrms. 4 baths, finished lower level. Interlocking brick drive & garage. **Don Wagman.

UPPER FOREST HILL - $669,000.
New renovation. Open main floor design. 2 sty. addition. Stunning maple kitchen w/granite counters, slate floors. 3+ bdrms. Finished lower level. Perfect for professionals or young family. *Ron Chichora

MT. PLEASANT / EGLINTON - $599,000.
Detached reno w/family rm. addition & walk-out to deck. New kitchen & 2 baths. Finished lower level. Skylights. Parking. Beautifully landscaped. **Richard Sherman

YONGE / MERTON - $599,000.
Beautiful Georgian Executive Townhome in gated community. Eat-in kitchen. Spacious master w/luxurious ensuite. 3rd fl. den w/large walkout terrace. 2 parking spots. *Janice Sackichand

YONGE / SUMMERHILL - $539,000.
Stunning condo suite featured in "Architectural Digest". 2 balconies. 2 parking spots. Locker. Built-ins in master bdrm., Breakfast bar. $$$ spent in upgrades. *Barbara Kaplan / * Edith Weiss

THORNHILL BEAUTY - $309,900.
Leslie/Hwy. 7. Absolutely gorgeous, SOLD filled freehold townhome in Thornhill. Eat-in kitchen. Oak f in living rm./dining rm. Gas fireplace. 3 baths. Close to 404/407, parks & shopping. *Carol Cotton

LOMBARD ST. CONDO - $335,000.
Church/Victoria. Gorgeous corner suite w/designer touches throughout. 2 bdrms. + solarium. Ma SOLD or in living/dining rm. Ensuite laundry. Locker. Parking. Magnificent views. *Donna Taylor

HARRISON GARDEN BLVD. - $307,000.
Brand new "Tridel Built" luxury condo on premium 29th fl. Spacious & bright open concept with 2 bdrms. 2 baths. Magnificent views. Exciting amenities in this truly elegant complex. *Marlene Federman

YORKVILLE CONDO
$289,900. Prestigious, 2 yr. new, boutique style bldg. 1 bdrm. + den suite. Top of the line finishes in k SOLD bath. Ensuite laundry. Balcony. Locker. Parking. Steps to friendly shops & restaurants. *Cary Chapnick

BLOOR / MT. PLEASANT - $267,900.
Immaculate 1 bdrm. + den suite in Luxurious Bellaggio Condo Residence. Overlooks Rosedale ravine. Balcony. Parking. Steps to shops, restaurants & TTC. *Steve Keshen

YONGE / PARK HOME - $216,500
Great condo suite in the heart of North York. Marble in foyer & bath. Granite countertop in kitchen. B SOLD Locker. Prkg. *Malcolm Neely

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115 Arnold Ave. $1,598,000. Exquisite, luxury, gated residence, 5+1 bedrooms, 7 baths, hardwood flrs. Elegant reception rms., gracious family rm, w/out to magnificently landscaped, mature treed private garden. 4 car garage. 100'x 180'.

56 Clarkehaven St. $1,688.000. 4+1 bedrooms, 6 baths, exquisitely designed custom kitchen, limestone & hardwood floors, walkout from finished basement. 100'x 150'.

333 Clark condo $849,000. (exclusive). 3 bdrms, 3 full baths, open concept, LR/DR/Den, 2,800 sq. ft. + 200 sq. ft. terrace.

562 Spring Gate Blvd. $679,000. 4+2 bdrms, 5 baths, 2 kosher kit's, hrdwd flrs, 2 w/outs, fin basement. Skylight.

333 Clark condo $569,000. (exclusive). 2 bedrooms, eat-in kitchen, wall to wall windows, huge LR/DR/SOL, 1,800 sq. ft.

19 Tillingham Keep. $1,050,000. Quiet, exclusive court, 4+1 bedrooms, 5 baths, hardwood floors, LR/DR combination, finished basement, walkout to pool & landscaped garden.

30 Robingrove Trail $459,000. SOLD 3 bedrooms, 3 baths, open concept, comb LR/DR, 2 w/outs, finished basement, 66' lot.

193 Crestwood Road $479,000. 3+1 bdrms, sep entr to bsmnt apt, rented at $2300/month, great bldg lot. Reduced!

HK

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BATHURST/BAYCREST Great 3 bedroom raised bungalow, 2 baths, huge lot, immediate Poss.

GREEN BUSH/HILDA 2400 sq. ft. home, 4 bdrm., fin. bsmt., fam. rm., 4 wshrms., top condition, 2 car gar. See it - love it!

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30 Lyonsgate Drive
2400 sq. ft. + fin. bsmnt., 4+2 bed., 3 bath, main floor library/-family room, main floor powder room, front hall skylights, w/o to patio (succah), super large kitchen/eating area) w/hidden built-in Pesach kitchen). Att'd. garage+4-car parking. $620K - PRIVATE SALE. Open house Sunday, Jan. 23, 2-5 p.m.

15 HOUSES FOR RENT

BATHURST- CLARK 3 bedroom home, family room, fireplace, large entertaining rooms, steps to Shuls, schools. $1,700/month. March 1st. Call 905-771-6470

30 CONDOMINIUM FOR SALE

Bathurst/Steeles, 2 bdrm, 2 bath, ens. laundry, deluxe kit., 1 car, 9th flr. view. 416-756-0594.

30 CONDOMINIUM FOR SALE

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35 CONDOMINIUM FOR RENT

3000 Bathurst Street, spacious 2 bdrm condo for rent. Please call 416-721-6524.

60 SHARED ACCOMMODATION AVAILABLE

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Bathurst/Eglinton (31 Shallmar Blvd.) renov, upper duplex, 4 bdrm, 2 baths, 5 appl., prkng, $2000+ hydro. Call Harry (d) 416-486-5600, (e) 416-787-4030.

Bathurst/Elgin Mills, new bsmnt apt, no pets, no smkng, all incl., $800. 905-884-4163.

Furn., sep. entr. bsmt. apt. Lawrence/Bath. $700 all incl. 905-709-8824 / 416-784-9684.

Forest Hill, lux. 2 bdrm. apt. Approx. 1200 s.f., indoor pool, prkng, close to Shul, shopping & TTC. $1695. 416-780-9211.

Bathurst/Glencairn. Brand new, 1 bedroom apartment, new appliances, separate entrance, utilities included, $800/month. 416-708-2461.

Briar Hill, extra large 1 & 2 (2 w/c). Renovated bldg. $1200-$1600 util/pkng. incl. No rent to March 1. References required. Brian, 416-769-6779.

Lawrence/Bathurst, 1 bed, bsmnt., priv. entr., A.C. Please call after 6 pm, 416-530-1488.

Bathurst/Sheppard, lux., spacious, bright apts., in quiet ravine setting off main streets, newly reno'd, walk to TTC, utilities incl. 1 bdrm & 3 bdrm avail. immed., 2 bdrm avail. March 1. 905-474-3600, 416-633-1484.

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130 FLORIDA PROPERTY FOR RENT

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Arts & Travel

Mockumentary inspired by minor league hockey

By KATHRYN KATES
Special to the CJN

In hockey, hooking can result in a penalty, but when it comes to the new CBC-TV, six-part critically acclaimed, minor-hockey-inspired mockumentary – hooking Canadian audiences is just what series co-creator and executive producer Howard Busgang, 46, is rooting for.

"*The Tournament* is about a journey of an atom hockey league – 10-year-old kids on the way to their first tournament in four years. They come from the town of Briarside. It is really about the hopes and dreams of parents through their kids. It is a bit of a reflection of the Canadian way of life," says Busgang, a Montreal native now residing in Los Angeles

Howard Busgang

"Every day there is some story about the craziness of minor hockey. We get wonderful comments from people about their stories. I can't believe how far people go.

"We have a character Barry, who built a long hallway into the next county, so that he could put his kid into a better class team, and I just heard a story about a couple who are pretending they are divorced, so they can have another address – the same kind of story."

Busgang began his career doing Jewish shtick as a stand-up comic in Montreal, before there were any comedy clubs in the city. In 1983, his stand-up career took him to Toronto before landing him in L.A. in '88.

"A friend of mine, a stand-up comic named Marty Putz, came to my house one morning, made me pour him coffee and started talking about how he always wanted to do something about a minor league hockey – he grew up in it as a kid in Calgary. We started talking about what goes on in the game with the parents," says Busgang.

"It is just one of those things. I would like to think we were geniuses, but it was a no-brainer – it was just a matter of how we wanted to execute it. We came up with this notion of doing it documentary style – it is not just about being entertaining. But we wanted people to occasionally feel uncomfortable because what is going on is so lifelike.

"I had a relationship with the CBC because I had done a show, *An American in Canada*. I pitched them *The Tournament* and we got on the air very quickly," says Busgang.

So he temporarily left the warmth of L.A. and his 16-year-old daughter, Alexandra, to shoot *The Tournament* back home in Montreal.

The Tournament's cast is relatively unknown. That's a plus according to Busgang who doesn't want a famous face to take away from the storylines. Alain Goulem, who plays Barry, heads the ensemble cast. Arguably, the most recognizable face on the series belongs to hockey legend Phil Esposito.

Busgang left stand-up 10 years ago to sit at a desk and create television shows. His passion for the medium is clearly shown through his impressive list of credits, including CBS' *Good Advice* and *The Closer*, Family Channel's *The Mighty Jungle*, the ABC hit series *Boy Meets World* and UPN's *Grown-ups*. Busgang won a Gemini Award for the pilot of *An American in Canada* and the Writer's Guild of Canada screenwriting award for the pilot episode of *The Blobheads*.

"For the last year, *The Tournament* has really consumed me. I am really proud of what we've done and whatever happens, I hope it will strike a chord with people and we will come back. If you can't make a show about kids' hockey in Canada that people want to watch, then I'll probably end up going into menswear.

"I hope people get as much a kick out of watching it as we did making it, because I think it is a hoot. If people can see a bit of themselves in this show, then I think we've done a good job and hopefully we will be back for many, many years. There are a lot of tournaments out there that we can cover... every year the stakes get higher and higher because the kids get closer to being professional," adds Busgang.

The Tournament airs on CBC-TV on Monday nights at 8:30 pm until Feb. 14.

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Teen chess whiz now an international grandmaster

By ELI SHUPAK
Special to The CJN

Mark Bluvshtein's performance at last fall's 36th annual Chess Olympiad in Mallorca, Spain, showed why his designation as an international grandmaster was no fluke.

Bluvshtein accumulated 8.5 out of a possible 12 points and finished as the top Canadian at the event, which is recognized as the world team championships.

The 16-year-old's new status as a chess grandmaster, the game's highest ranking, makes him the youngest Canadian ever to earn that distinction. It's something he says he's proud of, but won't dwell on.

"It feels good, but it doesn't change much in my life or in my chess," Bluvshtein said upon his return from what was his second Olympiad appearance. He also participated at the 2002 competition in Slovenia.

Bluvshtein is widely regarded as Canada's top chess player at the moment, though he finished third after a tie-breaker at the national championships in August. He also took part this year in high-level tournaments in Winnipeg and Montreal.

Under the system employed by FIDE, the World Chess Federation, Bluvshtein has accumulated 2,502 points in his career, while masters are those who have racked up 2,200 or more. A grandmaster would normally rate about 2,500, and the world's top players have ratings of about 2,800.

"Becoming a grandmaster was my goal," he said. "Now, I'm looking forward to becoming the Canadian champion. My long-term goal is obviously making it to the top 10 in the world."

Originally from Yaroslavl, 200 kilometres north of Moscow, Bluvshtein has been playing chess since his father Ilia taught him the game when he was five years old. He credits his dad's influence for his success.

Bluvshtein came to Canada with his family in 1999 after spending six years in Israel. He continues to travel the globe, taking part in chess competitions. Last year alone, he travelled back to Russia while also playing tournaments in Cuba and the United States.

Mark Bluvshtein gets ready for a game at the Chess Olympiad in Mallorca, Spain.

A Grade 11 student at Toronto's Newtonbrook Secondary School, Bluvshtein says he doesn't play much in Canada, preferring to study the game on his computer as a form of practice.

"It involves analyzing previous games and finding mistakes," he said. "There are always mistakes that a player makes. The higher you go, the less visible they are."

Bluvshtein does play a little on the Internet, matching himself up against selected players with a high rating.

While dedicating about 15 hours a week to the game, Bluvshtein also enjoys playing basketball, tennis and soccer. He was a member of his school's championship junior soccer team in 2003.

While hopeful of making some future earnings playing chess, he says he's keeping his options open and plans to attend university in a couple of years.

For reaching grandmaster status, he collected $7,000 in September from the Chess'n Math Association, a non-profit organization dedicated to bringing chess to schools across Canada, and he has now pocketed close to $20,000 over the course of his career.

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Kapler will play in Japan next season

CJN News services

Gabe Kapler, a Jewish baseball player who has a Star of David tattooed on one leg and the motto "Never Again" on the other, has announced he will play next season in Japan.

An outfielder with the World Series champion Boston Red Sox, Kapler inked a one-year deal to play for the Yomiuri Giants.

Kapler has called himself a role model for young Jewish fans, but decided to play on Yom Kippur during the team's pennant race. He explained his decision by saying, "I am not really a practising Jew. It would be selfish to be a practising Jew on only one day."

The 29-year-old Kapler is a .272 career hitter with 61 homers and 281 RBIs. For the Red Sox in 2004, Kapler hit .272 with six homers and 33 RBIs in 290 at-bats.

He was one of 16 free agents with the Red Sox and the first to sign elsewhere.

"He had a way of making an impact in a game when he played, and he had a way of being an important part of the club when he didn't play. That was a nice combination for a guy on the bench," said Red Sox manager Terry Francona.

Kapler's fierce competitiveness and love for the game was likely a driving force in his decision to go to Japan.

"He spent the better part of a week really agonizing over the decision," agent Paul Cohen told the Associated Press. "He really felt at this point in his career, he wanted the guarantee to play."

A sexy diet?

I lived in New York City in the early 1990s. I was a naive young woman away from home for the first time, so I soaked up the culture and lifestyle around me. Also included in my wide-eyed eagerness to learn about the world were the latest trends, fashions and styles.

something

By MIRIAM PORTER

I recall walking along Broadway Avenue to my apartment one autumn evening after an exhausting day of theatre training and gazing at a bus-shelter advertisement displaying a young British model named Kate Moss. She had a pretty brown-haired "girl next door" look, but the only thing different about her and the real girl next door was that Moss was devastatingly skinny. However, the most striking feature of the poster was that someone had vandalized it and written "Feed me" in black marker across her face and body. Moss went on to become a supermodel. She made waif-like models fashionable and set the bar for future women in the business.

Last week, in New York, when I was waiting in a long lineup to buy groceries, I glanced at the magazines near the checkout counter. Each one displayed headlines announcing the latest diets, how to look beautiful, and which celebrity lost the most weight in as short a time as possible. The craziest magazine headline of all proclaimed, "Sexy New Diet Secrets: Hollywood's latest ways to get thin fast." I have never heard of a sexy diet before and I wondered if it came with a glass of champagne and a long-stemmed red rose.

Despite my better judgment, I opened the magazine and saw the before-and-after photos of celebrities who had lost weight. I was horrified. They looked great before the weight loss and uncomfortably skinny afterward. Some of them looked absurd as a result of a combination of extreme weight loss and previous plastic surgery – but that's another issue.

In the magazine, under the subheadings "Newly slim stars"; "How you can lose weight too"; "Hollywood's weight winners," and "Confidence through dieting," celebrities gave their diet secrets and discussed the importance of being thin.

It saddens me that the role models young people have today are so insecure and overly concerned with their appearance. Everything has gone downhill over the last decade and not enough is being done to counteract the damage the pressure to be thin causes our youth – especially young women.

When I was an actor living in Hollywood a few years ago, I knew many female models and actors who survived on only coffee, cigarettes and seaweed. The pressures and demand for them to be thin was outrageous, and unfortunately today, in countries miles from Hollywood, these pressures exist for people not even working in the film and television industry. The pressure to be thin has spread like a virus from Hollywood to many other parts of the world, infecting us through the magazines we purchase.

Perhaps if our culture didn't demand and expect women to be thin and beautiful they would not feel pressured to look that way. Of course, these magazines are supported by multiple media depictions that relentlessly reinforce the image of skinny and stunning.

But why do we continue to buy these trashy magazines if the repercussions are so harmful? Is it possible, if the market were not as strong, the publications would slow down production? Unfortunately, quite the opposite is happening, because there seems to be an unlimited supply of new magazines promoting the latest diets and thin bodies. They are sprouting up like weeds and the shelves are packed with them.

There are so many other brilliant books and magazines – including health and fitness – that will make you feel good about yourself while inspiring your soul or educating your mind.

I do my best not to allow the pressures of society control my life even though I have been guilty of asking the question, "Do I look fat in this dress?" But I always know in my heart that inner beauty is much more important.

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4-6 tsps. milk

Heat oven to 350°F. Grease & flour 12-cup Bundt pan. In large bowl, combine sugar & margarine; beat until light & fluffy. Add eggs 1 at a time, beating well after each addition. Gradually add 2 cups powdered sugar; blend well. By hand, stir in flour & remaining cake ingredients until well blended. Spoon batter into greased & floured pan; spread evenly. Bake for 45-50 mins. Cool upright in pan on wire rack 1 1/2 hours. Invert onto serving plate; cool at least 2 hrs.

In small bowl, combine glaze ingredients, adding enough milk for desired drizzling consistency. Spoon over top of cake, allowing some to run down sides. Store tightly covered. *Cake has a soft filling; an ordinary doneness test cannot be used.*

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Epi on Education

Seymour Epstein

Even though the season has passed, the annual Christmas-Chanukah debate has significance beyond December.

Living in a Christian majority culture, we are subjected each year to a variety of thoughts about the proximity of the two holidays. Of course, Christmas is much more central to the faith of its celebrants than Chanukah is to Jews. Even though it lasts eight days, Chanukah is a minor Jewish holiday, with nothing of the holiness of our pilgrimage festivals, our High Holy Days, or even the weekly Shabbat. Most significantly, its historical account does not even appear in the Bible.

Still, both holidays fall on the 25th of the darkest winter month in the two calendars (in our Northern Hemisphere, where these traditions began) and both have themes of light. An astute student of the history of both holidays might find some interesting "mother" sources, but the two celebrations developed into completely unrelated festivals, each a part of two very separate spiritual traditions.

I bring this to your attention, because here, too, our culture has abused the notion of pluralism. Both Jews and well-meaning Christians have fallen into the trap of assuming that our Canadian mosaic demands a pareve approach to December that offends no one. We have turned Merry Christmas, Happy New Year and Chag Urim Samayach into Happy Holidays, which celebrates nothing in anybody's tradition. Jews should feel comfortable enough in 21st century North America to witness the Christian majority openly celebrating the birth of their messiah, while we openly publicize the miracle of our continuing spiritual growth in the face of a very different majority culture.

A pluralism that does not reduce opposing views to mush that is digestible by all but rather glories in the specifics of each worldview and permits many of them to co-exist is a pluralism that both minority and majority cultures should foster and teach their children.

Jews who are both comfortable with their Judaism and literate in its history need not feel slighted when Christians celebrate their spiritual heritage. If Jewish pride and comfort are well-transmitted to the next generation, all Canadians will benefit from a more generous form of pluralism.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Israel, the tsunami and the Diaspora

By AVRUM ROSENSWEIG

Our Israeli brothers and sisters are brave and inventive.

Imagine the fear that must lie within the gut of every Israeli, living in a cauldron of stress surrounded by always strategizing foes. Cleverly, however, Israelis have transformed their anxiety into a virtue and evolved into a creative, heroic, inventive, generous and lightning fast team with the skill, talent and shrewdness of a Rubik's Cube champion.

URBAN WRITER

Israel's unparalleled national response to the tsunami in Southeast Asia – perhaps the most devastating international crisis in history, which has left millions homeless and 150,000 dead – is sparkling evidence of its radiance, especially in the area of crisis response.

Within two days of the tsunami, Israeli relief personnel, including search and rescue teams and delegations of doctors co-ordinated by the Israeli Ministry of Health, were on their way to disaster sites in various countries.

In early January, the Israel Campaign for Southeast Asia Disaster Relief, spearheaded by IsraAID, an Israeli forum for international aid consisting of Israeli and Jewish aid groups, sent a team of medical and logistical personnel to Sri Lanka to work near the southern city of Matara.

The team includes medical personnel from Magen David Adom (MDA), Israel's equivalent of the Red Cross, and logistical personnel from the humanitarian arm of the kibbutz movement.

The team established a field clinic, offering local medical assistance with an emphasis on pediatrics and infectious diseases. Alongside the clinic, a Jewish emergency feeding station was erected, with three large kitchens serving nutritious meals to thousands of people left homeless. The group travelled with relief items such as pharmaceuticals, kitchen supplies and tents, and is laying the groundwork for future emergency medical and feeding projects.

In Israel, MDA stationed 4,000 volunteers and workers in front of supermarkets to encourage Israelis to donate basic food. Forty-five Israeli groups opened donation drop-off warehouses all across Israel.

Members of Meshi-Zahav's Orthodox Jewish rescue services group ZAKA travelled to a resort area in southern Thailand, together with Israeli dental, fingerprint and DNA experts, to help find and identify bodies. Known as "the team that sleeps with the dead," ZAKA's forensic workers have matched body parts to identities after innumerable terrorist attacks in Israel.

The tsunami elicited munificent responses from around the world. The work of organizations such as the International Rescue Committee and Doctors Without Borders deserves huge praise. The courage and skill of their professionals and volunteers in the field, and their administrative ability to raise vast sums of money and implement enormous and unique operations, is astounding. Jewish support for such organizations is crucial.

I am, however, overwhelmed by, and deeply proud of, the heightened consciousness of the citizens of our tiny State of Israel and their sharply intelligent and intuitive efforts to help the people of 11 countries (some without diplomatic ties to the Jewish state) immediately after those tearful waters receded.

Israel is, and has always been, the member of the Jewish family who intrepidly wades out into the fronts and fields of peril to defend our land and people everywhere, never imposing guilt or resentment on us. For decades, our Israeli kin have also acted masterfully as a "hands-on" light unto the nations through their tikkun olam work in impoverished countries and during times of crisis.

It is, therefore, imperative and right that we, the Diaspora side of the mishpachah, generously commit ourselves, to financing the State of Israel's masterful relief operations and hands-in-hand express the Jewish value of tzedakah – justice – and chesed – kindness.

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This Week

National

Palestinian election riddled with fraud and unbalanced coverage, observer says. *Page 5*

Orthodox lesbian tells students her story. *Page 20*

Quebec judge sends clear message in firebomber sentence. *Page 26*

Books & Authors

Michael Chabon presents an alternative view of Jewish identity. *Page 53*

Arts & Travel

One-woman-show tells story of Japanese convert to Judaism. *Page 57*

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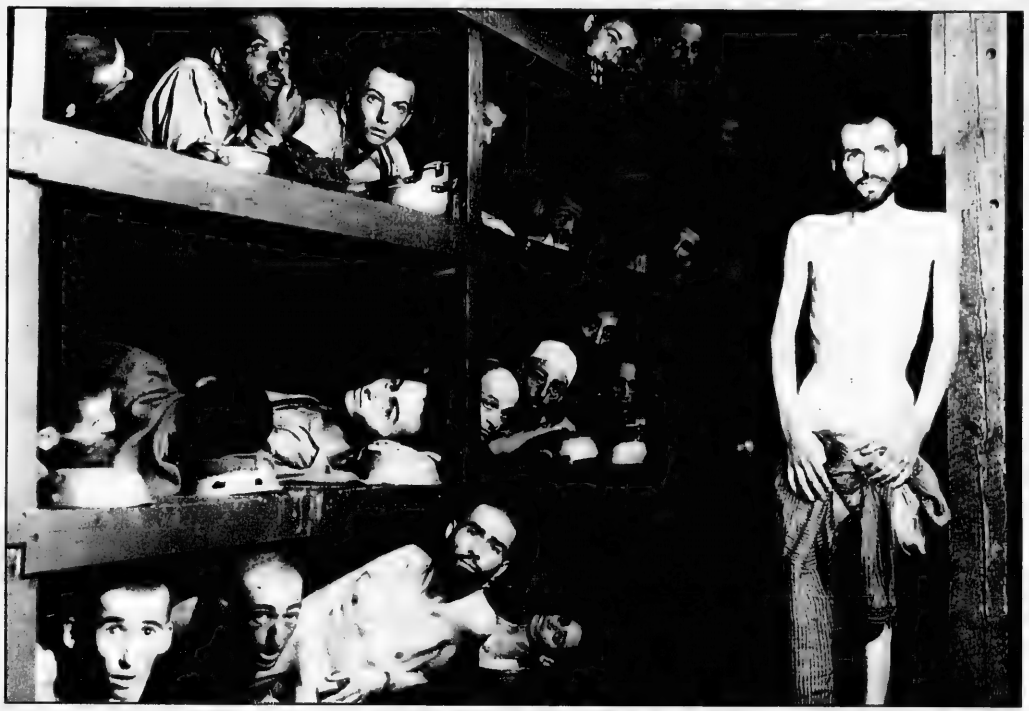
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894



60 years ago, 'liberated'

This horrific image of the prisoners at Auschwitz-Birkenau is one of many horrific images that a disbelieving humanity began to see after Jan. 27, 1945. For it was on that frigid day in late January, 60 years ago, that the gates to that unspeakable Nazi hell were thrown open by Allied Soviet troops.

In truth, the Nazis and their confederates had already run away by the time Soviet soldiers entered the death camp's gates. But only then, when Allied forces took control of that domain of death, was the pitiable human remnant liberated.

But what exactly did liberation mean? In the blood-soaked chaos of Europe, where could they go? Whom could they trust?

Could they return to their former countries, let alone to their homes? Indeed, what remained of their homes? What remained of their belongings? And most pressing, who, from among their families and friends, remained alive?

Editorial

See stories pages 47-51

Many of the "liberated" died of weakness, disease and despair merely days after the Soviets arrived. But those who survived must be counted among the truly heroic figures of their generation – not that they survived by heroism, for, more often than not, they survived by chance and circumstance. But that they chose to build their lives anew, to stand for goodness and to fight for hope, was indeed heroic.

When people around the world reflect upon the wider "messages" of the liberation from Auschwitz-Birkenau some 60 years ago, let us first and foremost reflect upon and pay tribute to the survivors who, in the ordinariness of their restored lives, showed subsequent generations the true meaning of heroism.

Shabbat Yitro
Candlelighting: 5:06
Havdallah: 6:11

Greater Toronto Area

Quebec cancels funding boost for Jewish schools — see pages 3 and 10

The News in Brief

CANADA

Wallenberg Honoured

SASKATOON — In a service last Monday at Agudas Israel Synagogue, Saskatoon's Jewish community honoured Raoul Wallenberg, the Swedish diplomat who helped save thousands of Hungarian Jews in Budapest during World War II. Attended by MP Lynne Yelich, MLA Judy Junor and Saskatoon Mayor Don Atchison, the event marked 60 years since Wallenberg's arrest by the Soviet Union. Jan. 17 is Raoul Wallenberg Day in Canada.

WORLD

Liberation Recalled

BUDAPEST — Ceremonies in Hungary last week commemorated the 60th anniversary of the liberation of the Budapest Ghetto. The main event was in Budapest's Dohany Synagogue, where dignitaries, including Hungary's president, prime minister and speaker of Parliament, took part in a Jewish commemoration for the first time. Other events in Budapest recalled Raoul Wallenberg, the Swedish diplomat who saved Jews there in 1944 but vanished after the war.

Jews Beaten

MOSCOW — Two men, aged 19 and 26, are being held for a Friday-night attack on two rabbis. One rabbi, Alexander Lakshin, who leads the Russian Jewish community's anti-missionary activities, was beaten Jan. 14 by youths who shouted "kikes" while kicking him and hitting him with bottles. He received head injuries and a bone in his back was broken. Two hours before, a Jewish couple was attacked in the same underground street crossing where the rabbis were beaten.

Girls Recovering

KYIV — Two Jewish girls are recovering from injuries received in a Jan. 8 anti-Semitic attack on 13 Orthodox children in southern Ukraine. Sveta Abramovich, 16, received a concussion, and Natasha Zhvakalyuk, 11, had surgery on her nose. The students and two adults from a Chabad day school in Simferopol were beaten by a group of young men, ages 17 to 20, as they walked home from services.

Police Probe Attacks

LONDON — Recent attacks on Jews in north London are linked, British police say. Police are looking for a group of Asian and black men who allegedly committed the assaults in London's Stamford Hill section in the past two months.

Clash at Terror Rally

SAN FRANCISCO — Pro-Israel and pro-Palestinian demonstrators clashed at a Jan. 16 anti-terror rally in Berkeley Calif., organized by the Israeli Action Committee of the East Bay, the *San Francisco Chronicle* reported. One person was arrested after some of the 200 counter-demonstrators carrying Palestinian flags marched into a mostly pro-Israel crowd of about 500. The rally featured a bus destroyed in a Jerusalem suicide attack last year.

Swastika Ban Urged

LONDON — Prince Harry's decision to wear a Nazi costume at a party may prompt a symbolic Europe-wide ban on the use of Nazi symbols. The European Union's top justice official, Franco Frattini, said he is considering a ban after calls by European lawmakers. Meanwhile, Harry is reportedly planning to meet with Britain's chief rabbi to discuss this month's incident.

WWII Suspect Named

CANBERRA — Police are probing claims that an Australian retiree in Perth was a Hungarian Nazi soldier who murdered a Jew in Budapest in 1944. Charles Zentai, 86, is already the subject of an investigation by Hungary's foreign ministry. The Los Angeles-based Simon Wiesenthal Center also says it has extensive evidence against him.

UNRWA Head Leaves

NEW YORK — Peter Hansen, the head of UNRWA, the UN agency for Palestinian refugees is not being re-appointed and will leave at the end of March, UN Secretary General Kofi Annan said. Israeli and U.S. pressure over his alleged pro-Palestinian bias reportedly led to his ouster.

But Will it Help Sales?

WASHINGTON — U.S. President George W. Bush urged Americans to read Israeli cabinet minister Natan Sharansky's book *The Case for Democracy*. Bush has already ordered his senior staff to read it and has adopted its demands for democratic reform as a precondition for Palestinian statehood. Bush told CNN that he had reached many of the same conclusions before reading the book by Sharansky, a survivor of the Soviet Gulag, but that it perfectly reflects his outlook.

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Jews Thank Pope for Outreach to Israel

ROME — Some 160 Jewish officials thanked Pope John Paul II at the Vatican last week for his outreach efforts to Israel and the Jewish world.

Pope John Paul II at the Kotel in 2000

The delegation, which included rabbis, cantors and Jewish officials from Europe, Israel and North America, visited under the auspices of the Pave the Way Foundation, a New York-based group that promotes religious understanding.

The rabbis – representing several streams of Judaism – offered a collective blessing for the 84-year-old Pope, and the cantors chanted the *Shehechiyanu* prayer.

The Polish-born John Paul was the first pope ever to visit a synagogue, stopping in Rome's main synagogue in 1986. During his papacy, the Vatican established diplomatic relations with Israel, and he visited the Jewish state in 2000.

This year marks the 40th anniversary of the Vatican's *Nostra Aetate* declaration, which opened the door to formal Catholic-Jewish dialogue.

Nathan Eisenhouse • Zale Newman • Gordon Berger • Jack Pollak

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CIRCULATION

Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.

CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS

Canada: $34.95, 1 yr. incl. GST. $62.95, 2 yr. incl. GST.
U.S.A.: $100 U.S funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to Toronto office.

Postage Paid at Toronto

Canada Post Publication Agreement #40010604
Publication Mail Registration #09834

*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

Canada

The Canadian Jewish news

How To Reach Us

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School funding opposition shakes community

By JANICE ARNOLD
Staff Reporter

MONTREAL – FEDERATION CJA says the furor over the now-scuttled increased provincial funding to Jewish day schools did not descend into anti-Semitism, but many in the community are shaken by the vehemence of the opposition in the media and from the public.

Federation president Sylvain Abitbol said that "the debate was intense, but civil and honest," and he does not believe relations between the community and other Quebecers are damaged.

Abitbol said the community is disappointed by the cancellation of "associate status," but agreed that it could not proceed after one of the two school boards involved, the French-language Commission Scolaire Marguerite-Bourgeoys, reversed its decision to partner with Jewish schools. Abitbol said the community also had to respect the overwhelming opposition from Quebecers.

He reiterated the community's desire to find other ways to "build bridges with our fellow Quebecers" and said he appreciates that two cabinet ministers will be working with all communities on better ways to integrate children.

Bram Freeman, the federation's director of operations and strategic objectives, conceded there "certainly were some hints of anti-Semitism in the comments made, but it would be a mistake to attribute the opposition generally to anti-Semitism."

A poll found that 90 per cent of Quebecers were against funding being increased from 60 to 100 per cent.

"If it was another cultural group, the reaction would have been the same," Freedman said. "I think we all just need to take a deep breath now."

Premier Jean Charest, however, deplored the "demagogy and prejudice" that characterized the objections to the funding when he announced the cancellation Jan. 19.

Rabbi Reuben Poupko found the commentary in French-language newspapers particularly disturbing.

"The imagery of rich Jews out to wield their power to the detriment of others is unconscionable. It shows that on the slightest pretext, all bounds of decent behaviour are off."

Rabbi Poupko said there are valid reasons for opposition and there could have been "a healthy debate in good faith," but that did not happen.

"When a daily newspaper can run a cartoon linking the firebombing of United Talmud Torahs to the funding, it's breathtaking in its audacity," he said.

He was referring to a *La Presse* editorial cartoon in which Education Minister Pierre Reid says to a visitor: "Mr. Singh, if your school gets firebombed we can arrange funding for you, too."

Magazine, a weekly paper distributing 21,000 copies door-to-door on the South Shore, carried an editorial by Gilles Petel denouncing funding to "a community that controls a good part of the western economy and supports without reservation its political leader, the criminal Ariel Sharon, whose country legalizes torture and carries out genocide of the Palestinian people with the complicity of the Americans."

B'nai Brith Canada regional director Bill Surkis senses that the outcry's "underlying motive was anti-Semitism.

"It's as if you only need to scratch the surface [to reveal prejudice]. Personally, I find that extremely troubling."

Editorials in *La Presse* and *Le Devoir* that suggest there is "a powerful Jewish lobby [are] reminiscent of the charges made in the *Protocols [of the Elders of Zion]*," Surkis said.

B'nai Brith received "nasty" phone calls "expressing grievances against the Jewish community," most of which were left on voice mail after hours, he said.

Surkis said he is not sure what can be done to heal the ill-feeling he sees sparked by the funding controversy. "There are real, deep fears in the community. It's going to take a while to limp back from this."

Chartered accountant Stanley Yetnikoff watched events unfold with particular interest. In the 1960s, he was active with the Committee for Tax-Supported Jewish Schools, which succeeded in getting "associate status" with the now-defunct Protestant School Board of Greater Montreal and about 80 per cent funding around 1968.

Continued on page 26

The Canadian Jewish news

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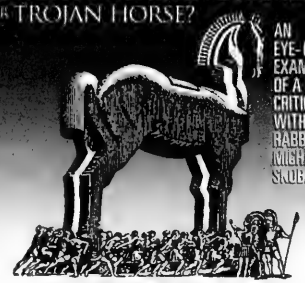

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Classical ancient sites

From the editor's desk

Last month, I spent five days in Israel as the guest of the Ministry of Tourism. My itinerary consisted mainly of visiting places and people I had never seen or met before. In this column, as in the two previous columns, I record some of new and exciting moments that even this veteran visitor to Israel experienced.

* * *

The land of Israel is a geographic gem. Its many-faceted geologic, climatic, vegetational and topographic aspects offer inexhaustible visual and other delights to the traveller. But it is, after all, history and memory that lock into place our spiritual, religious, cultural and communal connection to the land of Israel.

The Book is the chief instrument that ties our memory to our history. But modern archeology has increasingly become an aid to The Book, helping cinch the connection in the mind of the doubting modern.

It was therefore with the heart-pounding anticipation akin to someone counting on seeing his first rainbow that I visited two classically ancient archeological sites.

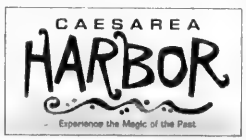
Caesarea was the capital city of the Roman army in conquered Judea for about 500 years. King Herod, the paranoid, cruel Jewish ruler, but renowned builder and municipal planner, founded the city around 22 BCE and named it in honour of Augustus Caesar.

Most people know Caesarea, which is a bit more than halfway between Tel Aviv and Haifa, as the location of Israel's only golf course and as one of Israel's 60 or so national parks. It is also known as the site of the ruins of the port and of the Roman theatre on the shores of the deep blue Mediterranean adjacent to Kibbutz Sdot Yam. Within the last year, however, Caesarea has become a great deal more.

The Caesarea Edmond Benjamin De Rothschild Foundation and the Caesarea Development Corporation have recently invested approximately 30 million NIS to create the Caesarea Harbor project.

The harbour project expands, refurbishes and reorients the impressive Caesarea antiquities into a world-class, multi-experiential, educational and recreational attraction for Israelis and tourists alike.

The designers have recreated the ancient Caesarea harbour, as it were, in an edifice that artistically weds imagination to reality. Modern science and technology enable us to envision what our ancient scribes recorded and our builders built through state-of- the art, computer-assisted, holographic and film "time travel."



A 10-minute film takes the viewer on a cinematic expedition through the many different cultural and historic eras of the city and then, in the newly built Time Tower, a three-dimensional animation provides a view of the vast harbour vista of ancient Caesarea.

In addition, unique interactive computers enable one to "talk" to some of the great historic figures of the area, such as Herod, Rabbi Akiva, Saladdin, Baron de Rothschild and Hanna Senesh, to name a few.

But the project also offers restaurants, cafés, hiking trails though the antiquities and scuba-diving facilities to view the underwater ruins of the harbour and, of course, the stunning beach for which Caesarea was always famous.

It is a compelling "Ceasarea experience," ancient and modern, that now awaits the curious visitor to that important place of Jewish history.

In the opposite direction to Caesarea, due south, on the northeast shore of the Dead Sea, is another of Israel's national parks, Qumran. It is the archeological site of the Essenes, a religious grouping who lived there for about two centuries at the time of the Second Temple, from the end of the Hashmonean period through the great revolt of the Jews against the Romans.

The Essenes were ascetics who lived a self-reliant, ritualistic, communal life.

Essene scribes wrote and hid the scrolls in the nearby caves that were found in 1947 by Bedouins and that are now, in part, on display in The Shrine of the Book in Jerusalem.

The archeological site reassembles the very rooms and halls in which the Essenes lived and worked. A short film in the small museum features items used by the Essenes and depicts their way of life based on contemporary writings and especially those of the Jewish historian Josephus.

Walking through the carefully preserved antiquities is a singularly soul-stirring experience. The shifting, stark beige and brown rock formations of the desert set against the high blue sky are breathtaking. The silence of the area is total and enveloping. The only sound one hears is the scrape of one's shoe against the desert rocks or the tick-ticky chirping of the Dead Sea sparrows. Occasionally, a car speeds by on the highway in the distance.

Herod and the Essenes were contemporaries. In a strange way, a visitor to Caesarea and Qumran becomes their contemporaries as well. It is a chilling and inspiring experience. *–MBD*

SeeJN

FORECASTING THE WEATHER: Global TV meteorologist Michael Kuss, seen here with some of the students, recently visited the Grade 5 class at the Paul Penna Downtown Jewish Day School as part of its integrated unit on weather. Kuss taught the students about the highs and lows of air pressure and gave them some insight into what is involved in predicting the weather.

Israeli group monitoring Palestinian media

By PAUL LUNGEN
Staff Reporter

The recent Palestinian presidential election campaign, widely applauded for complying with democratic norms, was actually riddled with voter fraud, intimidation and unbalanced pre-election media coverage, says an Israeli observer of Palestinian political life.

Michael Widlanski, a political science and communications lecturer at Hebrew University, said Palestinian Authority President Mahmoud Abbas was aided in his campaign by a compliant Palestinian press that gave short shrift to his opponents.

Widlanski, along with journalist David Bedein and and researcher Arnon Gross, presented his findings at a lecture at the Toronto Zionist Centre last week.

While the media did not ignore other candidates entirely, as they did with former PA president Yasser Arafat's opponent in his 1995 campaign, they sandwiched their comments on interview programs with a flood of ads favouring Fatah, the organization Abbas represents, Widlanski said.

Abbas was also given fawning treatment in *Al-Quds* newspaper, the most moderate and independent Palestinian paper, which receives a monthly $45,000 (US) stipend from the Palestinian Authority, he said.

Abbas' most serious opponent, Marwan Barghouti, jailed by Israel for murder, withdrew from the campaign after his family was threatened and after Abbas promised that if elected, he would push Israel to release him and other Palestinian prisoners.

On election day, even with the weight of the Palestinian political apparatus behind Abbas, it appeared voters might respond to the anti-corruption campaign of his main opponent, Mustafa Barghouti, a distant relative of the jailed killer.

Gun-toting Fatah operatives burst into election commission headquarters, fired some shots, and demanded that the polls remain open an extra two hours. In that period, "no-one checked to see if anyone voted more than once," Widlanski said.

Despite all his advantages, and after dedicating his campaign to Arafat, Abbas still won only 62 per cent of the vote, he added.

Bedein, Gross and Widlanski are closely monitoring Palestinian media and school textbooks "to bring to people's attention what the other side says to its own people in their own language," Bedein said.

Recent elections said riddled with voter fraud, intimidation

Bedein's Israel Resource News Agency recently launched an "Abu Mazen Watch," a reference to Abbas' nickname.

"The purpose is to expose the reality of Abu Mazen's administration," Bedein said. It will monitor Abbas' actions on four fronts: terrorism, incitement, freedom of speech and dissent, and Palestinian refugees.

During a visit to Canada, Bedein, Widlanski and Gross briefed officials at the Ministry of Foreign Affairs, as well as MP's political aides and members of the Privy Council, on their findings. During a stop in Washington, D.C., they spoke to congressional aides and members of the media, and they are planning similar meetings with members of the European Parliament in Strasbourg.

Widlanski, a native New Yorker who is fluent in Arabic, said 46 members of the Palestinian election commission resigned in protest after the strong-arm tactics on election day.

Abbas, meanwhile, campaigned on a platform that praised Arafat and vilified the United States and Israel, even going so far as to claim that Israel planned to blow up the Al Aqsa mosque, Widlanski said.

As Israelis were targeted by terror attacks in the waning day of the campaign and afterward, Abbas' "TV and radio stations ran items that took credit for the attacks," and his own affiliated organization, the Al Aqsa Martyr's Brigade, claimed joint responsibility for the incidents with Hamas, Widlanski noted.

Widlanski said Abbas differs from Arafat on more than style. "Abbas does not think violence is the answer right now.

"He has a dialectic view of the conflict" that owes much to his education and Patrice Lumumba University in Moscow, a KGB educational institution for Third World activists and terrorists, he said.

The Soviet strategy when Abbas attended was not to confront the United States directly, but to support wars of liberation.

"I believe this is Abbas' philosophy," Widlanski said, adding that Abbas is following the old Soviet line that believed the United States would fall apart if the Russians played their cards correctly.

Gross, deputy director of the Voice of Israel's Arabic Service, said his analysis shows that peace, reconciliation and the history and rights of Jews get short shrift in Palestinian school books.

Instead, Jews are described as foreigners to Palestine with no rights there, while Israel is solely described as an occupying power and a source of harm to its neighbours, and Israeli-occupied lands, which include pre-1967 territories, are seen as targets for liberation.

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Wallenberg's 'heroism' cited by justice minister

By SHELDON KIRSHNER
Staff Reporter

Raoul Wallenberg's "unparalleled and unprecedented heroism" in Nazi-occupied Europe is an example of humanitarian relief and intervention that the world should emulate in the ongoing struggle for human rights, Justice Minister Irwin Cotler says.

In a passionate and powerful speech kicking off a high-powered human rights symposium at York University last week, Cotler paid homage to the legendary and deceased Swedish diplomat who saved 100,000 Hungarian Jews during the Holocaust.

Irwin Cotler

Human Rights Symposium

The two-day conference, which took place against the backdrop of continuing human rights violations in the Darfur region of Sudan, attracted a procession of legal scholars and professors, five chief justices of Canadian superior courts, overseas guests and a plethora of law students from across the country.

Cotler, a former McGill University law professor and president of Canadian Jewish Congress, spoke on Jan. 17, which the federal government has designated as Raoul Wallenberg Day in Canada.

He urged attendees to the conference, held at Osgoode Hall Law School, to reflect on and be inspired by the heroics of Wallenberg, the first of only two foreigners who have been granted Canadian honorary citizenship.

In rescuing imperilled Jews, Wallenberg personified the talmudic principle that a person who saves a single life saves an entire universe, said Cotler, who served as honorary counsel to such former prisoners of conscience as Nelson Mandela and Andrei Sakharov.

Wallenberg showed that one caring committed person can make a difference and transform history. "We must remember always that human rights begins with each of us," Cotler declared.

He added that a just society can be built on the basis of Wallenberg's shining legacy.

Speaking 10 days before the 60th anniversary of the Allied liberation of the Auschwitz death camp, Cotler said a "critical juncture" in the battle for human rights and security has been reached.

"We are witnessing a literal explosion in human rights standard-setting," he noted, citing the formation of global criminal tribunals in the mid-1990s to bring war criminals in Rwanda and the former Yugoslavia to justice and the establishment in 2002 of an International Criminal Court.

Cotler said a number of "existential lessons" in the human condition have been learned from Wallenberg and the United Nations charter.

• **The dangers of assaultive speech**. Cotler said the Holocaust began with inflammatory, hate-filled words, not in the gas chambers of Nazi concentration camps.

"Some 60 years later, these lessons not only remain unlearned, but the tragedy is being repeated," he said, referring to state-sanctioned "trafficking in hate" and ethnic cleansing in such countries as Rwanda, Bosnia and Cambodia.

And in Western nations, including Canada, there is a growing incidence and intensity of hate speech and hate crimes against minorities such as Jews, he warned.

Cotler mentioned the vandalizing of synagogues, the desecration of cemeteries and the firebombing last year of his alma mater, the United Talmud Torahs school in Montreal.

He said racial hatred is an assault on the dignity and worth of a person and the values of a free, democratic society.

"The message of our democracies must be clear. There can be no sanctuary for hate, no refuge for bigotry."

• **A principled approach to counter-terrorism**. Arguing there is no contradiction between security and human rights, Cotler said the enforcement and application of counter-terrorism law and policy must always converge with the rule of law and should not single out minorities for "differential and discriminatory treatment."

• **Crimes of indifference**. Cotler said the Holocaust and genocides from Rwanda to Cambodia succeeded because of silence. "It is our responsibility, then, to break down the walls of indifference, to shatter the conspiracies of silence wherever they may be."

Quoting novelist and Holocaust survivor Elie Wiesel, Cotler said, "Indifference always means coming down on in the side of the victimizer, never on the side of the victim."

He added, "What is required is moral leadership as demonstrated by Raoul Wallenberg, the willingness to stand up and be counted."

• **Protecting human security to promote a culture of prevention.** "It is as trite as it is profound that the best protection against mass atrocities… is the prevention of conflict," he said.

In the meantime, governments should foster democracy, support national justice systems and promote anti-racist education curricula.

• **The responsibility to protect**. The international community has a duty to act, militarily if necessary and depending on circumstances, if states do not or cannot protect their populations from mass atrocities, or if states themselves are the perpetrators, Cotler said.

• **Bringing war criminals to justice.** Cotler said the creation of the International Criminal Court was a milestone in ending what he described as "the culture of impunity" – failing to prosecute war criminals.

• **The rights of children and the protection of children in armed conflict.** Cotler said the infringement of children's rights, from their involvement in prostitution to their displacement as refugees, must end.

• **Women's rights and gender security.** "The lessons of violence against women – from the Balkans to Darfur – in armed conflict remain to be learned and must be acted upon," he observed.

Goldstone prosecuted human rights abusers, please see page 21

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Use force if necessary to fight atrocities: Rock

By SHELDON KIRSHNER
Staff Reporter

Canada is in favour of using collective military means to respond to Rwanda-like cases of mass atrocities, the Canadian ambassador to the United Nations, Allan Rock, told an international human rights symposium at York University last week.

Human Rights Symposium

But such force should be used only as a last resort, he added.

Rock urged the UN to establish a standing army that can be dispatched to trouble spots swiftly whenever needed.

In the meantime, he noted, Canada would support the passage of a UN resolution backing armed intervention in countries where basic human rights are being violently suppressed.

According to Rock, mass atrocities in the future might even be prevented if the UN acts on this issue.

At the moment, however, there are no hard-and-fast rules governing an international response to mass atrocities, he pointed out.

Current diplomatic etiquette respects the sovereignty of UN member states and opposes intervention in their internal affairs, he explained.

The concept of humanitarian intervention to address extreme human rights abuses began to crystallize after the Rwanda genocide in 1994.

But Rock suggested the 2003 allied invasion of Iraq "muddied" the proposition that armed intervention on behalf of an oppressed population is justified.

Georgette Gagnon, deputy director of Human Rights Watch, Africa division, called on the UN to send a large military contingent to Sudan to stop ethnic cleansing in the Darfur region.

Saying that "horrific crimes" are being committed in Darfur by the government-backed Janjaweed Arab militia, Gagnon voiced regret the UN has handed over the file to the African Union, which she said is incapable of resolving the problem.

She estimated that 1.2 million people have been displaced in Darfur, where they lack sufficient food, water and shelter.

She urged Canada to support a UN resolution referring Darfur to the International Criminal Court, which came into existence more than two years ago.

Joel Richler, chair of Canadian Jewish Congress, Ontario region, said the struggle against the spectre of genocide requires swift international action. But political considerations get in the way, he acknowledged.

Richler said non-governmental organizations, such as Amnesty International, play a vital role in exposing human rights violations.

With satisfaction, he said the number of NGOs have increased exponentially since the convening of a UN human rights conference in 1993.

Congress, on a case-by-case basis, is prepared to work with other Canadian advocacy organizations on a wide array of human rights issues, he said.

Frank Iacobucci, a former justice on the Canadian Supreme Court and now interim president of the University of Toronto, said Canada should respond to terrorism within the rule of the law.

He suggested the battle against terrorism can be perverted if the wrong people are detained or arrested and if officials act improperly or illegally. "The stakes are immensely high," he warned.

As an example of governments violating citizens' rights when responding to national emergencies, he cited the internment of more than 20,000 Japanese Canadians during World War II.

Judges must adopt a "principled approach" when dealing with terrorist cases so they strike a balance between the interests of the individual and the state.

Judges, too, must be independent of the legislative branch, and the process under which they work should be open and transparent, he observed.

Iacobucci said the role of judges is to ensure democracy and the rule of the law are shielded from abuse. Otherwise, democracy will be unable to protect judges.

The need for national security in a situation where terrorism threatens a nation is recognized, but basic Canadian values should not be sacrificed on the altar of security, he said.

Claire L'Heureux-Dube, also a former Supreme Court justice, criticized U.S. opposition to the formation of the International Criminal Court.

American concerns that U.S. soldiers serving abroad might be prosecuted for war crimes are "highly exaggerated," she claimed, because the court guarantees due process and the presumption of innocence.

And, she pointed out, the court would not violate U.S. sovereignty.

Catherine Beagan Flood, an adjunct professor at York University's Osgoode Hall Law School, warned national identification cards to thwart terrorism could backfire.

Listing the race and ethnicity of its holders, such cards could lead to the discriminatory treatment of some citizens, she said, citing the misuse of ID schemes in Nazi Germany and Rwanda.

And Canada's plans to phase in biometric passports, based on facial recognition techniques, could be problematic because its data base might be used for different purposes. This raises serious privacy concerns, and cards would not necessarily prevent terrorism, she said.

Beagan Flood said better intelligence-gathering methods are more likely to have an impact on security than national identification cards.

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REMEMBERING BIALIK: Using drama, music and dance, Grade 2 students at Bialik Hebrew Day School celebrated the songs and poems of legendary writer Chaim Nachman Bialik, after whom the school is named.

Associated postpones exams after stomach flu outbreak

By FRANCES KRAFT
Staff Reporter

Grade 7 and 8 students at Associated Hebrew Schools are writing their exams belatedly this week after dozens of students at its Danilack Middle School came down with a stomach flu two weeks ago.

The middle school, which has 520 students, called in Toronto Public Health (TPH) "to help us determine how to deal with this kind of situation," said Mark Smiley, Associated's director of education, adding that the department was "more than helpful."

Measures taken included specialized cleaning, the provision of anti-bacterial handwash, and a recommendation that students stay at home for 48 hours after their symptoms disappeared.

Dr. Michael Finkelstein, associate medical officer of health at TPH, said a cluster of this type of illness is "not unusual at this time of year."

A TPH letter distributed to parents by the school said 82 students were absent the week of Jan. 10.

Typically, Public Health becomes involved when there is an unusual pattern of absenteeism or a number of sick calls indicating a particular illness, Finkelstein said.

Of 60 Associated students or parents interviewed by TPH, most reported symptoms that included vomiting, diarrhea, nausea, headache and/or stomach cramps lasting 24 to 48 hours, suggesting a Norwalk-like virus, according to the Public Health letter.

Norwalk, also known as Norovirus, is the cause of most stomach flus, Finkelstein said. It is characterized by sudden onset, short duration, and gastrointestinal symptoms.

The virus is "very rarely serious," but it is highly contagious, said Finkelstein.

He emphasized the importance of handwashing in reducing the spread of the virus.

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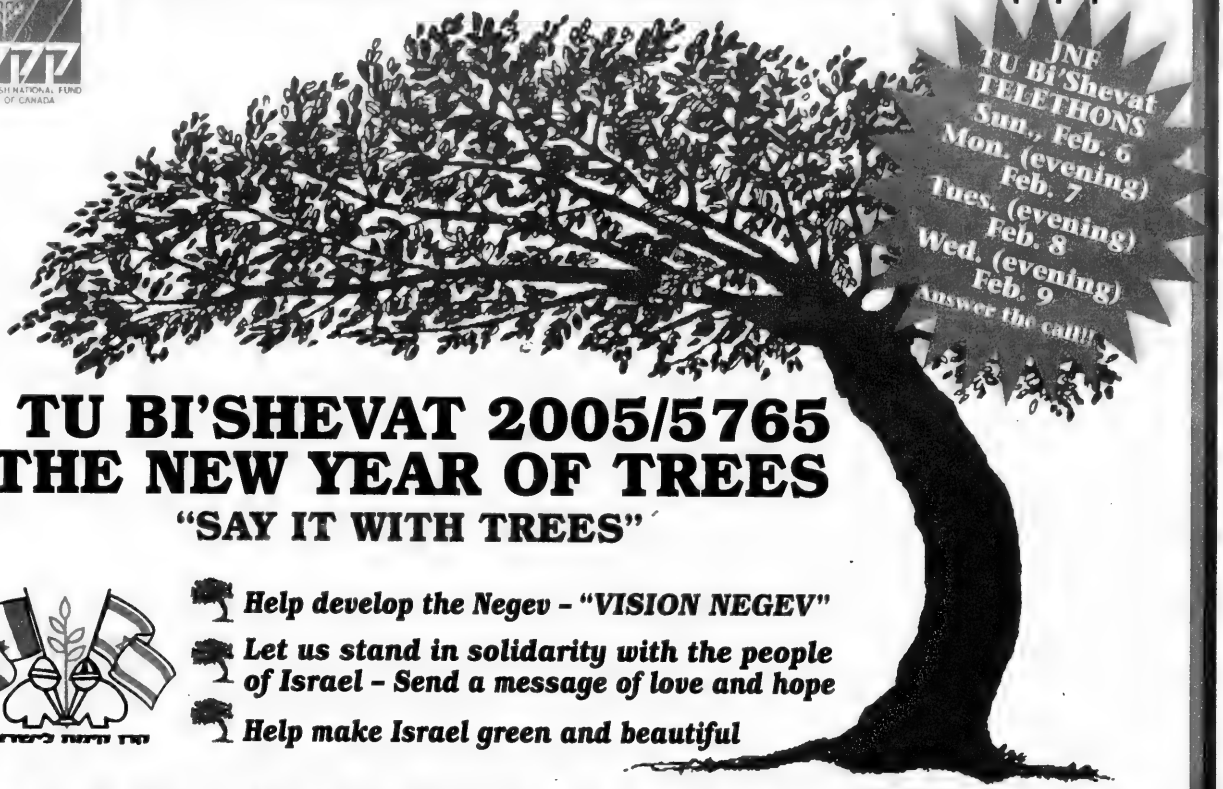

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Politics of public funding

Montreal FEDERATION CJA president Sylvain Abitbol succinctly expressed the feelings of most members of the community about the government of Quebec's decision last week to withdraw the possibility of full funding of the secular portion of Quebec Jewish schools' curriculum. He was appreciative of the government's efforts, but "deeply disappointed" nonetheless.

Publicly announced by Minister of Education Pierre Reid merely five weeks earlier, on Dec. 9, at the rededication ceremony of the restored library of the St. Laurent branch of United Talmud Torahs, the program could not survive the level of angry protest that surged last week in Montreal like an eruption of hot lava from a smoldering volcano. Once the French-language Marguerite Bourgeoys school board voted not to renew past this June the newly entered funding arrangement with the five Jewish schools that had signed on, there was no practical way to continue with the initiative.

Public opposition against the funding swelled rapidly and demonstrably after *La Presse* published a front page article early in the week that insinuated a link between the government's decision to offer full secular studies funding and a fundraising event last year within the Jewish community for the Liberal party of Quebec. More than 90 per cent of Quebecers were said to be strongly opposed to the funding.

That article, however, steered the public debate on the funding in a regrettable direction. It encouraged some of the opponents of the funding to hint at or explicitly suggest the usual, but tiresome and unseemly, accusations of deferential treatment for a powerful Jewish lobby. The truth, of course, as it always is, was vastly different from the conspiratorial schemes imagined by the demagogues.

- The Jewish community of Quebec has always electorally and financially supported the Liberal party of Quebec.
- The Liberal government of Quebec promised to extend the secular studies funding in 1994. It was the Parti Québécois that refused to fulfil the promise after the 1994 election even though it extended full funding for secular studies in the Greek and Armenian community schools.

But the demagogues were the minority. Most of the opposition to the funding was expressed on substantive grounds. The timing of the decision was wrong, they felt. The funds earmarked for the Jewish schools should go to the financially strapped public school system instead. The current 60 per cent level of funding to the private schools was sufficient. Moreover, the public bridled at the funding in the face of the recent withdrawal of $100 million in bursary funding to university students. And the process also seemed wrong. Many of the cabinet ministers and members of the National Assembly had been unaware of the decision made by the education minister and the premier.

The Quebec government's reversal, back to a 60 per cent level of funding, was indeed disappointing. Such is the misunderstood politics of public funding for secular studies in private schools. Unfortunately, Quebec's decision will undoubtedly reinforce Ontario's resolve to maintain its unfair and discriminatory policies of no public funding whatsoever.

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MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Israel's response to the tsunami disaster

It was good to see how quickly Israel responded to the tsunami disaster. Four doctors from Israel's Hadassah Hospital were dispatched to Colombo, Sri Lanka, at the request of the Israeli foreign ministry, including the hospital's head of general surgery and trauma, its chief of pediatrics and two anesthesiologists.

Sri Lanka had initially rejected the arrival of a 150-member Israeli rescue and relief team because, it stated, it could not accommodate all the team members. But a smaller Israeli contingent arrived soon afterward, and food and medical supplies from Israel have been accepted. The Sri Lankan government also noted the "friendly and close diplomatic relations" between the two countries.

Israeli search, rescue, welfare and medical teams have been dispatched throughout the affected area, including Muslim Indonesia, where an El Al 747 delivered 60 tons of aid. The International Committee of the Red Cross even asked Magen David Adom to help out.

Israel faces the possibility of death and destruction daily. But it has shown that it has not forgotten about the suffering of others. In a time of need, the Jewish state proved it has a Jewish heart.

Henry Srebrnik
Calgary, Alberta

* * *

Jewish Canadian Military Museum

I would like to clarify that the Jewish Canadian Military Museum is not associated with the Jewish War Veterans of Canada.

The Jewish Canadian Military Museum is a non-profit charitable organization with a registered tax number.

The purpose of the Jewish Canadian Military Museum is to recognize the contribution that Canadians of the Jewish faith have made toward the defence of Canada for more than 200 years, from the time of Gen. James Wolfe, the commander of the British expedition that took Quebec in 1759, to the Boer War, World War I, World War II and the Korean conflict, as well in current peace-keeping operations. Canadian Jews have served and are serving well beyond their numbers percentage wise, compared with other ethnic groups.

Our purpose is to educate the community and those in other countries, as well as future generations of Canadian Jews, with exhibitions honouring our warriors of yesterday and today.

Sol Raibmon
Past president of the Jewish Canadian Military Museum
Thornhill

* * *

Vicious article about settlers

As I was reading Jean Gerber's article ("Messianic settlers put all of Israel at risk," *CJN*, Jan. 20), like her, I began to feel uneasy, and the more I read, the more uneasy, I became.

Can it be that a Jewish newspaper would print an article demanding that a large part of our Jewish country become *Judenrein*. That it could print such a vicious, anti-religious article and not fear a backlash from its readership?

I hope and pray that there are enough Jews who will finally wake up to the fact that we are being besmirched by the paper that is supposed to defend us and to champion the cause of Jews everywhere, no matter where they live.

Anne Maurer
Toronto

* * *

Hurray for Gerber

Hurray for Jean Gerber and hurray for you for publishing her article ("Messianic settlers put all of Israel at risk," *CJN*, Jan. 20).

We must hear all sides and all opinions.

Gilda Katz
Toronto

* * *

The Red Cross and the Holocaust

I shall never condone the Red Cross, whose philosophy is to practise humanitarianism ("Historian examines Red Cross role during Holocaust," *CJN*, Jan. 13). Representatives of the Red Cross ignored the organization's doctrine when they witnessed the tortures in Hitler's death camps and did not act.

Rose Romberg
Toronto

* * *

Clever headline is misleading

I was frustrated to see the headline and sub-headline on Barbara Silverstein's article about downtown Toronto's Riverdale Shul ("Riverdale Shul survives near-death experience: Members save Danforth synagogue from financial collapse," *CJN*, Jan. 13).

The implication your editors have made with these clever phrases is that the story is over and there's nothing more to report. But Silverstein's article clearly indicates the shul still needs long-term stable funding and support from community benefactors as well as from individuals willing to invest their own time and money into the effort.

While the synagogue needs commitment from its members in order to survive, the members cannot work alone. Ongoing community support is crucial. Without it, there may be another "near-death" experience – and the outcome might not be so auspicious.

Shira Honig
Toronto

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The last 10 days in Auschwitz

Primo Levi, the noted writer and chemist who died in 1987, wrote one of the first accounts of life as an inmate in Auschwitz. The following excerpt from Survival in Auschwitz, *Collier Books, 1961, describes the last few days of his imprisonment in the concentration camp, leading up to Jan. 27, 1945, when the Russians arrived. Levi had fallen ill with scarlet fever on Jan. 17 and was thus in the* Ka-Be, *the infirmary, for the 10 days before the Russian army liberated the camp. Most of the camp outside the hospital was evacuated that night.*

Primo Levi

By PRIMO LEVI

January 18: During the night of the evacuation, the camp kitchens continued to function, and on the following morning the last distribution of soup took place in the hospital. The central-heating plant had been abandoned; in the huts a little heat still lingered on, but hour by hour, the temperature dropped and it was evident that we would soon suffer from the cold. Outside it must have been at least 5 degrees F below zero; most of the patients had only a shirt and some of them not even that.

Nobody knew what our fate would be. Some SS men had remained, some of the guard towers were still occupied.

About midday an SS officer made a tour of the huts. He appointed a chief in each of them, selecting from among the remaining non-Jews, and ordered a list of the patients to be made at once, divided into Jews and non-Jews…

The two Frenchmen [Charles and Arthur] had not understood and were frightened. I translated the speech of the SS man. I was annoyed that they should be afraid: they had not even experienced a month of the *Lager*, they hardly suffered from hunger yet, they were not even Jews, but they were afraid…

There were no clocks, but it must have been 11 p.m. when all the lights went out, even those of the reflectors on the guard-towers… A cluster of intense lights burst out in the sky, remaining immobile, crudely illuminating the earth. One could hear the roar of the airplanes.

Then the bombardment began…

After a few minutes it was obvious that the camp had been struck. Two huts were burning fiercely, another two had been pulverized, but they were all empty. Dozens of patients arrived, naked and wretched, from a hut threatened by fire: they asked for shelter. It was impossible to take them in… We had to barricade the door…

The Germans were no longer there. The towers were empty…

January 19: At dawn, we went out into the wind of a freezing day of fog, poorly wrapped up in blankets. What we saw resembled nothing that I had ever seen or heard described.

The *Lager*, hardly dead, had already begun to decompose. No more water or electricity, broken windows and doors slamming to and fro in the wind, loose iron-sheets from the roofs screeching, ashes from the fire drifting high, afar. The work of the bombs had been completed by the work of man: ragged, decrepit, skeleton-like patients barely able to move dragged themselves everywhere on the frozen soil, like an invasion of worms. They had ransacked all the empty huts in search of food and wood; they had violated with senseless fury the grotesquely adorned rooms of the hated *Blockälteste*… No longer in control of their own bowels, they had fouled everywhere, polluting the precious snow, the only source of water remaining in the whole camp…

Others had found potatoes somewhere and were roasting them on the embers of the fire, glaring around with fierce eyes…

[Later] in the darkness, lighted only by the glow of the embers, Arthur and I sat smoking cigarettes made of herbs found in the kitchen, and spoke of many things, both past and future…

January 20: The dawn came and it was my turn to light the stove [we had taken from the kitchen]. Besides a general feeling of weakness, the aching of my joints reminded me all the time that my scarlet fever was far from over…

Arthur climbed down enthusiastically from his bed and heated three potatoes per person from those boiled the day before; after which, Charles and I, starved and shivering, left again to explore the decaying camp.

We had enough food (that is, potatoes) for two days only; as for water, we were forced to melt the snow, an awkward operation in the absence of large pots, which yielded a blackish, muddy liquid which had to be filtered.

The camp was silent. Other starving spectres like ourselves wandered around searching, unshaven, with hollow eyes, grayish skeleton bones in rags. Shaky on their legs, they entered and left the empty huts carrying the most varied of objects: axes, buckets, ladles, nails; anything might be of use…

Sitting in bed, I could see a large stretch of the road through the window. For the past three days the Wehrmacht in flight had passed by in waves…

January 21: On the dawn of the 21st, we saw the plain deserted and lifeless, white as far as the eye could see, lying under the flight of the crows, deathly sad. I would almost have preferred to see something moving again. The Polish civilians had also disappeared, hiding who knows where. Even the wind seemed to have stopped. I wanted only one thing: to stay in bed under my blankets… waiting as indifferently as a dead man for it to end or not to end.

But Charles had already lighted the stove, Charles, our active, trusting, alive friend, and he called me to work: [It was my turn to empty] the lavatory bucket, which every morning had to be carried outside and emptied into the cesspool; this was the first task of the day, and if one remembers that it was impossible to wash one's hands and that three of us were ill with typhus, it can be understood that it was not a pleasant job…

January 22: If it is courageous to face a grave danger with a light heart, Charles and I were courageous that morning. We extended our explorations to the SS camp, immediately outside the electric wire-fence…

On the tables we found plates half-full of a by-now frozen soup which we devoured with an intense pleasure, mugs full of beer, transformed into a yellowish ice, a chess board with an unfinished game. In the dormitories, piles of valuable things.

We loaded ourselves with a bottle of vodka, various medicines, newspapers and magazines and four first-rate eiderdowns, one of which is today in my house in Turin. Cheerful and irresponsible, we carried the fruits of our expedition back to the dormitory, leaving them in Arthur's care. Only that evening did we learn what happened perhaps only half an hour later.

Some SS men penetrated into the abandoned camp. They found that 18 Frenchmen had settled in the dining hall of the SS-Waffe. They killed them all methodically, with a shot in the nape of the neck, lining up their twisted bodies in the snow on the road; then they left. The 18 corpses remained exposed until the arrival of the Russians; nobody had the strength to bury them…

January 23: Our potatoes were finished. For days, the rumour had circulated through all the huts that an enormous trench of potatoes lay somewhere outside the barbed wire, not far from the camp… By the morning of the 23rd a section of the barbed wire had been beaten down and a double file of wretches went in and out through the opening.

Charles and I left, into the wind of the leaden plain. We were beyond the broken barrier…

Perhaps 400 yards from the camp lay the potatoes – a treasure. Two extremely long ditches, full of potatoes and covered by alternate layers of soil and straw to protect them from the cold. Nobody would die of hunger anymore…

January 24: Liberty. The breach in the barbed wire gave us a concrete image of it. To anyone who stopped to think, it signified no more Germans, no more selections, no work, no blows, no roll calls, and perhaps, later, the return…

All around lay destruction and death.

The pile of corpses in front of our window had by now overflowed out of the ditch. Despite the potatoes, everyone was extremely weak: not a patient in the camp improved, while many fell ill with pneumonia and diarrhea; those who were unable to move themselves, or lacked the energy to do so, lay lethargic in their bunks, benumbed by the cold, and nobody realized when they died…

January 25: It was Sómogyi's turn. He was a Hungarian chemist, about 50 years old, thin, tall and taciturn. He suffered from typhus and scarlet fever. He had not spoken for perhaps five days…

Half his face had swollen. As long as he retained consciousness he remained closed in a harsh silence.

But in the evening and for the whole of the night and for two days without interruption, the silence was broken by his delirium. Following a last interminable dream of acceptance and slavery he began to murmur: *"Jawohl!"* with every breath, regularly and continuously like a machine… enough to make one want to shake him, to suffocate him, at least to make him change the word.

I never understood so clearly as at that moment how laborious is the death of a man.

Outside the great silence continued. The number of ravens had increased considerably and everybody knew why. Only at distant intervals did the dialogue of the artillery wake up.

We all said to each other that the Russians would arrive soon, at once; we all proclaimed it, we were all sure of it, but at bottom, nobody believed it. Because one loses the habit of hoping in the *Lager*, and even of believing in one's own reason…

January 26: We lay in a world of death and phantoms. The last trace of civilization had vanished around and inside us. The work of bestial degradation, begun by the victorious Germans, had been carried to its conclusion by the Germans in defeat.

It is man who kills, man who creates or suffers injustice, it is no longer man who, having lost all restraint, shares his bed with a corpse… Part of our existence lies in the feelings of those near us. This is why the experience of someone who has lived for days during which man was merely a thing in the eyes of man is non-human. We three were for the most part immune from it, and we owe each other mutual gratitude…

But thousands of feet above us, in the gaps in the gray clouds, the complicated miracles of aerial duels began. Above us, bare, helpless and unarmed, men of our time sought reciprocal death with the most refined of instruments. A movement of a finger could cause the destruction of the entire camp, could annihilate thousands of men…

The saraband stopped at night and the room was once again filled with Sómogyi's monologue.

In full darkness I found myself suddenly awake. *"L'pauv'-vieux"* was silent; he had finished. With the last gasp of life, he had thrown himself to the ground: I heard the thud of his knees, of his hips, of his shoulders, of his head…

January 27: Dawn. On the floor, the shameful wreck of skin and bones, the Sómogyi thing.

There are more urgent tasks: we cannot wash ourselves, so that we dare not touch him until we have cooked and eaten. And besides: *"rien de si dégoutant que les débordements,"* said Charles justly; the latrine had to be emptied. The living are more demanding; the dead can wait. We began to work as on every day.

The Russians arrived while Charles and I were carrying Sómogyi a little distance outside. He was very light. We overturned the stretcher on the gray snow.

Charles took off his beret. I regretted not having a beret.

Less oy, more joy

Deborah Lipstadt became famous when the anti-Semite David Irving sued her for what she wrote about him in her important book on Holocaust denial. After six difficult years, the case came to trial in England and Irving lost badly. Since then, she has become something of a celebrity, apart from being a distinguished academic and an acknowledged expert on anti-Semitism.

Rabbi Dow Marmur in Toronto

Last month, she gave the keynote address at an international conference on Jewish education in Jerusalem. Her message was reflected in words she learned from a friend, who urged the Jewish community to concentrate less on the "oy" of Judaism and more on its joy, less on woes and dangers and more on privileges and opportunities.

Lipstadt warned against the tendency to make victimhood the main theme of Judaism by using the Holocaust as the point of reference for almost any issue. Such distortion, in the late Salo Baron's famous words, makes for a lachrymose view of Jewish history and that is very far from the truth.

Her words had special poignancy, for she spoke only days after a shameful attempt by Jewish settlers in Gaza to "adorn" themselves with orange stars, suggesting that, because of Israeli Prime Minister Ariel Sharon's disengagement plan, they were now like Jews wearing the yellow star on their way to Auschwitz.

Though Lipstadt acknowledged the persistence of anti-Semitism, she pointed to many positive features of contemporary Jewish life and encouraged Jewish educators to celebrate them. Life on university campuses, for example, is nowhere near as bleak as many Jewish leaders try to make it seem in their vain and improper efforts to elicit greater community cohesiveness and support.

Of course, anti-Semitism must be fought, but not in ways that give succor to its perpetrators. She cited Mel Gibson's movie *The Passion of the Christ* as a case in point. Had Jewish organizations not created such a furor, the film would not have made all those millions and its creator would not have become an icon for Jew-haters.

Lipstadt learned how to deal with anti-Semitism from Anthony Julius, the brilliant Jewish lawyer and himself the author of a book on T.S. Eliot's anti-Semitism, who represented her at the trial. I paraphrase: "Treat anti-Semites like dirt you have trodden into. Wipe it off your shoes as quickly as possible and don't bring it home."

The title of her lecture was a reference to the Passover Haggadah: "In every generation they stand up against us to destroy us…" Had she completed the quotation, she might have made an even stronger case why we must not bring the filth into our homes: because "the Holy One blessed be He rescues us from their grip."

When are jokes anti-Semitism?

Until I came to university, the entirety of my experience with anti-Semitism consisted of reading books about the Holocaust and participating in discussions about the topic at my Jewish day and high schools. I even participated in a black-Jewish dialogue group about anti-Semitism and racism during high school, and realize now that I knew less about the issue than I thought.

Jessica Apter in Vancouver

Since I've been here, anti-Semitism has become something that I experience and that affects me in a much more personal way. It is clear to me that anti-Semitism is experienced by each person in a way that is unique and that our reactions to it are often inexplicable.

The most common debate that my fellow Jewish students and I have is over what criteria warrant the label of the "A-word." Often, my non-Jewish friends simply can't understand why I find certain jokes or comments so offensive. And knowing that they don't mean any harm or just don't understand means feeling the need to pick my battles and forgive them – albeit reluctantly.

Recently, I heard a small group of 14-year-old boys on a bus cracking jokes. One of them commented that another had "Jewed" someone they knew. When my friend saw me flinch, she said I shouldn't let it bother me, but I couldn't help it. Hearing the word Jew used in a derogatory way strikes a chord with me, regardless of any rationally acceptable argument about harmless intentions, immaturity or ignorance.

On another occasion, I found myself defending my emotional reaction to an issue of *The Peak*, the Simon Fraser University student newspaper. It dealt with the topic of anti-Semitism on campus, following up on a controversial piece published in a local newspaper. The newspaper's cover was plastered with a collage of Stars of David and read, "Is SFU an Anti-semitic Campus? No, but find out why…" Inside, *Peak* writers had interviewed two Jewish students and five non-Jewish students, only one of whom stated he had a Jewish friend, and all of whom clearly could not relate to any Jewish student's experiences of discrimination on campus.

This offended me for a couple of reasons. First, the newspaper had not made a thorough investigation into an important issue that affects Jewish students' experiences and memories of our careers as university students. Second, it pitted us against them in the debate over what qualifies as anti-Semitic, and presented Jewish students as playing the role of the boy who cried wolf, as stirring up controversy over a non-issue.

But to most of my friends, the newspaper had not been anti-Semitic because it did not say bad things about Jewish people. I don't blame them or think them insensitive; they just can't relate. Sometimes, however, my friends and I surprise each other.

Over the past week, I have received several e-mails and have been approached in the halls at school by campus friends and acquaintances who had heard about the controversy surrounding Prince Harry's choice of a Nazi get-up for a costume party he attended. While moved by the show of sympathy for the prince, I can't help but wonder where it comes from.

In fact, I happen to be a little bit entertained by the prince's choice of costume. On Purim, we encourage Jewish children to assume the dress of Haman, the evil character from Megillat Esther, and we don't worry that this promotes Jew-hatred or trivializes the great historical losses associated with state anti-Semitism. Similarly, when people dress up as the devil for Halloween, we have no reason to assume that they participate in devil worship. Had Prince Harry been wearing a Nazi armband in the street, I would be deeply hurt, but given the context of a costume party, the point of which is to dress up as something you're not, I don't feel offended at all.

It is a struggle to explain to those around me the intricacies of my reactions to various anti-Semitism-related issues, but I hope that engaging in rational debate will further the goal of educating for tolerance.

The OC makes Yiddishkeit cool

Seth Cohen. Just mention the name and girls swoon. Tall, dark and cute, completely unattainable – and kinda Jewish. All my good friends – not one would deny it – have a crush on Seth Cohen. For those of you lacking any knowledge of pop culture, he is the nerdy, long-winded Jewish character on *The OC*, the new millennium's answer to the 1990s hit *Beverly Hills 90210*.

Joanna Grossman in Halifax

The OC offers a wonderfully delusional depiction of affluent suburban teenage life in Orange County, Calif., replete with alcohol abuse, relationship turmoil and family drama. And while its plot complexities could fill this column, I want to delve a little deeper.

The character of Seth has brought the image of the gangly and verbose, yet sensitive and sweet, Jewish boy to new heights of popularity. Created in the image of the show's writer and producer, 20something Josh Schwartz, Seth Cohen brings to light the greatness of Jewish neuroses, Yiddishkeit and of course, bagels and cream cheese.

Because of *The OC*, blond bad boys have ceded their heartthrob status to a precocious and scrawny Jewish kid. The show's self-described "Aryan" character, Ryan, played by Benjamin Mackenzie now plays second fiddle to Seth, played by real-life Jew Adam Brody. And it can't be ignored that in real life, Brody is dating his non-Jewish co-star, Rachel Bilson, evoking the greenest jealousy in Jewish girls everywhere.

On *Beverly Hills 90210*, Andrea Zuckerman was the token nerdy Jewish character, but her religion and culture seemed incidental. A curly brown-haired keener who cared about her grades, Andrea was a foil for the show's blond beauties. Aside from the ethnicity of her name, and one episode where her Judaism posed a problem for the sorority she wanted to join, her Judaism was of little significance.

The OC, by contrast, offers a real glimpse of a modern, assimilated and non-religious North American Jewish family. Seth is the son of a California blond – the perfect self-described "shikseh" – and her Jewish Brooklynite husband. Seth talks about his bar mitzvah and helps to educate his non-Jewish girlfriend before she comes to the family seder. Through Seth and the Cohen family, Judaism is given a prominent role on the show, and even more importantly, it's the key to what makes the Cohens, and Seth in particular, so cool.

Ironically, Kirsten Cohen, Seth's mom, never converted, so Seth wouldn't even be considered halachically Jewish. Yet Judaism is fundamental to his personality, and it's essential to the Cohen family's identity.

For example, their witty banter is laced with Yiddish idioms, and Jewish humour pervades their actions and interactions.

On one particularly memorable episode, while everyone else anticipates Christmas, Seth launches a campaign to popularize "Chrismukkah," his self-created holiday that celebrates both Jesus and Moses and combines eight days of gifts (Chanukah) with one really huge day of gifts (Christmas).

On another episode, as a family scandal erupts, Seth astutely explains how family members use humour to deal with the issues facing them, and in doing so, he describes a fundamental aspect of Jewish culture.

Humour aside, Seth's identity as a child of intermarriage allows *The OC* to incorporate Jewish elements into mainstream Christian traditions that are ubiquitous on the small screen. As well, the show looks at how Jewish identity factors into non-religious North American Jewish life.

It also exposes people who have never encountered Jews to Jewishness and Yiddishkeit. And while Judaism on mainstream television has often evoked controversy, or been a source of shame or struggle for characters (as is the case on *The West Wing* for the Toby Ziegler and Josh Lyman characters), *The OC* portrays it as a positive source of identity.

Judaism has never been cooler, and Yiddish is reaching the masses.

Of course, you might wonder whether it is only cool for a character to be Jewish if he or she is half-Jewish, and if the person is both willing and culturally able to mix Judaism with the culturally dominant religion.

But given the superficial character of *The OC*, it seems safe to conclude that there is little wrong with a show that succeeds in making Yiddishkeit trendy.

The Kirshner File

Jews of Calcutta are a vanishing breed

When David Nahoum, 80, was a boy, the polished Burmese teak benches in Magen David, the Calcutta synagogue he and his family regularly attended, were always full on Saturdays and High Holy Days. "They had to use folding chairs to accommodate the overflow of worshippers," recalled Nahoum, the proprietor of a popular bakery in the heart of Calcutta.

Sheldon Kirshner in Calcutta

But nowadays, Magen David – a striking late-19th century red-brick building graced by arched stain-glassed windows, green shutters, beige stone trim, creamy walls, 14 stolid columns and a black and white marble floor lit by three chandeliers and cooled by hanging fans – is a museum rather than an active congregation.

"We can't even raise a minyan," lamented Nahoum, an ailing bachelor whose grandfather, a baker, immigrated to Calcutta from Baghdad in 1870 to join thousands of other Iraqi Jews who had already established themselves in India. "I could see 20 years ago that the community would dwindle. Every festival you came to there were fewer people."

At its height in the 1940s, when an infusion of Sephardi Jews from Rangoon, Burma, who were fleeing the Japanese occupation swelled the city's population, the Jewish community in Calcutta – the capital of British India until 1911 and an important centre of commerce before and after that – was home to some 6,000 Jews out of a total of about 30,000 Jews in India.

This school no longer has Jewish pupils [Sheldon Kirshner photo]

The vast majority of Calcutta's Jewish inhabitants – 99 per cent, Nahoum reckoned – were, like himself, Baghdadi Jews, who together with the Bene Israel and the Cochin Jews, historically comprised Indian Jewry. Collectively known as the Baghdadis, they were the last distinctive group of Jews to come to India as immigrants.

Although many of them were Iraqi, like Nahoum's grandfather, the ranks of the Baghdadis were also filled with a smattering of Syrian, Iranian and Yemenite Jews. Enticed to India – the jewel in the crown of Britain's overseas colonial possessions – in the first decades of the 19th century by religious persecution and commercial imperatives, the Baghdadi Jews lived in such thriving cities as Bombay (Mumbai), Surat and Calcutta. They owned textile and jute factories and traded in silk, coffee, ivory, diamonds, spices, indigo and opium. By the early 20th century, upwards of 10,000 Baghdadis resided in India, primarily in Mumbai and Calcutta.

Until his death in 1864 at his summer home in Pune, a town just south of Mumbai, David Sassoon, the scion of bankers from Baghdad, was their undisputed communal leader. A wealthy merchant and philanthropist, he and affluent Jewish families such as the Cohens and the Ezras contributed funds for the construction of institutions ranging from synagogues to schools.

With the advent of India's independence in 1947 and Israel's statehood less than a year later, the Baghdadi Jews began to leave India en masse. It was not a surprising development, given their identification with British culture and their fear of the Indian independence movement. In Nahoum's estimation, about 40 per cent went to Israel, 20 per cent – including his brother – immigrated to Britain, a further 20 per cent settled in Australia and the rest ended up in Los Angeles, Calif.

Nahoum, who took over the family business 18 years ago after a career as an engineer in a locomotive plant, remained in Calcutta if for no other reason than he was perfectly content in this bustling metropolis, where glaring disparities in wealth never fail to shock visitors from overseas. "I have a comfortable life here," said Nahoum, who uses a cane to walk. "I like Calcutta. It's my city. I have no hangups here."

Nahoum is a member of a fast-dwindling minority, the smallest in India. In all of Calcutta – a vital and raucous city of 14 million that resounds to the incessant honking of car horns and whose air quality is questionable at best – Jews are truly a vanishing breed. To the best of his knowledge, there are only about 30 Jews left in Calcutta today, and most of them are old.

To say that the community has shrunk dramatically would surely be an understatement.

Jo Cohen, a 58-year-old secretary whose husband deals in fencing materials, is by her own admission one of its youngest members. "There are no Jewish children here," said Cohen, who was born in Calcutta, the child of a mother from Cochin and a father from France who arrived in India in the 1930s to manage sugar plantations.

The bleak demographics speak volumes. Cohen told me that the last Jewish wedding and bar mitzvah in Calcutta took place about 25 and 30 years ago, respectively.

Her three children no longer live in Calcutta, having gone to the United States and Israel. Cohen, who described herself as an Indian by nationality and a Jew by religion, claimed that employment opportunities in India are simply too limited to prevent young Jews from emigrating.

"It's not a question of discrimination, but an ethnic Indian will gain preference in a job. There is a subtle tendency to employ, shall we say, your own kind rather than an outsider. There is little future for non-Indians."

Nahoum did not quite agree with her viewpoint. "This country has not discriminated against minorities. We all prospered here."

The current dearth of Jews in Calcutta is reflected in its silent synagogues, some of which have been closed for years, and in its Jewish Girls' School, which, though still in operation, has not has a Jewish pupil for at least a decade.

Magen David, whose protective high walls overlook a jumble of sidewalk vendors dispensing cheap bangles, beads and trinkets, is enclosed in a dusty courtyard dotted with palm trees and bamboo bushes.

It has seen better days.

The first floor sanctuary gives off a musty air of decay. Scrunched-up carpets in the second-floor women's gallery are torn and dirty. Portraits of Magen David's benefactors, one of which is of the late Elias Joseph David Ezra, look worn. Plaques alongside the steps leading into the shul pay homage to Sonny Solomon – a Royal Air Force pilot killed in action on Sept. 11, 1944 – and to one of its last rabbis, E.M.D. Cohen, who retired in 1927.

The Indian government has agreed to declare Magen David a national monument, Nahoum said. In the meantime, the building is maintained by rental income from Jewish properties in the neighbourhood and an existing trust fund.

Magen David, which has never been the object of an anti-Semitic incident, is cared for by four deferential Muslim men of various ages clad in dazzling white uniforms and Nehru caps. In the heat of the day, they generously offered me a cold bottle of pop.

David Nahoum, centre, and Jo Cohen, flanked by Muslim caretakers and Sheldon Kirshner, in the courtyard of Magen David synagogue.

Beth El, a nearby synagogue of approximately the same size in a predominantly Muslim part of town, already has the status of a protected monument. Neveh Shalom, a much smaller shul that has been shuttered for more than a decade and is situated in a busy market, appears neglected and abandoned. On a bulletin board inside, I found a frayed Hebrew-English calendar from 1987.

The Jewish Girls' School, which opened in 1881, ceased being Jewish, for all practical purposes, in the 1960s, Sraboni Chowdhury, its principal, said.

But there are echoes of its Jewish past. Scholastic honour rolls and photographs commemorating benefactors such as Aaron Curlender and a long-serving principal named Ramah Luddy crowd the walls of the auditorium.

Nahoum, a realist, realizes that the days of the Calcutta Jewish community are numbered. Asked how long he thinks it will last, he said wearily, "God only knows."

Certificate Program in Special Education

Tikun Chaim, the Special Education division of UJA Federation Board of Jewish Education, and York University are accepting applications for the second cohort of the Special Education Certificate Program.

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Jewish Life

Of Redlers, Roths, Schulsingers and Celnikers

By ZE'EV GLICENSTEIN

Once again this column asks: What's in a name – or more particularly, a Jewish surname?

Roots & Remembrance

Over the last dozen years, Paris-based names scholar Alexander Beider has published several books in an attempt to answer precisely that question. His recently published *A Dictionary of Jewish Surnames from Galicia* completes a trilogy begun more than a dozen years ago that also includes works on the Kingdom of Poland and the Russian Empire.

Beider was initially reluctant to focus on Galicia, he admits, due to a perception that most of its surnames were common, German-derived "artificial" monikers such as Goldman, Newman, Rosenberg and Silberstein that would reveal little or nothing about Jewish life. As he would find, surnames related to German colours (Roth, Schwarz, Weiss), size (Gross, Klein) wealth (Reich) and other characteristics were particularly popular.

"The frequency of these names implies that, in many cases, they were constructed in an artificial way, without any connection to personal characteristics of their first bearers," he writes. "Otherwise, the very large number of white/blond and red[-haired] Jews would be difficult to explain."

Gleaning tens of thousands of names from a variety of original 19th-century sources, Beider ranked them by popularity. The top 30: Katz, Friedman, Horowitz, Goldberg, Reich, Weiss, Landau, Singer, Neuman, Gross, Roth, Berger, Frankel, Haber, Schwartz, Klein, Stern, Ehrlich, Fuchs, Rosenberg, Schachter, Korn, Kaufman, Halpern, Brenner, Gottlieb, Stein, Adler, Weissman and Muller.

Much rarer appellations include these occupational names derived from Yiddish: Lachtermacher, a maker of candlesticks; Redler, from a tool for perforating matzah; Schadchen (also Hebrew), meaning matchmaker or matrimonial agent; and Schulsinger, or synagogue singer. From Polish: Celniker, a seller of sewing notions; Gomulka, a lump or home-made round cheese; and Szafarz, a dispenser, butler, steward, member of Jewish administration dealing with almshouses or Jewish rural servant. From Ukrainian: Szaposznik, a hatter or cap maker.

A relatively small number of Hebrew-based names also surfaced. Mendrisch derives from "midrash," meaning the body of post-talmudic literature of biblical exegesis. Talmuter derives from the prayer for "dew and rain" said during the months of drought in Eretz Israel. While Raschbam derives from the Hebrew acronym for Rabbi Shmuel ben Meyer, the medieval French Jewish scholar, not all of its bearers were his descendants. The names of illustrious rabbis were considered prestigious and often arose spontaneously in many places. Others include Frankel, Halpern, Heller, Horowitz, Landau and Schorr.

The dictionary documents the presence of a few Sephardim, mostly eminent physicians and prosperous tradesmen and their families, amid the Ashkenazi majority. Names include Kalahora, from the Spanish town, Calahorra, and Fortis de Lima, which originated as "chazak" (strong) in Hebrew and was translated into the Latin fortis, which also means strong.

Some names derived directly from Latin: Aspis (adder), Beatus (happy), Faber (smith), Junius (June), Midikus (from medicus, physician), Rubrum (red), Sartor (tailor), Septimus (seventh) and Wentus (from ventus, wind). Like various names with Latinate endings (Israeli, Jacobi, Samueli), they were all likely assigned by Austrian clerks.

It's well known that clerks sometimes maliciously imposed contemptuous or ridiculous names on hapless Jewish families. Previously documented examples include Deligtisch (criminal), Dollmann (mad man), Geschwur (ulcer), Harn (urine), Niemand (nobody) and Affengesicht (monkey's face). The dictionary retrieves a few more unkind monikers from the dustbin of history: Sauermilch (sour milk), Saufer (to drink, to booze), Schmalzbauch (fat belly), Schmalhosen (narrow trousers), Schmutz (dirt, mud), Schnupftabak (snuff tobacco), Teufel (devil) and Taufstein (baptism stone).

Ah, those clever state bureaucrats. With friends like them, who needed enemies?

A Dictionary of Jewish Surnames from Galicia is published by Avotaynu, Inc. of Bergenfield, N.J. Its website is www.avotaynu.com.

Starting anew in a strange land

By RABBI YEHIEL BEN AYON

This year is the 50th year since the first Moroccan Jews arrived in Canada. The following is part of a series about this immigration, a family saga.

Through A Sephardi Window

By the 1960s, most immigrants were arriving in Canada by air. Coming from European capitals, their planes would make their first landing in Montreal and then continue on to Toronto.

Amusing tales are told of these landings. An airplane's approach into Mirabel would take it over and across the city of Montreal. This was truly an amazing sight for the newcomers. The city was a large modern metropolis crisscrossed with thoroughfares – a virtually endless sea of blinking lights.

But for those people who had chosen Toronto as their destination, the plane would continue on. Unfortunately, Toronto failed to dazzle in the same way Montreal did. Planes coming into what is now Pearson International were routed around the city itself. Looking out their windows, before Mississauga had developed into what it is today, passengers arriving in winter would see nothing but open and windswept fields covered in white. Wide-eyed in disbelief, they thought they had landed in the tundra, not Toronto.

My family arrived by train through Union Station, where we were welcomed by a happy pack of familiar faces. It was a most wonderful arrival. A cortège of three or four vehicles took us up Yonge Street. I must admit that we were quite taken aback by the city.

There was tremendous anticipation and expectation of the new country among newcomers, most of it quite unrealistic. A story circulated of one immigrant who, upon arrival, chanced on a $10 bill crumpled on the floor. In disgust, he kicked the money to the side. "Do the Canadians expect me to pick this up now? I just arrived!" We expected that success and riches would be waiting for all. Of course, realities were otherwise.

My parents' friends (out of necessity, friends became family, and remain so to this day) deposited us at the door of a duplex. Our apartment was rented and furnished through the Jewish Immigrant Aid Society. Furniture meant a mattress and a box spring for each person. My parents also got a headboard, and a mirrored chest of drawers for their room. To eat on, we were also given a Formica table and five vinyl chairs. For my parents, this experience must have been like going camping. Only this tent would be their home for the foreseeable future. Still, we are infinitely grateful to JIAS, for without it, our experience and that of countless of others would have been even more difficult.

That first week was a whirlwind of activity. We had so many things to do – simple things, such as opening a bank account and learning how to navigate the aisles of a supermarket. I recall that the shopping spree, our cart all loaded cost a total of $17.50. How times have changed!

My sister and I were enrolled in school with the guarantee that the English language would be rolling off our tongue within a couple of months. "Preposterous!" we thought. My mother also enrolled in one of those government-sponsored courses for immigrants offering English as a second language.

In that first week, my father found a job with the TD Bank. Applying as an interpreter, he was only asked to demonstrate his verbal and written skills in English and French. When he asked them when he would be tested for the "other languages," they were at a loss. What languages? Well, besides French and English, he was also fluent in Spanish, Italian, Portuguese, and German. He was immediately hired by the bank, which remained his one and only Canadian employer until he retired.

Jewish Life

Tenenbaum's Holocaust memoir

***Legacy and Redemption: A Life Renewed* by Joseph E. Tenenbaum, The United States Holocaust Memorial Museum (paperbound).**

There is an almost unending torrent of books about the Holocaust. Survivors are driven by unrelenting memory and the need to share their story with a world that seems startlingly indifferent and uncomprehending.

Books
Bernard Baskin

This memoir by a well-known Torontonian, a major figure in the business and philanthropic communities, rises above the many. The United States Holocaust Memorial Museum, through its Survival Memorial Project, chose it to be one of the first three books to be published in its series. More than 900 manuscripts were submitted for selection.

Growing up in the small Polish town of Dzialoszyce, Tenenbaum was carefree and untroubled. He was loved by his parents, embraced by his friends and nurtured by a warm, all-encompassing traditional Jewish holiday and life cycle.

And then the sudden and terrifying change from security to terror, from well-being to horror, as the Nazis occupied the town.

"Father buried our silver candlesticks and other valuables in the earth of the basement floor… Also buried in the basement was the watch Father gave me for my bar mitzvah. American dollars, other currencies, and gold coins were concealed in a brick wall in the attic," Tenenbaum writes. "We hid these things because we were convinced we would eventually return and that everything would be the way it had been in the past."

Tenenbaum survived a number of forced labour camps, as well as the dreaded Austrian concentration camps of Mauthausen, Melk and Ebensee. He lived under a dark cloud in the midst of daily brutality, constant fear and omnipresent death.

"I clearly remember Goeth and his two Doberman pinschers, Ralf and Rolf. Whenever Goeth lusted for blood, he would shoot people in cold blood and then let his two vicious dogs rip them apart. Sometimes the inmates were still alive, and their agony was beyond description.

"We worked to maintain our faith in the Almighty, and we hoped for our liberation. We just wanted to survive another day. Who knew then how many camps, how much forced labor, how many near-death experiences we would have to live through to survive."

Following his liberation in 1945 by a division of the United States army, he participated in the work of Brihah, smuggling Jews across European borders on their way to the Holy Land.

The second half of this engrossing memoir focuses on the author's determination to succeed in the United States and Canada and his desire to support his family and find a recognized place in society. These aims were achieved through difficult years of immigrant experience in 1950s New York and other places.

He brought to his various jobs a number of positive attributes: astuteness, imagination, hard work, a willingness to take risks, resilience and a saving sense of humour. In time, he became a successful entrepreneur in Canada, a leader in construction and housing development.

Among the author's many friends is the author Elie Wiesel, who has written a laudatory introduction to the book. About him Tenenbaum writes, "Elie Wiesel has had a holy obligation to speak on behalf of the victims, survivors who do not speak and children affected by their parents' pain. Wiesel has never hesitated to warn the world about the danger of forgetting or to point a finger at Christian complicity in the Holocaust."

This necessarily brief review cannot do justice to this detailed, many-sided, inspirational life story. What remains with the reader is the author's tenacity, resourcefulness, unswerving hope and Jewish dedication.

Cholent on the web, Part 1

By MARK MIETKIEWICZ

The days are short. The nights are cold. And if there is one perfect Jewish food for the season, it is cholent. Since the laws of Shabbat forbid cooking on Saturday, cholent is pre-cooked on Friday, and left to simmer on the stovetop or in the oven overnight. But cholent is far more than just a Shabbat treat. Tucked away in this meaty stew, you'll find clues about Jewish law, history and the migration of Jews around the world.

Eliezer Segal suggests the humble cholent is actually "a sublime expression of Jewish identity." When the Roman satirist Juvenal depicted Jewish poverty, he said Jews only owned "a basket and a box of hay." In fact that "box of hay" is described in the Mishnah and Talmud as a way to insulate cholent on Shabbat. Centuries later, during the Spanish Inquisition, edicts of faith were issued with tips to recognize people who were illicitly observing Jewish traditions. One example, to help spot Conversos, is "cooking on Fridays such food as is required for the Saturday, and on the latter eating the meat thus cooked on the Friday." **[http://tinyurl.com/4ym3x]**

Cholent was also the centre of a religious controversy. In Cholent: An Historical Perspective, Rabbi Yisrael Rutman explains that in the eighth century, a Jewish sect called the Karaites arose and proclaimed that they followed the Five Books of Moses literally but not the teachings of the Mishnah and the Talmud. That meant that they rejected the rabbinical pronouncement that pre-cooked food may be kept warm on the Sabbath. The Karaites disagreed with that interpretation and spent Sabbath eating cold. No hot cholent for the Karaites. **[www.jewishworldreview.com/0301/cholent.asp]**

As with most things cholent, there are even disagreements about the origin of the word. Someone at Ohr Somayach's "Ask the Rabbi" section suggested that the name comes from the French "chaudlent" meaning "hot-slow." R. Naftali Falk responded that word "cholent" comes from the Hebrew *sh'lahn*, meaning "that which stayed overnight." This refers to the fact that cholent stays on the fire Friday night. Whereupon Shimon Goldstein chimed in that cholent obviously comes from the words "shul end," because in many communities people didn't have private stoves, so before Shabbat they all put their cholent in the baker's oven. On Shabbat morning after shul (synagogue services) finished, everyone went to the baker to pick up their cholent. **[http://ohr.edu/ask_db/ask_main.php/70/Q2/]**

Although we may think of cholent in generic terms (beans, barley, beef, and chicken), the food has evolved as many times as Jews have travelled to new lands. "When the Sephardi Jews of Spain were expelled in 1492, they took with them to Morocco and North Africa the tradition of making *hamin*… using local ingredients and flavours. Mutton replaced beef, and rice… substituted for barley." Syrian Jews cook their "mixture inside a hollowed-out piece of pumpkin or squash." Throughout the Mediterranean, chickpeas are added and often a raw egg cooked in the dafina overnight. **[www.ellenskitchen.com/recipebox/cholent.html]**

Sure it's tasty. But can cholent be an obsession? Just ask the members of the Cambridge University Cholent Society. The society, which is "devoted to the consumption of Cholent," includes both recipes and photos of some of their favourite creations. They even share the recipe for Cholent for 900 People. You'll need 50 kilograms diced beef, 50 kilos potatoes, 10 kilos lentils, 5 litres soy sauce, etc. **[http://tinyurl.com/4dh8k]**

Of course, everyone knows *their* own cholent is best. A few years ago, 131 hopefuls congregated at the Dan Panorama Hotel in Haifa to vie in the first-ever National Cholent Competition. There was Moroccan *schena*, Iraqi *tbit*, Kurdistan *hetteh* and Yemeni *hamin*. But the 30 judges chose Esther Israel's Tripolitanian Spinach Cholent, which included chicken, beef, semolina dumplings, stuffed vegetables and spinach, flavoured with garlic, onion and a medley of herbs, including parsley and cilantro. **[http://tinyurl.com/6omkm]**

"I've fulfilled a dream," said Israel, a 39-year-old mother of three. "I've always wanted many people to eat my cooking, because my children don't appreciate it."

Enough talking already. Next week, we eat.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers. com.

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Roll Up Your Sleeves!	Student Panel: **Daniel Held, Lia Katz, Noah Zatzman**	Feb 22
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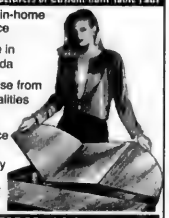

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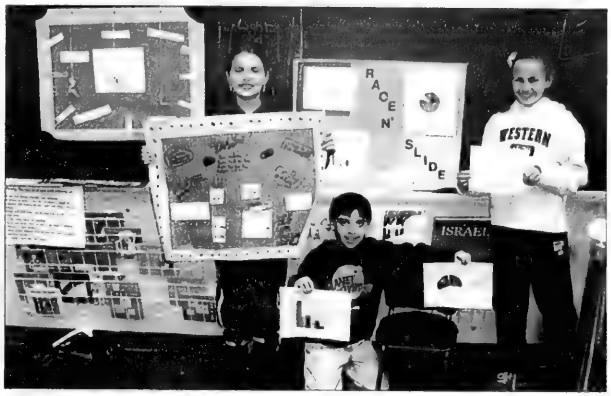

MAD ABOUT MATH: Jessica Saunders-Drutz, left, Noah Firestone and Lindsay Katchky, Grade 4 students at United Synagogue Day School's Richmond Hill campus, invented a new toy to market as part of a math enrichment project. Students had to come up with a plan to build, market and sell new toys using math skills such as measuring, graphing and using percentages.

Israeli humanitarians tour Canadian campuses

By SHERI SHEFA
CJN Intern

Representatives from Israeli humanitarian groups were in Toronto last week to raise awareness and funds for people in need.

The members of IsraAID, the Israel Forum for International Humanitarian Aid, spoke to students at Ryerson University, University of Toronto and York University as part of their cross-Canada tour of university campuses.

IsraAID is a co-ordinating body of Israeli and Jewish non-governmental organizations (NGOs), as well as other groups based in Israel, that are active in development and relief work.

Dr. Akiva Tamir, chief pediatric cardiologist at the Wolfson Medical Center in Holon, Israel, represented the organization Save a Child's Heart (SACH), a group of doctors that provides cardiac care to needy children.

He said SACH has treated more than 1,000 children in Israel since 2001, and its doctors have taken part in 120 operations in 23 different countries.

Palestinian children are the single largest group to receive treatment – 387 to date.

"We find it very rewarding to treat Palestinian children. It's very easy to treat them, because they are very much like us, their culture is not so different. It is easy for them to get to us," Tamir said.

Ma Afrika Tikkun (MAT), another humanitarian organization, was represented by Galit Cohen, who developed and manages a program that helps AIDS orphans.

Dr. Akiva Tamir

While HIV/AIDS in Africa is MAT's main concern, it also focuses on issues related to poverty.

"There are communities that have 80 to 90 per cent unemployment," Cohen said. "They have no running water, no electricity – that kind of poverty."

She cited one community of 1.5 million people that has only one ambulance. It only goes to the hospital, so if someone needs to go to a clinic, they must be transported by wheelbarrow.

"If you can just imagine, if you are sick and bedridden, everything is painful. You're hungry, you're suffering, and someone is taking you in a wheelbarrow for kilometres," she said.

Last to speak was Gal Schwartz, the founder and manager of the environmental and social accountability program at Netafim, the company that introduced drip irrigation to the world.

Schwartz warned the gathering that as the world's population continues to grow, so will the demand for water. Today, only 0.3 per cent of the world's water is usable, and 70 per cent of that goes to agricultural needs, he said.

Netafim is trying to find ways to use this natural resource more efficiently, he said.

"We decided at Netafim that it is not enough for us to donate money. We figure that we should work together with the environment and we should work together with society and do something different, take responsibility," he said.

The IsraAID tour began in Vancouver and ended Jan. 24 at McGill University in Montreal.

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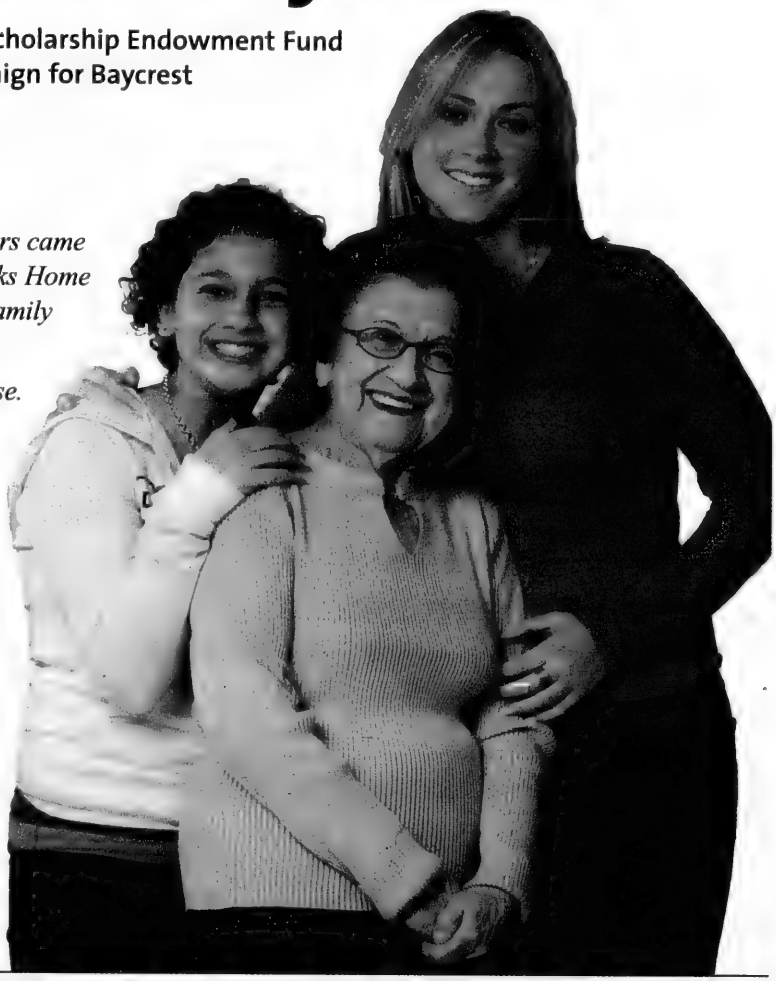
Rose Glowinsky



Rose with two of her 10 grandchildren, Joanne and Lesley (right).

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Orthodox lesbian speaks to students at U of T

By SHERI SHEFA
CJN Intern

As if the life of an Orthodox Jewish woman in North America isn't complicated enough, "Chani" is also being torn between being true to herself and the religion she honours.

"Chani" – who chose not to reveal her real name – spoke to a gathering last week at the at the University of Toronto's Wolfond Centre for Jewish Campus Life about what it's like to live as an Orthodox lesbian Jew.

The lecture titled "Collision of Worlds and their Rebuilding: On Being an Orthodox Lesbian Jew," organized by Hillel of Greater Toronto's education committee, and Kulanu, the campus gay Jewish organization, covered her journey into accepting herself as both a lesbian and a frum Jew.

"In the beginning of this journey of coming out to myself and realizing who I was, I don't think I questioned my Jewishness or who I was as a Jew. I still knew that I wanted to be observant," Chani said.

Growing up in a very sheltered community in New York City, without television or even a radio, she didn't know what the word lesbian meant.

"I didn't realize that I was different from other people. I just assumed that most girls were attracted to other girls and you get married to guys," she said.

"There were some signs along the way," she joked. "When most of my classmates were babysitting, I was working in a hardware store."

By the time she was 17, she did what all the girls in her class did.

She got married, and by 21 she had three kids.

"Chani" is seen speaking to students

She became overwhelmed with the stress involved in raising children, so her husband, who "was becoming more modern," decided it might be a good idea for them to get a television set.

After watching a few shows, she stumbled across the situation comedy, *Ellen*, which starred Ellen DeGeneres, who played a lesbian on the show.

"I'm watching this episode and I hear or see the word lesbian and everyone [the studio audience] was laughing, so I thought, 'What does this word mean?' And I looked it up in the dictionary," she said.

"Finding out that I was a lesbian was a relief. It was like, Oh! Now I get it! All of a sudden all those little things make sense!"

Once she had her third child, she felt the relationship she had with her husband had become unreconcilable.

After going into therapy, to try to mend a marriage that was doomed for reasons other than her sexuality, she eventually left and took her children with her.

Leaving her husband was enough to keep her parents from speaking to her ever again – and they don't even know she's gay.

Despite being torn between a religion that doesn't accept her and a lifestyle that doesn't understand her connection to God, Chani has made peace with the fact that it is possible to be Orthodox and gay.

"When people ask me 'Why are you a lesbian? Why are you gay? Why do you feel you need to be different?' It is something you can't explain, it's something innate, something inside of us. The attraction isn't something you decide," she said.

In the same way that Chani couldn't ignore her natural attraction to women, she simply could not abandon her faith in God.

"I knew that I would be throwing away a big part of who I was and I didn't want to do that," she said. "I can't choose not to be frum, I can't choose not to [have] a connection with God."

While she said she still understands that the Orthodox community and the Torah frown upon homosexual acts, there is nothing in the text that says anything about being homosexual.

"Maybe it is easier for me because I'm a woman, and in the Jewish text, the idea of lesbian or gay is not really discussed. The actual wording has to do with a guy lying with a guy."

(The actual passage in Leviticus states: "A man shall not lie with another man as he would lie with a woman, it is an abomination.")

Chani said she dates Jewish women – observant and non-observant – and feels it doesn't make her any less Jewish.

She also said she has come to realize that no Jew is perfect or can live to the letter of the law in every way. That's why she chooses not to judge individuals the way others have judged her.

"I'm going to stop judging Judaism by the Jews… because they are just people. People make mistakes, people mess up everything. If I judged Judaism by the Jews, I wouldn't be a Jew. Let alone Orthodox or observant or any of that," she said.

Chani said she is not out to make anyone believe something they don't want to believe, nor is she looking for approval.

"For me I try to believe that God loves me for who I am regardless of what I do," she said. "I love who I am and I love every part of what makes me be the person I am, and my sexuality is part of that,"

So, what's next for Chani?

She plans to continue taking night courses over the years to get an undergraduate degree, and she's also hoping to do rabbinical studies. She hopes one day that Orthodox rules will be modified so that she can become a rabbi.

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Goldstone prosecuted human rights abusers

By SHELDON KIRSHNER
Staff Reporter

Richard Goldstone, a former South African Supreme Court judge and a major figure in the investigation of human rights atrocities in Africa and the Balkans, played a role in the establishment of the International Criminal Court (ICC) in The Hague.

Human Rights Symposium

Goldstone, who was the chief prosecutor of the United Nations war crimes tribunals for Rwanda and the former Yugoslavia in the mid-1990s, was in Toronto last week to attend and address an international human rights symposium at York University.

In an interview, he acknowledged that the tribunals he headed were instrumental in creating the momentum and support for the creation of the ICC.

The ICC – which complements existing national judicial systems and intervenes when domestic courts cannot or will not investigate or prosecute crimes against humanity – was officially launched on July 1, 2002 after 120 nations voted to adopt the historic Treaty of Rome.

Irwin Cotler, Canada's minister of justice, has described the formation of the ICC as "one of the most dramatic developments" in international criminal law since the end of World War II.

Now 66, Goldstone said that the Rwanda and Yugoslav tribunals proved beyond any reasonable doubt that the international community can deal effectively with war criminals.

But he admitted that these UN bodies initially aroused skepticism. "People seriously questioned whether it could come together and work," said Goldstone, whose married daughter, Nicole (Nicky), lives in Toronto.

Prior to the crises in Rwanda and the Balkans, he added, few observers believed that international humanitarian law could be used as a deterrent against would-be war criminals. "The Rwanda and Yugoslav tribunals changed all that," he said.

Historically, the Nuremberg tribunal, which tried Nazi war criminals in the aftermath of World War II, laid the basis for holding individuals liable for horrific human rights abuses.

"The concept didn't exist before," said Goldstone, noting that the Nuremberg proceedings enshrined the idea that perpetrators of crimes against humanity could be brought to justice.

This gave birth to the concept of "universal jurisdiction," which holds that war criminals can be prosecuted wherever they are found, and that no country should be a haven for torturers and terrorists.

These precedent-setting propositions gained greater currency with the passage of the Genocide Convention by the UN in 1948. But due to the Cold War, they were effectively shelved.

There they lay dormant until 1993, when the UN Security Council unanimously agreed to deal with the massacres in Rwanda and Kosovo.

The Security Council had already rejected eight candidates when Goldstone was hired for the job of chief prosecutor. A graduate of the University of Witwatersrand who had practised corporate law in Johannesburg and had been a judge in the Transvaal provincial division of South Africa's Supreme Court, he was offered the post for two reasons.

"They thought a South African would be acceptable to the Security Council, and I had chaired a commission of inquiry on political violence and intimidation in South Africa."

Asked whether he was chosen because a Jew might be more sensitive to genocide after the Holocaust, he replied, "Not really. All decent people, not just Jews, have some interest in justice."

Working with a staff of 180 from 40 countries, Goldstone gathered an enormous amount of documentary evidence in an attempt to nail the victimizers. "It was dangerous going into many places, especially in the former Yugoslavia," he said.

Before stepping down in 1996, he succeeded in indicting a number of individuals, including Slobodan Milosevic, the president of Serbia.

In his judgment, would-be war criminals in the future will think twice before committing atrocities on that scale.

He finds it tragic that the United States, the sole superpower since the collapse of the Soviet Union, did not vote to adopt the 1998 treaty that established the ICC. (Apart from the United States, six other countries, including Israel, Iraq and China, rejected the treaty). But he is confident that Washington will come on board sooner or later.

Although he hopes that Israel will eventually ratify the treaty and thus join the ICC, he is not sanguine. "That won't happen in the immediate future."

As he sees it, Israel's position stems from its suspicion of the UN, which has a record of condemning Israeli policies. Goldstone's view is that Israel will "fall afoul" of international law as long as it maintains settlements in the territories.

High in demand, he currently sits on a UN committee charged with investigating the scandal-ridden Iraq oil-for-food program.

Some years ago, Goldstone joined an international panel convened by the Argentinian government to monitor the findings of an inquiry on Nazi activities in Argentina since 1938.

A member of the board of Human Rights Watch, he was an opponent of apartheid – the system of institutionalized segregation – even as he served the regime as a judge in the Supreme Court from 1980 to 1990 and in the Constitutional Court from 1994 to 2003.

Through narrow interpretations of the law, he helped blunt "the harsher edges" of apartheid. In one noteworthy case, he set aside an eviction order related to the Group Areas Act, which made it a criminal offence for a person of colour to reside in a neighbourhood that had been designated for whites.

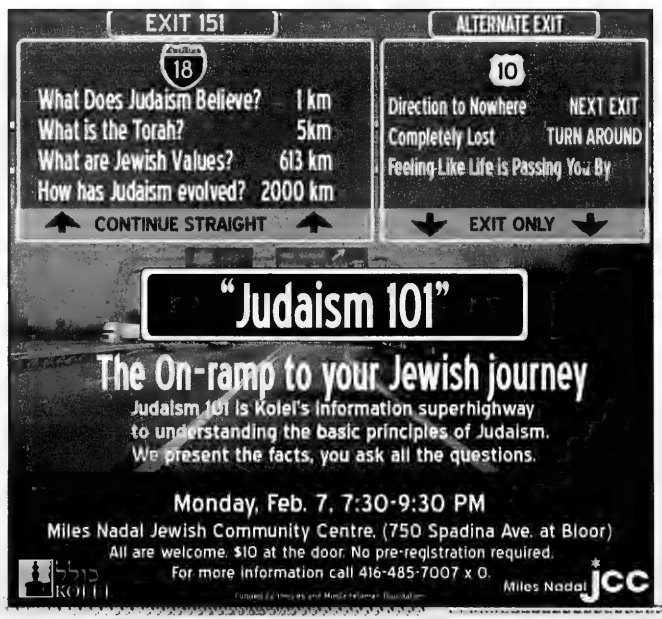
Given his opposition to apartheid, Goldstone had to make one of the most agonizing decisions of his life in accepting a South African judgeship. He took the plunge because non-whites had begun to use the courts in the 1970s to improve their status in society. "I thought I could make a difference."

And so he did, at least to a degree. Today, however, Goldstone wonders whether his presence on the bench did not in fact legitimize apartheid.

Goldstone, the recipient of honorary doctorates of law from the Hebrew University and the University of Calgary, among others, feels the organized Jewish community in South Africa, through the Board of Deputies, could have done far more to protest apartheid.

"Its attitude was that there were many voices in the community and that it could not express a single point of view."

Still, much to the chagrin of South Africa's government, liberal Jewish activists attacked apartheid, he said.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U of T Arab students to hold Israeli Apartheid Week

Program set to run same time as Hillel's Israel Fest

By FRANCES KRAFT
Staff Reporter

Hillel students at the University of Toronto don't want their annual Israel Fest, a week-long arts and culture program, to be politicized by the university's Arab Students Collective, says Tilly Shames, Hillel's Israel Affairs director.

The Arab Students Collective – representing seven groups including Solidarity for Palestinian Human Rights and Al-Awda Toronto, the Palestine Right to Return Group – has organized "Israeli Apartheid Week" at the University of Toronto next week, the same week as Hillel's Israel Fest.

"Hillel students want to focus on positive Israel programming through Israel Fest," said Shames. In fact, she noted, they have added extra programs to the event as a result.

"These [anti-Israel] things happen all the time, but as a community we have to choose whether we want to concentrate on the negative or the positive, and we hope the community supports us in that stance," said Johanna Herman, chair of Hillel at the University of Toronto.

Students at Betar-Tagar, the campus wing of Herut-Likud Canada, plan to counter the "Apartheid Week" events by attending the events and portraying Israel in a positive light, said Jonathan Jaffit, president of Betar-Tagar at U of T. "The facts are with us." The students' approach will be one of *hadar* (dignity) and *tagar* (tenacity), he said.

"We're saying it's not about free speech. It's about hate speech. They're denigrating one people, the Jewish nation," said Jaffit. "We're here on campus to defend Jews from this type of slander."

The Israeli Apartheid Week was publicized on the listserv of the Institute for Women's Studies and Gender Studies (IWSGS) at U of T, prompting complaints to both the institute and Hillel. Shahrzad Mojab, the institute's director, issued a statement disassociating the institute from the event.

The institute is not sponsoring it and "it has no opinion to offer concerning the views expressed by organizers of the event," she wrote.

Michelle Landy, who specializes in women's studies at the institute and is also interning at Hillel, had written to the institute that while she strongly supports freedom of discourse and debate, "associating the term 'apartheid' with this event only serves to detract from fair academic dialogue and learning about the situation of Israelis and Palestinians." She also expressed concern that the institute's reputation was being "tarnished by a false connection."

The Canadian Coalition for Democracies (CCD) issued a news release last week condemning the event. "One has to ask why the University of Toronto is hosting an anti-apartheid forum that vilifies a demonstrably non-apartheid state," Alastair Gordon, vice-president of communications for the group, said in the release.

Israel, the release noted, is "the only country in the Middle East where Arabs, Christians and Jews can vote for their representatives in free and open elections with a real choice of candidates. Arabs are full members of the Israeli Knesset (parliament) and sit as judges in the Israeli judiciary, including Abden Rahman Zuabi who is a permanent member of the Israeli Supreme Court… Ironically, Israel is the only Middle Eastern country where women enjoy full and equal rights, the stated mandate of IWSGS."

B'nai Brith Canada met with university officials Friday morning to discuss concerns and ask them to disallow the event. "The university has a moral obligation to help stop the growth of anti-Semitism on campus," said Frank Dimant, the organization's executive vice-president.

Other Jewish organizations have contacted Hillel to offer their assistance, which Shames said is appreciated more.

For external organizations like B'nai Brith and CCD to work independently of the students is "not helpful," she said. "My sense, from what students have told me, is that they understand their campus and are able to work with their faculty and administration, and [other] students without external influence."

Shames said she hopes that students "would feel comfortable coming to Hillel [if they have problems] and if we couldn't handle it, we would connect them with someone who could."

Dylan Rae, vice-president, student life, of U of T's Student Administrative Council (SAC) met with Hillel and said he would do everything he could to "at least move" an event called "Resisting Apartheid: Divestment and the Palestinian Intifada." The Friday event calls for participants to assemble behind Robarts Library for "anti-corporate action."

"My main concern is safety for the students involved," Rae told *The CJN*. "It's right beside [Hillel's] Wolfond Centre. I don't think that's appropriate. Having seen a lot of these protests, people tend to get worked up."

On Friday, Rae met with a representative of the Student Affairs office, which reports to David Farrar, deputy provost and vice-provost, students.

Last week, Farrar issued a statement that said the university would not cancel Israeli apartheid week because to do so would "violate the university's fundamental commitment to freedom of speech."

He also wrote that any "behaviour or speech that constitutes hatred or incitement to hatred against any group will be dealt with quickly and appropriately."

The administration would be meeting with organizers of the event, Farrar told *The CJN* Friday afternoon. He indicated that the group's "original proposal," including the location of the Friday rally, could change. His staff had also spoken with Hillel representatives.

"We work with the student groups [that organize events] ahead of time to ensure they understand their responsibilities and to make sure events are safe," he said. He said the university does not believe the bounds of free speech have been exceeded.

What the road map says – and doesn't say

According to Reports

By PAUL MICHAELS

After the Jan. 13 suicide bombing at a Gaza border crossing killed six Israeli civilians, the *National Post* ran a wire service story by Craig Nelson that described the measures Israel was taking to thwart further attacks ("Sharon unleashes army on terrorists," Jan. 17).

Wrote Nelson: "Israel says [newly elected Palestinian Authority President Mahmoud] Abbas must stop attacks by terrorists – some of whom have ties to his own Fatah movement – before it will engage in negotiations and take any steps to set forth the U.S-backed 'road map' peace plan, which both Israel and the Palestinians endorsed in June 2003."

This seems straightforward enough, except that Nelson, like many journalists, missed the essential point: It is the international community (the "Quartet," comprising the European Union, United Nations, the United States and Russia) that has said the Palestinians must disarm and dismantle terrorist groups as the essential first step in implementing the "road map" peace plan. Much of the world, not just Israel, is setting this expectation of the Palestinian leadership.

Thus, the editorial "President for peace" (*Guardian Weekly*, Jan. 14-20), which said that a "[Palestinian] ceasefire would be a great prize," missed the point by undermining a basic condition for the success of the performance-based road map. A ceasefire (one that would most likely be temporary in any event) is no substitute for the stipulated disarmament.

Abbas may not be able to stop the violence

By contrast, the *CJN* editorial, "Waiting for Abbas" (Jan. 20), captured the proper sequence: "Abbas has promised the West he will implement the 'road map' peace plan. But without 'dismantling' the terrorists, the first obligation of the road map – not reaching merely a truce with them or securing a ceasefire with them – he shows he is really not intent on doing so."

Similarly, Samuel Segev, writing in the *Winnipeg Free Press* ("Road map arrives at crossroads," Jan. 18), noted that "dismantling… the terrorist infrastructure is a precondition for the implementation of the road map for Palestinian statehood. Should Abbas prove that he is unable or unwilling to confront the terrorist groups, what should Sharon do?"

Unfortunately, some journalists fail to read or recall the documents that lay out the framework for the resumption of Israeli-Palestinian negotiations. This is not merely quibbling over words or trivial details. Knowing what the "road map" actually says is essential to fair and accurate coverage of Israeli-Palestinian issues.

Another person who got it right was Roger Cohen. Writing in the *International Herald Tribune* ("Globalist: Realism and pessimism, Palestinians and Israelis," Jan. 15), he cited the following assessment by an unnamed Israeli intelligence officer: "The road map is clear. Its path to peace differs from the Oslo accord in one critical respect. Implicit in Oslo was the notion that peace leads to security. The road map says that security comes first, then peace.

"We want to see Abbas arrest and try and sentence to life terms militants who have killed Israelis. This has never happened. We want to see a law saying it is illegal to carry weapons. We know what the dismantlement of Palestinian terror cells is. Until it happens, we must resist pressure to discuss a final status peace. There is a perception that the road to such a peace is now open. But it's not that simple."

* * *

As much as Abbas may genuinely wish to stop the violence – a position he has long maintained – it may not be within his power. Segev reported something rarely mentioned in the Western press: "Armed groups [in Gaza] – including members of Hamas and Islamic Jihad – are killing whoever tries to defy them. Last month alone, more than 50 people were killed, some as part of settling accounts and others because they refused to pay 'protection money.'"

Paul Michaels is communications director for the Canada-Israel Committee.

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Jewish Toronto

Hi-tech touch brings Book of Life to life

By DANIEL HOROWITZ
UJA Federation

If there's one lesson Motek Konopny and his younger brother Gregory have learned, it's the importance of tzedakah.

That lesson came from growing up in a house where philanthropy was king. It is also the impetus behind their recent funding of the new, high-tech and interactive Book of Life display, housed in the Lipa Green Building at 4600 Bathurst Street.

The Book of Life – an initiative of the Jewish Foundation of Greater Toronto – is an ever-growing archival collection of family stories from community philanthropists whose generosity and vision have left an important legacy to ensure the future of Toronto's Jewish community. Those featured in the book have donated to the Jewish Foundation of Greater Toronto through one of the many investment vehicles available.

Until now, the 68 stories in the original Book of Life were written on beautiful but fragile archival paper. To ensure the future of these important stories, technology was the route to take.

Now, thanks to the new display designed by Alain Cloutier of Ideum Communications, the stories are accessible by a simple touch of the screen. In the near future, the new interactive Book of Life will be accessible on the internet as well.

"We come from a background of charity," says Motek, 32. "We were fortunate to have the opportunity to watch and learn from our parents' contributions. It really made an impression on us. When we heard that there was a chance to help maintain the Book of Life – and to make it accessible to everyone – we knew we had to help."

Motek and Gregory – owners of Canada's Office Supercentre - have also opened an endowment fund at the Jewish Foundation and will be adding their story to the Book of Life this year.

"Once we saw this beautiful big book, and then read a few of the stories in it, we were simply blown away," says Gregory, 29. "My brother and I knew that this book was so important – that it must always be available for their families, and for everybody, to read. The stories are an important education for the entire community. If you don't document history, it tends to be forgotten."

"This new interactive, state-of-the-art display was the perfect way to make these stories accessible to everyone, while preserving the beauty of the original Book of Life," says Carol Kassel. "The generosity and vision displayed by the Konopny brothers, who made this dream a reality, is just remarkable."

"This new interactive display brings the Book of Life to life," says Barbara Bank, who chairs the Book of Life committee with Vicki Campbell. "Now, with a touch, these wonderful stories appear on the screen almost magically."

"As much as endowment-holders enjoy telling their stories, we've found that those passing by the exhibit also enjoy reading them," says Campbell.

(left to right) Barbara Bank and Vicki Campbell, Co-Chairs, Book of Life; Neil Nisker, Chair, Jewish Foundation of Greater Toronto; Gregory and Motek Konopny, at the new interactive Book of Life exhibit.

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JEWISH TORONTO NEWS

Canadian honoured with birthright israel award

By REBECCA GLUCK SOBERMAN
UJA Federation

At an elaborate ceremony in Jerusalem's Knesset, *birthright israel* presented one of its prestigious Charlie Awards to alumnus Elias Parker, a native of King City (just north of Toronto) and a student at the University of Western Ontario.

The award recognized Parker as one of 12 outstanding *birthright israel* alumni from around the world, who have shared their passion for Israel in a meaningful way on their campuses or in their local communities through activities organized that influence and inspire as many Jews as possible.

The Charlie Awards are named in memory of Charles Schusterman, a visionary Jewish American philanthropist and one of the founders of *birthright israel* – a 10-day, free educational trip to Israel for Jews aged 18-26 who have never been on an organized peer trip to the Jewish homeland. Arranged by Schusterman's wife, Lynn, each award has a cash value of $1,800 US and recipients are required to donate the full amount to a Jewish cause of their choice. The awards were first presented in 2004, to eight recipients including Torontonian Johanna Herman.

Lynn Schusterman pictured with Canadian Elias Parker, one of twelve recipients of the prestigious birthright israel *Charlie awards.*

"I was overwhelmed by the feelings of honour in the room," said Parker, following the January 9 ceremony.

Though appreciative of the award, Parker insists it was not the motivation for his involvement in community following his *birthright israel* experience organized by Canada Israel Experience (CIE). "I proudly accepted the award knowing that this is not what giving to community is about," he explained. "I love my involvement and contributions but I always feel as if I can do more. An award like this is a major contributor helping me find the motivation I need in order to achieve more of my potential."

Parker grew up in a multicultural family atmosphere but never fully explored his Jewish identity until his trip to Israel. After his return, he actively pursued leadership roles on his university's Israel Action Committee and the executive panel of Hillel, the voice of Jewish students on campus, supported by UJA Federation.

Through his involvement with Hillel, he met his girlfriend Danielle, with whom he volunteers at Ve'ahavta, a Toronto based social service organization and where they are responsible for an annual event to benefit the homeless. He also participated in this past summer's Israel Hasbara Program, organized by National Jewish Campus Life.

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Helping Toronto's Jewish poor

Unique JF&CS program assists the disadvantaged

By DANIEL HOROWITZ
UJA Federation

Approximately 20,000 Jews in the Greater Toronto Area live below the poverty line and for many of them, the Jewish Family & Child Service (JF&CS) Supplementary Financial Assistance Program (SFAP) plays a vital role in helping them to maintain a Jewish lifestyle.

The program provides direct financial assistance to Toronto's Jewish poor for housing, food and other needs.

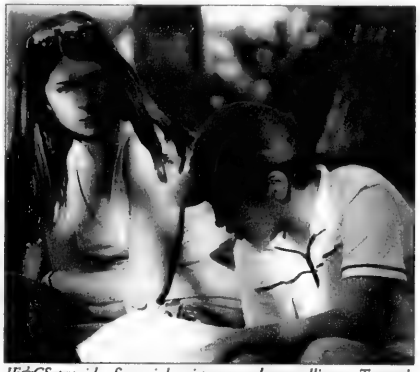
In the coming year, UJA Federation will allocate $2.3 million in direct financial assistance to help the poor through SFAP - $160,000 more than last year.

According to a UJA Federation demographic study based on the 2001 census, there are more economically disadvantaged Jews residing in Toronto than in any other Jewish community in Canada. Toronto is home to 40 per cent of the total Jewish poor in this country.

"We have approximately 550 to 600 clients on our on-going case load, and for many of them, without this funding, their lives would be affected in a hugely detrimental way," said Ron Levine, executive director, JF&CS. "We're able to provide them with transportation, housing, food and clothing – the basic necessities. However, while we provide them with financial assistance, our efforts don't end with financial assistance. We help people as much as possible to live up to their potential."

The Supplementary Financial Assistance Program offers rent subsidies so the Jewish poor can remain in Jewish areas. It also serves as a means of engagement by JF&CS with those who are in the worst economic straits.

"Our program is unique in North America because of the range of services offered to our clients, in addition to the financial component," said Levine. "Every family who comes in for financial assistance is assessed for its specific needs, and they are then referred to a special program to optimize their quality of life and improve their situation."



JF&CS provides financial assistance and counselling to Toronto's Jewish poor.

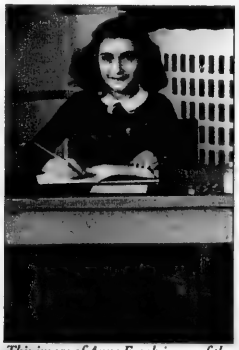
"First and foremost, tzedakah is a key element - and obligation - of being Jewish," said Keith Ray, UJA Federation's chair of social planning and allocations. "Allocating these funds to help our fellow Jews in need is a part of that obligation. Toronto is a large and relatively wealthy Jewish community and I believe that it is incumbent upon the more fortunate to help those who require assistance."

Anne Frank: a private photo album

New exhibit debuts in Toronto next month

By REBECCA GLUCK SOBERMAN
UJA Federation

Anne Frank is one of the most recognized names associated with the Holocaust. Still, many people fail to realize that before Anne and her family went into hiding, before all but her father died at the hands of the Nazis, and before the discovery of the journal she kept so diligently, the Frank family lived a life like most middle class Jewish families in Europe.



This image of Anne Frank is one of the photos featured in the exhibit.

Anne Frank: A Private Photo Album – an exhibit of 70 never-before-seen photographs taken by Otto Frank of his family and friends between 1926 and 1941 - is coming to First Canadian Place, in the heart of Toronto's downtown district. The exhibit, presented by UJA Federation's Holocaust Centre of Toronto, February 20 - March 18, will show this period in the Frank's life and shed a new perspective on the girl whose name and diary became world renowned.

"An exhibition like this reminds us that this child, who really was so articulate and so wise and whose life was snuffed out in such a tragic way, had such a wonderful childhood just like you and me," says Lorraine Sandler, Chair of The Holocaust Centre.

Dr. Irving Gottesman, who is co-chairing the exhibit with Rosanne Ain, stresses the importance of the exhibit's location. "The high-traffic area will allow for a tremendous number of people to view the images, particularly non-Jews," he says.

Ain says the exhibit, that is making its Canadian debut, is especially significant not only for its fresh perspective on the life of Anne Frank, but also "how it coincides with this year, which marks 60 years since the liberation of the Nazi concentration camps. The generation of survivors is aging and dying off and we really have to keep their memories alive."

The Holocaust Centre, says Sandler, is attempting to profile many Holocaust stories and events in order to promote the centre as a unique and wonderful place in the city, before it undergoes extensive redevelopment over the next few years. "We're looking to put the centre in the city's visiting profile; a special destination for students and for visitors not only to learn about the Holocaust but for lessons in understanding diversity. This exhibit is part of that thrust," she adds.

Volunteer docents are needed to guide school and adult groups. If you are interested in volunteering, please contact Hannah Schwartz at The Holocaust Centre of Toronto to arrange an interview. 416-635-2883 ext. 153 or e-mail: hschwartz@ujafed.org. Admission to the exhibit is free.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

Speaking out

This week's editorial focuses on the World Jewish Congress plenary that took place in Brussels, Belgium

WJC: The Knesset of the Jewish Diaspora

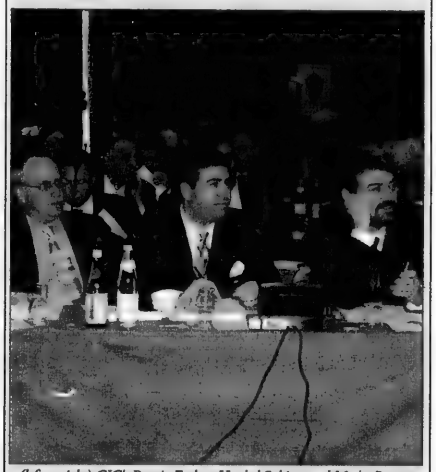
By BERNIE M. FARBER,
National Chief Executive Officer,
Canadian Jewish Congress

Wherever you find an organized Jewish community, you'll find representatives of the World Jewish Congress (WJC).

The WJC was created to address the interests and needs of Jews and Jewish communities around the world. It acts as a Jewish Knesset for the Diaspora at a time when issues affecting Jews worldwide require thoughtful discussion and, when need be, universal action.

From January 8 to 10, I was privileged to be part of the Canadian Jewish Congress delegation at the WJC plenary session in Brussels. Our group, which was led by Moshe Ronen, CJC's Chair of the Governing Board, included CJCONT Vice Chair Hershel Sahian and CJC representatives Michael Ostroff and Nathaniel Green.

During the course of the two-day plenary, one issue became glaringly clear - that Israel continues to be a target, and those who support her find themselves in a war of public misinformation waged by the political left and right, as well as by Islamists and others. Sadly, the anti-Israel rhetoric has morphed into vile antisemitism.



(left to right) CJC's Bernie Farber, Hershel Sahian and Moshe Ronen.

The key battleground for this war is common to all - the college campus. Yet it is here where Canada shines. Thanks to a decision by Canadian Jewish community leaders and through the newly established Canadian Council for Israel and Jewish Advocacy (CIJA), the newly established National Jewish Campus Life (NCJL) is working with UJA Federation of Greater Toronto and other federations who, together, with the UJA Federation-supported Hillel - the voice of Jewish students on campus - fight this battle. WJC delegates from around the world were intrigued by Canadian Jewry's work on campus, and CJC will assist other communities on this issue in any way it can.

While Canada is not the largest delegation at the WJC, we are influential. Plenary elections saw Edgar Bronfman re-elected as President of WJC, and Moshe Ronen was elected as one of its Vice Presidents. CJC National President Ed Morgan also serves on the governing council. And for the first time, the North American division of WJC will hold its annual gathering in Toronto in April.

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Coast to Coast

UTT firebomber gets 40 months for 'terrorist act'

By JANICE ARNOLD
Staff Reporter

MONTREAL – A Quebec judge said he was sending a clear message that terrorism, especially when connected to international events, cannot be tolerated in this country in sentencing Sleiman El-Merhebi, 19, to a 40-month prison term.

El-Merhebi, who pleaded guilty in December to firebombing the St. Laurent United Talmud Torahs (UTT) last April, will serve two years in a federal penitentiary because his eight months in custody since his arrest count as double time.

UTT officials, however, said the sentence was not severe enough. B'nai Brith Canada also felt El-Merhebi should do more time, but Canadian Jewish Congress described the sentence as "very fair."

Judge Jean Sirois said he was invoking sections of the Criminal Code that allow for terrorism and hate motivation to be considered aggravating factors in sentencing.

He described the arson as a premeditated "act of terrorism motivated by vengeance, hate and prejudice against a cultural community," all the more grave because it targeted children.

"There is a distinction to make between vandalism and terrorism: one aims to destroy stupidly, the other to intimidate, to sow terror for a political goal. Terrorism is much more threatening for a society: it attacks its foundations."

Sirois said there was no question that El-Merhebi's goal was to intimidate the Jewish community. At least $600,000 in material damage was caused by a Molotov cocktail using six cans of kerosene.

Sirois stressed the "trauma" suffered not only by those associated with the elementary Jewish day school, but by the Jewish community of Canada. Indeed, the entire country, including the Muslim community, was "shaken" by the incident and massively expressed its solidarity with the Jewish community.

The targeting of a Jewish school and the note posted at the scene of the crime, signed by "Les Brigades du Cheick Ahmed Yasine," left no doubt that El-Merhebi's intention was to blame Montreal Jews for Israel's actions, he said. Even more troubling, Sirois added, was that the note threatened that retaliation against the community would be even worse if Israel's "crimes" continue.

Sirois said there is no evidence that El-Merhebi, a Lebanese-born Muslim who has lived here since 1992, is connected to any racist or terrorist organization, and appears to otherwise have little interest in current events. He also noted that the teen is not religious and is "well-integrated into Quebec society."

Sirois found that the "amateurism" that characterized the crime, suggests it was not directed by a larger organization. El-Merhebi appeared to give little thought to covering his tracks, notably being caught on videotape buying the kerosene, a brand sold exclusively at Canadian Tire. In a wiretapped telephone call with a friend in May, he boasted that he had committed the arson, and described how he planned it.

Sirois observed that in that conversation El-Merhebi called what he did an act of terrorism, not vandalism, expressed regret only for having left evidence, and his only concern was how he could evade arrest, possibly by leaving the country.

Sirois said he did not give a stiffer sentence – the maximum penalty for arson is 14 years – because of El-Merhebi's age (18 at the time), his lack of a criminal record, evidence that this was an "isolated incident" not in keeping with his past character, and a testimony from a psychiatrist that El-Merhebi is not dangerous, and that the probable explanation was that he acted emotionally due to his "impulsivity and irresponsibility."

Sirois said he was also prepared to give the accused "the benefit of the doubt" as to the sincerity of the written apology and remorse he submitted to the court. El-Merhebi asked for the "pardon" of the Jewish community and particularly of the UTT students. He also asked the forgiveness of his own community.

He could not explain why he did what he did, except that he was upset when he learned of the death of Yasine, the Hamas spiritual leader, on television.

El-Merhebi, dressed in a grey suit and tie, his hair close-cropped, showed no emotion when he heard his sentence in the packed courtroom.

Crown prosecutor Anne Aubé, who had asked for a minimum two-year prison term beyond El-Merhebi's time in detention, said she was satisfied with Sirois's decision, saying it demonstrates that terrorist acts cannot be tolerated by Canadian society. El-Merhebi's lawyer, Pierre Poupart, had asked for a sentence of two years, less a day, served in the community.

UTT issued a brief written statement applauding Sirois's "insight and sensitivity."

"Given the gravity of this premeditated attack and the resulting devastating effect on our community in particular and on Canadians in general, we had hoped for a more severe sentence.

"Nevertheless, with judgment now having been rendered, we look forward to resuming normal school life and to putting this unfortunate chapter of our history behind us," said director-general Sidney Benudiz and president Rachel Cohen. The school had no representatives at the sentencing.

Theoretically, El-Merhebi will be eligible for parole after serving one-sixth of 24 months, but, under the circumstances, would likely not be considered until he's served a third of his sentence. He must be released after two-thirds, or 16 months.

El-Merhebi's mother, Rouba Fahd El-Merhebi, who is charged with being an accessory after the fact, is due to be sentenced in March.

School funding opposed

Continued from page 3

Although they occurred before he was born, Yetnikoff has an uncomfortable sense of "deja vu" that what happened last week is reminiscent of the bitter debates in the 1920s and 1930s over the place of Jewish children in Quebec's school system.

"I'm just happy there were not demonstrations in the streets like there were back then."

Even Marcus Tabachnick, who is against state funding of private education and in favour of a neutral system, feels wounded as a Jew. Tabachnick is president of the Lester B. Pearson School Board, the other school board the Jewish schools are associated with.

"I'm 55 and I have never faced what I did in the past week. I'm also probably the only Jewish president of a public school board in Canada, but I've never felt uncomfortable or unwelcome until now. The whole thing has soured me.

"This is not 1935, it's 2005. We should have gone beyond that… If this had been another group's schools, would we have had the same debate?"

In November, Pearson board commissioners unanimously approved Reid's proposal that the board enter into an association with Jewish schools, Tabachnick said.

Whether the contracts with Hebrew Academy and Hebrew Foundation School will be honoured until the end of the school year is now in doubt. "We will talk with the two schools in the coming days to see if we should pursue the program or not [until June]," he said.

Tabachnick said the board went along with the government's plan because its "mission" is to foster intercultural harmony and is already doing so with other communities on an "ad hoc basis".

The amount – up to $10 million – that would have gone into associate status was not coming out of the budget for public education, and 10 per cent of the amount that would have gone to the boards represented money they would not have received otherwise, he said.

Tabachnick thinks the controversy has moved the issue of government funding of any private schools to "the front burner," which is not something the Jewish community wanted.

Taking a different view, Beryl Wajsman, president of the Institute for Public Affairs of Montreal, thinks the community should not assume anti-Semitism underlies the massive reaction against the funding. Wajsman, the son of Holocaust survivors, said this episode points to the need for Jews to become more engaged in public life in Quebec if they want people to understand them.

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Cottage Reena offers an exciting vacation option for teens and adults with developmental disabilities. It provides much needed respite for families. Cottagers spend 2 fun-filled weeks in the beautiful Georgian Bay district, participating in a variety of leisure/recreational activities, with a focus on building life and social skills.

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411 Lawrence Ave. E.,
Toronto, Ont. M3C 1N9
Director: Ric Shendelman
Tel: 416-444-9595 Fax: 416-444-4178
CRESTWOOD KNOWN FOR UNBEATABLE SPIRIT! The Preschool Camp (2½-5) is renowned for its dynamic and challenging activities taught by expert specialists. Junior & Senior Camps (6-10) provide advanced programing. "NEW" Introductory golf/and the climbing wall (Grade 1 & up). Four heated pools on property provide top facilities for daily instructional swim. Crestwood cares - about your child & you!

DONALD BERMAN YALDEI SUMMER CAMP
2100 Marlowe Ave.,
Montreal, Que. H4A 3L5
Tel: 514-279-2666, ext. 230;
1-866-925-3345
E-mail: info@yaldei.org.
Website: www.yaldei.org/camp.asp
The Donald Berman Yaldei Summer Camp is located in the beautiful Laurentians and offers children with special needs a unique opportunity to experience an amazing summer of fun through programs specially designed to respond to their needs in a strictly kosher, warm and caring Jewish environment; ages 4 and up.

ELITE BASKETBALL CAMPS
Camp locations: Toronto, Etobicoke, Newmarket and Markham
Director: Stephanie Splitter
Tel: 905-326-9214
Website: www.elitecamps.com
Elite Camps is for boys and girls 7-16. Whether your child is a beginner, intermediate or advanced player, we offer programing to meet their needs and challenge their current abilities. Elite Camps is accredited by the Ontario Basketball Association and we offer Winter, March, Passover and Summer camps. New weekly clinics now available.

FUTURE STARS BASEBALL & SPORTS CAMP
52 Skywood Dr.,
Richmond Hill, Ont. L4E 4L1
Director: Wes Pollock
Tel: 905-508-4112
Future Stars offers baseball programs for boys & girls 5-14 yrs. We offer a diversified baseball program for players of all skills levels. Future Stars offers tailored instructional programs for Elite, Rep, Select and House League teams. Our facilities & equipment include a multi diamond baseball complex, batting cages & pitching machines. We offer swimming every day and bus transportation is included in our fees. We also offer special field trips incl. out of town.

HARBOURKIDS CAMPS
235 Queens Quay West,
Toronto, Ont. M5J 2G8
Contact: Registrar
Tel: 416-973-4093 Fax: 416-973-5377
Website: www.harbourfrontcentre.com/camps
HarbourKids Camps at Harbourfront Centre offer Toronto's most diverse selection of day camps for children 4-17. Optional busing, meal plan and extended hours program are available. Our team of qualified, professional and enthusiastic counsellors, senior experienced staff, and small camper-to-staff ratios ensure a safe, well supervised program. For more information or to register, call 416-973-4093 or visit www.harbourfrontcentre.com/camps

HUMAN MOVES DAY CAMP
4936 Yonge St., Ste. 257,
Toronto, Ont. M2N 6S3
Directors: Mike Liebmann & Steve Bibla
Tel: 416-636-6700 Fax: 416-636-9864
Website: www.humanmovesdaycamp.com
Human Moves Day Camp is located at Lawrence Ave. & Avenue Rd. We offer daily on-site swimming lessons from Frank's Swim School. Quality specialty programs: dance, karate and multi-sports, action sports, badminton, soccer, baseball, basketball, volleyball, scuba, CIT. Creative and cognitive: nature hikes, visual/performing arts, science/technology projects.

ISRAEL ALIYAH CENTER
Program Director: Iris Ashkenazy
Tel: 416-633-4766
ISRAEL PROGRAM CENTER
4580 Dufferin St., Ste. 508,
Toronto, Ont. M3H 5Y2
Tel: 416-638-8824
Websites: www.israelprograms.org
www.aliyah.org
Long and short term programs in Israel. An opportunity to combine a visit to Israel with the authentic experience of Israeli culture and way of life. Volunteering at Magen David Adom ambulance, professional internship programs, learning of Hebrew/exploration tours throughout the country and more. Programs for young adults and families. Participants live, learn and work in a kibbutz in Israel. A chance to meet people from all over the world and together to experience the unique atmosphere of the kibbutz.

KIDSWORLD DAY CAMP
117 Bannockburn Ave.,
Toronto, Ont. M5M 2N2
Director: R. Wainberg
Tel: 416-785-4600 Fax: 416-785-4685
Kidsworld Day Camp - *Our 25th year!* Campers ages 3-8. 8 beautiful acres with air-conditioned facilities. Door-to-door busing. Instructional swimming, hot lunches, sports clinics, daily special events, arts, karate, computers, science, music, kindergym, puppetry, drama, dance. July $845, Aug. $545, both $1295. 416-785-4600.

LUBAVITCH DAY CAMP
770 Chabad Gate,
Thornhill, Ont. L4J 3V9
Director: Rabbi Benyomin Steinmetz
Tel: 905-731-7000 Fax: 905-731-7005
We cater to children from ages 2½-12. Our camp features trips, hot lunches, crafts, sports, door to door transportation, instructional swimming, a Torah atmosphere and a creative playground. We offer a large discount for registering before March 15th and a further discount for each additional child.

MENORAH NURSERY
4300 Bathurst St.,
Downsview, Ont. M3H 3R4
Administrator: Helen Dodick
Tel: 416-638-6910
Menorah Nursery is a place where each child has an opportunity to learn through play with other children, with appropriate toys and materials, and where their mental, emotional, and physical growth is fostered. Choosing Menorah Nursery, assures you that we will provide a warm, stimulating and secure place for your child.

PAR GOLF CAMPS
821 Eglinton Ave. W.,
Toronto, Ont. M5N 1E6
Director: Joshua Cooper
Tel: 416-960-GOLF (4653)
Website: www.learngolf.com
As we enter our 13th summer of providing quality golf instruction at affordable prices, we are excited about the upcoming season. We offer 2 week sessions throughout the summer for boys/girls 7-18. Our door-to-door bus service runs throughout Toronto, Richmond Hill and Thornhill. We also offer weekend spring junior programs and adult camps. If you want to learn golf, this is the place!

PRIPSTEIN'S CAMP
5702 Cote St. Luc Rd., #202,
Montreal, Que., Canada H3X 2E7
Director: Ronnie Braverman
Tel: (514) 481-1875 Fax: (514) 481-7863
E-mail: ronnie@pripsteinscamp.com
Pripstein's is a traditional, co-ed residential children's summer camp situated in St. Adolphe d'Howard in the beautiful Laurentian mountains about 60 miles north of Montreal, Canada. Our staff consists of 100 counsellors, specialists & program staff, plus 28 kitchen, maintenance and medical staff.

RICHMOND HILL COUNTRY CLUB DAY CAMP
8905 Bathurst St.,
Richmond Hill, Ont. L4C 0H4
Director: Michael Silverman
Tel: 905-731-2800, ext. 242
Fax: 905-731-7283
A beautiful natural environment offers the perfect setting for camp at Richmond Hill Country Club. All campers receive a daily Red Cross swim program and specialties in arts & crafts, sports, drama, dance, archery, cooking, rock wall and science. Our staff are well trained with a low camper to staff ratio.

ROBIN HOOD SPORTS ACADEMY
Tel: 416-736-4443 Fax: 416-736-9971
registration@camprh.com
Website: www.camprobinhood.ca
Get in the game. Stay on target. Our sports skills development program has helped thousands of boys and girls improve specific abilities in baseball, tennis, soccer, basketball and Personal Challenge Sports (mountain biking, high ropes, climbing wall and roller hockey). Players choose a major sport in each 2-week clinic and spend the greater part of each day learning every aspect of that sport in a fun-filled, challenging station approach. At the conclusion of each day players are given an opportunity to spend a recreational hour at a sport of their choice. A daily recreational swim rounds out the day. Transportation is integrated with that of Camp Robin Hood.

SHENDY'S SWIM SCHOOL
Director: Eric Shendelman
Gen. Mgr.: Bryan Herskovits
Tel: 905-763-7915
Website: www.shendys.com
E-mail: eric@shendys.com
or bryan@shendys.com
If you are looking for expenenced and well trained instructors, small classes and a friendly atmosphere, then Shendy's Swim School is for you. We provide programs in all Red Cross and Lifesaving levels. Shendy's Swim School is a 11-year commercial member of the Ontario Camping Association, and provides many leadership and recertification classes for camp staff and C.I.T.s.

SHOWTIME MUSIC THEATRE DAY CAMP
45 Howland Ave.,
Toronto, Ont. M5R 3B2
Director: Barbara Adams
Tel: 416-923-1234
At Showtime we create and produce an original musical every session. Join us in scripting, singing, dancing, acting. We'll paint scenery, make costumes and props, and invite our friends to enjoy the results. Mentor-based CIT program for teens 13-15. Outdoor play daily; aftercare; 1:5 ratio; downtown Toronto location. High fun quotient!

TORONTO FILM COLLEGE
36 Eglinton Ave. W., 7/F
Toronto, Ont. M4R 1A1
Director: Sabrina Zuniga
Tel: 416-484-1577 Fax: 416-484-1567
The Toronto Film College is proud to present summer camp programs taught by experienced professionals in the film industry. These are hands-on, intensive courses to tech students the basics of filmmaking, acting in films and screenwriting. The camp sessions are fun as well as instructive. Students use professional grade equipment and software.

UPPER CANADA DAY CAMPS
Head Office: 2900 John St.,
Markham, Ont. L3R 5G3
Tel: 905-946-1113
Camps in North York, Thornhill and Markham for children ages 6-12 years. Bus trips to places like Wild Water Kingdom, Ontario Place, etc. Swimming, sports, arts, science, computer. Monday-Friday, 7 a.m.-6 p.m.

WESTCOAST CONNECTION TRAVEL CAMP INC.
1865 Leslie St., #218,
Toronto, Ont. M3B 2M3
Director: Fran Grundman
Tel: 416-447-3303 Fax: 416-447-3875
Website: www.westcoastconnection.com
We are in our 23rd year of providing teens from Canada and the USA a summer of a lifetime! Choose from our Active Teen Tours, Outdoor Adventures, Community Service, Sports & Spanish language programs. Programs are open to students ages 13-19, and vary in duration from 3-6 weeks. We explore Canada, the USA, Europe & Australia/Hawaii. Meet teens from all over North America! Call for brochures & DVD.

ZODIAC SWIM & SPECIALTY CAMP
Summer Address:
Toronto French School
(318 Lawrence Ave. E.)
Toronto, Ont.
Directors: Rick & Ellen Howard
Tel: 416-789-1989 Fax: 416-789-5525
6.5-12.5 year olds have 1/2 day opportunity in chosen specialty (i.e. various sports, arts, other options), 1/2 day in other activities. 2.5-6.5 year olds enjoy multi-activity, age-appropriate program. Daily Zodiac instructional/recreational swim program. 7 weeks (1/2 week options). Located at beautiful indoor/ourdoor Toronto French School (Bayview/Lawrence).

Watch for the
Live 'n Learn supplement
in the **March 24th issue** of
The Canadian Jewish News

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For Kids 5-13 C.I.T.s 13-15
2-Week Sessions
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www.showtimedaycamp.com

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TORONTO FRENCH SCHOOL
BAYVIEW/LAWRENCE
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SUN. JAN. 30 1-4 pm
Activities, info, tours, snacks

SPECIALTY PROGRAM
Choice of Amazing Specialty
.....plus more for
6.5 - 12.5 year olds!

KID-VANTAGE PROGRAM
Awesome, Diverse Program
for 2.5 to 6.5 year olds!

REGISTER NOW...
MARCH BREAK CAMP (March 14-24)
SUMMER CAMP (2 OR 1 WEEK OPTIONS)
SPRING/SUMMER SWIM CLASSES

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Daily High Quality, Low Ratio
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www.zodiaccamp.on.ca
ACCREDITED MEMBER
ONTARIO CAMPING ASSOCIATION

Camp BB-Riback - An Experience of a Lifetime & A Celebration of our 50th Anniversary!

Camp BB-Riback is the summer experience of a lifetime and we have been providing a magical Jewish experience for all children grades 1-10 for the last 50 years. Summer 2005 marks Camp BB-Ribacks 50th Anniversary and we couldn't be more excited!

The preparations and planning for our 50th Anniversary and Alumni Reunion are underway for June 24-26, 2005. It will be an unbelievable opportunity to relive special moments, create new memories, and celebrate the next 50 years! Everyone will get the chance to enjoy the classic Shabbat brisket and potatoes dinner to the exciting specialty areas, to a tasty Sunday brunch. Visit our website for registration information for this celebration!

As always, our amazing summer programs are geared for all children grades 1-10 to provide an unforgettable summer experience along the shores of Pine Lake, Alberta. The health and happiness of your children is our first priority and with the multitude of activities and innovative programming, they will not only thoroughly enjoy themselves but they will make lifelong friends, and treasured memories. The magical tradition of Camp BB-Riback is enhanced every summer by a wave of enthusiasm and creativity from young Jewish staff and campers. The combination of tradition and innovation gives Jewish youth the opportunity to experience a "lifelong sense of belonging".

Our programs incorporate a Jewish theme and accommodate all children starting at those finishing the first grade. The youngest campers (Grades 1-3) have the option of staying one week where they instantly fall in love with Camp BB – Riback. As they move to be full session campers (Grades 3-6) they are entranced and entertained. Our older age groups including, Machon (Grades 7 & 8), Leadership Training (Grade 9), and Counselor in Training (Grade 10) deals with social skills, intense leadership training, and responsible staff training. All age groups enjoy the plethora of activities that we offer ranging from horseback riding, a climbing wall, waterskiing, and pottery.

Don't delay any longer. Registration is still available but the spots will fill up quickly. All of the important information regarding summer 2005 registration and the 50th Anniversary and Alumni Reunion is posted on our website at **www.campbb.com** We look forward to celebrating with you!

EXPERIENCE THE SUMMER OF A LIFETIME
Camp BB Riback
PINE LAKE, AB

Office:
1607-90th Ave. S.W.
Calgary, Alberta
T2V 4V7
Tel: (403) 252-2267
Fax: (403) 252-2127

Summer:
General Delivery
Pine Lake, Alberta,
T0M 1S0
Tel: (403) 886-4812
Fax: (403) 886-4824

Toll Free 1-800-267-2267
E-mail: campbb@telusplanet.net

Building Jewish Leaders for Tomorrow

Our Programs
Wonder Week (Grades 1 - 3)
Campers (Grades 3 - 6)
Machon (Grades 7 - 8)
Leadership Training (Grade 9)
Counsellor-in-Training (Grade 10)

Our Activities
- Swimming Pool
- Ropes Course
- Waterskiing
- Pottery
- Climbing Wall
- Horseback Riding
- Mountain Biking
- Arts & Crafts
- Canoeing
- Audio/Visual
- Jewellery
- Discovery
- Maccabiah
- Shabbat
- Kananaskis
- Musicals
- And More ...

Celebrating 50 years of fun!
50th Anniversary & Alumni Reunion
June 24-26, 2005 (Check website for info)

www.campbb.com

CAMP KEHILA 2005

Highlights

Camp Kehila has access to all the facilities that our centre has to offer.

- A creative & warm Jewish environment.
- Daily prayers & insights on the Parasha.
- Jewish holidays.
- Oneg Shabbats.
- Daily recreational swim in our heated SKC pool.
- Brainwaves computer program.
- Daily sports activities in the exceptional SKC gym and adjoining park facilities.
- Music, drama, arts & crafts, dance, cartooning, karate, and much more.
- Exciting weekly field trips.
- Theme days.
- Special events.
- Cookouts.
- Hot & nutritious Kosher lunches & snacks.
- Door to door transportation (within boundaries).
- Air-conditioned facility.
- Caring qualified staff.
- All our staff is professionally trained for sports and CPR.

Camp Kehila
מחנה קהילה

Ages 3 - 12
Monday - Friday
9:00a.m.-4:00p.m.

1st Session
June 27- July 22

2nd Session
July 25 - August 19

Early Bird Special
Register before
March 1st

WE ARE LOOKING FOR RESPONSIBLE SUMMER CAMP STAFF

A Summer Experience Your Child Will Never Forget!
To register call Salomon @ 905 669 7654 Ext. 223

RHCC Day Camp Offers a Lifetime of Memories

We offer everything for an unforgettable camp experience. Acres of lush greenery. All the facilities of a country club and golf club. And a caring, fully trained staff to ensure the participation of every camper in a program of fun, learning and sports experiences.

•Full Day Camp - ages 4-12 •3/4 Day Camp - ages 3-4
•Half Day Camp - ages 2-3 •Sports Camp - soccer, golf, tennis, archery, basketball & swimming
•Theatre & Fine Arts Camp - drama, painting & drawing, clay modelling & cartooning
•L.I.T. Training - ages 13-14 •Special Academies - Golf, Tennis

RICHMOND HILL COUNTRY CLUB
8905 Bathurst St., just north of Hwy. 7
CALL NOW for brochure and details 905-731-2800, ext. 240 and 242
LUNCH & BUS AVAILABLE

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Advance your creative repertoire, attend world-class cultural events in the Berkshires, interact with visiting artists who give master classes, and build a dynamic, pluralistic Jewish community.
This summer, create yourself.
Teens currently in grades 9–11
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Williamstown, MA
www.bimasummerarts.org

Upper Canada Child Care Centres

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Exciting Field Trips • Swimming
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Music • Drama • Cooking • Science
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Extended Hours
7:00 am to 6:00 pm .
Family Discounts
for 2 or more children

We also offer a great
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  Bathurst & Steeles,
  Thornhill 905-889-5270
- Ashton Meadows Day Camp
  16th Ave. & Woodbine,
  Markham 905-887-2539
- Buttonville Day Camp
  16th Ave. & Woodbine,
  Markham 905-946-1216
- Children's House Day Camp
  22 Church St. N,
  Stouffville 905-640-2905
- Fenside Day Camp
  York Mills & Victoria Park,
  North York 416-444-2441
- Rockford Day Camp
  Bathurst & Steeles,
  North York 416-663-6286
- Rosedale North Day Camp
  Bathurst & Hwy. 407,
  Thornhill 905-771-6820
- Shaughnessy Camp
  Don Mills & Sheppard,
  Don Mills 416-499-6500
- Stornoway Day Camp
  Bayview & Hwy. 407,
  Thornhill 905-707-6805
- Three Valleys Day Camp
  York Mills & Don Mills,
  North York 416-443-9414
- William Armstrong Day Camp
  Markham Rd. & Hwy. 7,
  Markham 905-471-4099
- Wilshire Camp
  Dufferin & Hwy. 407,
  Thornhill 905-709-2273

The Donald Berman Yaldei Summer Camp

For children with special needs

- **Children with developmental disabilities**
- **Residential kosher camp**
- **Located in beautiful Laurentides Quebec**
- **Drama, music, sports... FUN!**

Spaces are filling up quickly!
Register now for July and August 2005

yaldei
centre de développement
developmental center

For information & registration call the camping office at (514) 279-3666 Ext. 230
or
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E-mail:info@yaldei.org
www.yaldei.org/camp.asp

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Eric Shendelman B. Ed.
Director

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Door-to-door bussing • Lunches • Instructional Swimming

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$845 - July $545 - August

$1295 - Both Sessions

Phone: 416-785-4600

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Dance Drama Visual Art Set Design Vocal Music Musical Production

Summer Performing Arts Day Camp

Ages 5 - 15 yrs.

Professional Teaching Staff

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Unique features: X-Zone skatepark, heated indoor pool for rainy days, 19,000 sq.ft multi-sportsplex, 6,000 sq.ft double gym, 2 lakes for increased waterfront safety, rock guitar studio, complete creative program, Slam Dunk basketball camp & much more!

Openings for CIT boys & certain camper age groups
-Fees: $2,990 - $5,390

Calling All Alumni:
65th Anniversary Re-union Aug. 20-21

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www.pripsteinscamp.com

442

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47 years of residential camping in the Haliburton Highlands, offering a full range of water and land sports, arts programs and wilderness canoe tripping

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- Regular programs for 8 to 16 year olds, 3, 4 or 7 weeks
- Announcing a new addition to our Directors: **Corey Mandell,** Director of Programming

For further info: www.camptimberlane.ca
Contact: 416.733.0044 or Timberlanecanada@aol.com

Canada's Premier Golf Camp

Par Golf Camps is now entering its 13th fabulous summer as Canada's premier golf instruction organization.

Instruction is provided for beginners, intermediate and advanced golfers all under the auspices of Joshua Cooper, golf professional and coach of the Maccabi Youth Golf Team. Campers are picked up at home and brought to the campsite, an 18 hole golf course with a driving range, short game area and indoor facilities. Therefore, there is no busing throughout the day as all activities are held at the same location.

Children are placed in select groups based on their age and ability. The daily routine focuses on different aspects of golf. Campers play nine holes twice a week throughout their two week session. One month and leadership training programs are also available.

In addition to junior camps, Par Golf hosts adult golf camps. One, two and three day golf camps are held throughout the golf season. On course instruction is a primary focus at all two and three day adult camps. Golfers learn in actual playing scenarios instead of just on a driving range.

Par Golf Camps is offering weekend junior programs beginning in May. Call us for more information.

For more information on any of our programs, please visit our website at www.learngolf.com or call us at telephone (416) 960-GOLF (4653).

PAR GOLF CAMPS

PAR GOLF CAMPS

JUNIOR GOLF CAMPS

2 Week Sessions in July and August, Co-ed, 7-18, All levels, Equipment Provided, Great Facilities, Certified Instructors, DOOR TO DOOR BUSING!

NEW: SPRING WEEKEND JUNIOR CAMPS

ADULT GOLF CAMPS

1, 2, 3 Day Adult Camps, Specialize in Beginners, All levels of Play, On Course Instruction, 4:1 Ratio

(416) 960-GOLF (4653)

www.learngolf.com

EXCITING SUMMER RESPITE ACTIVITIES AT REENA

Cottage Reena 2005

Reena is once again sponsoring a Summer Cottage program from June 27 to August 10, 2005, for teens (over 16) and adults with a developmental challenge.

This integrated vacation package incorporates life skills and social skills-training into exciting and varied leisure/ recreational activities.

The cottages are located in the beautiful and rustic Georgian Bay tourist district.

A full and exciting program is being planned.

Summer Recreation Program

AN EXCITING ADVENTURE

Reena offers an exciting adventure for children and youths (7-21 years old) with a developmental disability.

Indoor sports, music, computer fun and arts/crafts are offered weekly at the Toby and Henry Battle Developmental Centre at (Clark/Bathurst Street) along with community outings and swimming.

You can register for a day - a week - or the full program which runs for eight weeks between June 27-August 19, 2005.

Priority is given to individuals living with their families in the community.

Reena

Are you interested in great summer activities?
For information or application form, contact
Tom Petersen at 905-889-2690, ext. 2116
Deadline for applications: May 10, 2005

Towards a better future...integrating people with developmental disabilities into the community

Summer Day Camps
July 4–September 2

Our Camps:

Camp Adventure	Outdoors Round
Camp by the Water	Photo Image Works
Canoe Awards	Opti Sail
Chess Challenge	White Sail
Circus	Explorer Course
Creating Dances	Sea Kayaking
Creative Arts	The Second City Improv
Discovery Day Camp	Soccer
Dungeons & Dragons	TheatreKids
Film Animation	[illegible]
Golf	Wild Science
Jr & Sr Olympia Multi-Sport	[illegible] Training
Kinder Canoe	

Extended programme and [illegible] available. Busing available in [illegible] For Children 4–17

We also offer March Break Camps, March 21–24. Call or click for more information or to register.

416-973-4093
harbourfrontcentre.com/camps
235 Queens Quay West

Harbourfront centre

Harbourfront centre

HarbourKids Camps

Photo: Pam Sequeira

Canada | Toronto | Milk | Nuffel | Queen's Quay | City Parent

Welcome to Human Moves Day Camp

Last summer Frank's Swim School operated a day camp at Glenview Senior Public School at Lawrence Ave and Avenue Road . Campers enjoyed a wide range of a specialty and core programs and benefited from daily on-site swimming lessons.

This summer, we offer the following specialty programs: Ages 4-12: Dance, Karate and Multi-sports. Ages 7-12: Action Sports (skateboarding and inline skating), Badminton, Soccer, Baseball, Basketball, Volleyball. Ages 10-16: Scuba. Ages 13-16: Counselor in Training programs, Leadership development.

Human Moves Day Camp is based on the concept that the development of fundamental skills and strategies will help children feel competent when participating in a wide range of sports and general athletic activities. We firmly believe in a balanced program.

In addition to sports specialties, we ensure campers are exposed to games, nature hikes, visual and performing arts as well as science and technology projects.

The camp receives guidance from a local parent advisory group in an effort to continually enhance the camp and to meet the community's needs. To be a part of this dynamic group, please send an email to info@humanmovesdaycamp.com.

To find out more about our camp or to find out about employment opportunities, visit our website at: www.humanmovesdaycamp.com or call 416 636-5023

HUMAN MOVES DAY CAMP

Get confident, get competent, get fit!

Learn fundamental sport skills through our core and specialty programs.

Frank's Swim School

www.humanmovesdaycamp.com 416·636·6700

THE JEWISH CAMP COUNCIL OF TORONTO

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CAMP NORTHLAND - B'NAI BRITH

- a child's world
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- a creative Jewish environment with Judaic and cultural arts programs
- offering swimming, sailing, waterskiing, canoeing, kayaking, windsurfing, tennis, basketball, landsports, drama, and dance, arts and crafts, adventure sports, tripping, mountain bikes
- no peanuts or nuts of any kind allowed in camp

ACT SOON AS SPACE IS VERY LIMITED IN MANY CATEGORIES!

FRIENDS OF NBB

- alumni and others provide fundraising support for Camp Northland-B'nai Brith - Donation cards for all occasions
- become a "Friend" and receive a tax-deductible receipt for your donation
- "Mini-Camp" August weekend and "Friends Day" exclusively for "Friends" and their families

VISIT OUR WEBSITE www.campnbb.com

All programs provide food service under the supervision of the Kashruth Council, Jewish Federation of Greater Toronto

Call now for more information regarding registration and staff positions

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2 Great Camps So Close To Home!
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A traditional camp setting with a variety of activities for boys and girls ages 4 to 15.

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Specialize in either basketball, baseball, soccer, tennis, in-line skating, mountain biking and climbing wall.

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In the fabulous valley at Lawrence and Bayview

- Superior camp experience
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LEADERSHIP TRAINING PROGRAM GRADES 8-9

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Future stars baseball and sports camp

At Future Stars, our objective is to ensure the happiness of all our players through their baseball and camping experience. We believe in emphasizing the development of the player through spirit, mind and body, while providing the best modern baseball equipment, facilities and first-rate instruction.

We offer a variety of baseball programs for boys and girls 5 to 14 years of age. We offer a diversified program, which accommodates both the beginner and advanced skill level player. We compliment our instruction with daily live game action for all players.

Future Stars offers individually tailored instructional programs for Rep, Select and House League teams.

Our facilities and equipment include a multi diamond baseball complex, batting cages, pitching machines, radar gun, individual pitching and hitting stations, an indoor swimming pool, a full field soccer pitch, a beach volleyball court to accommodate other sports activities and a pro shop with the latest in baseball and sports equipment.

We offer bus transportation that is included in our fees. All buses are supervised and all routes are planned for as little travel time as possible.

Our fees also include a Camp T-shirt and Hat as well as a juice at lunch and a snack at the end of the day.

The Future Stars Baseball And Sports Camp also offers special programs such as field trips to watch the Toronto Blue Jay's as well as out of town excursions to see the Detroit Tigers and a visit to the baseball hall of fame in Cooperstown N.Y.

"Tomorrows Stars on the Rise"
FIRST PITCH SUMMER 2005

FUTURESTARS

BASEBALL & SPORTS CAMP
FOR BOYS AND GIRLS 5-14 YEARS OF AGE

DYNAMIC OUTDOOR BASEBALL FACILITY
STATE OF THE ART TRAINING COMPONENTS
SPECIAL GUEST COACHES AND VISITS BY MAJOR LEAGUE SCOUTS
A VARIETY OF SPORTS ACTIVITIES INCLUDING SOCCER, BEACH VOLLEYBALL, AND SWIMMING EACH DAY
BASEBALL INSTRUCTION AND LIVE GAMES FOR ALL SKILL LEVELS UNDER THE SUPERVISION OF TRAINED COACHES
INDIVIDUALLY TAILORED TEAM PROGRAMS
ASK ABOUT OUR TEAM & SIBLING DISCOUNTS
BUS TRANSPORTATION INCLUDED
OUT OF TOWN TRIPS TO SEE THE DETROIT TIGERS AND THE BASEBALL HALL OF FAME IN COOPERSTOWN
FABULOUS FIELD TRIPS TO BLUE JAY GAMES
WEEKLY, BI-WEEKLY AND MONTHLY SESSIONS
EMPLOYMENT OPPORTUNITIES AVAILABLE
for further information or to obtain a registration package
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www.future-stars.net

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3 Camps to Choose From:

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- TEEN CAMP for Boys & Girls Ages 13-16

Programs Offered:

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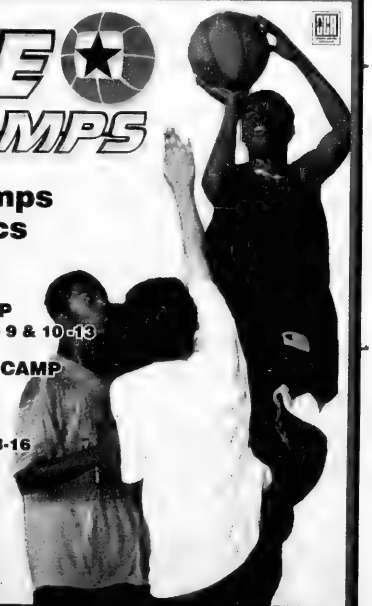
- Passover Break
- March Break



Now offering weekly Basketball Clinics
Toronto, Newmarket, Markham and Etobicoke Locations
905-326-9214 www.elitecamps.com
Our 6th Season!

Hashomer Hatzair / Camp Shomria

Camp Shomria offers a dynamic and exciting summer camp experience for youths 8-16 from Canada, the U.S., and around the world. A variety of challenging sports, theme days, educational and cultural activities create an atmosphere designed to build life-long friendships. It's located on Otty Lake, a beautiful waterfront, ideal for a wide selection of fun-filled water activities.

Camp Shomria promotes deep love for Israel and the North American Jewish community. It's run by the Hashomer Hatzair Youth Movement, established over 80 yrs. ago, and is active within the Jewish community. There are weekly activities available throughout the school year in Toronto and a 6-day residential winter camp during December. A special one-week introductory camping experience is offered to campers in grades 2 and 3. Activities include dance, arts & crafts, a dynamic drama program, hikes, trips and a rope course (see directory). Grade 10 graduates participate in a leadership training program, "Yedid Plus", which includes an intensive 5 wk. itinerary in Israel.

Staff are dedicated and committed. Most were Shomria campers. Camp Shomria has a full-time registered nurse on site. Health and safety is our top priority. OCA standards of excellence are met and often exceeded. To learn more about Camp Shomria, please call Itai or Miriam at 416-736-1339.

SUMMER - up to 6 weeks available
Special one-week introductory camping experience is offered for campers in grades 2 and 3.

WINTER - 1 week

Camp Shomria

Contact Itai or Miriam at 416-736-1339

Lubavitch Day Camp

It is our belief that a camp should do a lot more than just provide fun and games. A Jewish camp should be a place where children can also experience the richness, excitement and warmth of Judaism in a truly enjoyable and unforgettable atmosphere!

We provide hot lunches, door to door transportation, instructional and recreational swimming, a warm Jewish atmosphere, creative playground, arts & crafts, dance, martial arts, sports and much more, for children 2 1/2—12.

The daily schedule runs from 9 a.m.—4 p.m. Monday—Friday, for children ages 5 1/2—12, for 3—5 1/2 year olds the camp day is from 10 a.m.—3 p.m. and our morning program for 2 1/2—3 1/2 year olds runs from 10 a.m.—1 p.m.

We offer large discounts for registration before March 15th and a discount for each additional child.

To receive more information or to register please contact our camp at **905-731-7000** or 770 Chabad Gate, Thornhill, Ont. L4J 3V9.

Something Magical Happens Every Summer at...
NEW!!! Downtown Branch
LUBAVITCH DAY CAMP
Register before March 15th for early bird discount!
(905)731-7000

Camp Shalom - Capture the Spirit!

Camp Shalom, on beautiful Lake Muskoka, is getting ready to present its 57th camping season and invites your children, ages 8 to 13, to be part of our exceptional summer program under the skillful, dedicated care of our leaders and counsellors.

The camp features an individualized program wherein each camper is free to choose from over 18 daily activities, including canoe, sailing, waterskiing, daily instructional swim, kayaking, drama, arts & crafts, music, photography, cooking, ropes and rock climbing, gymnastics, dance and landsports such as tennis, basketball, beach volleyball, football and soccer. Campers learn excellent life skills in our tripping and survival programs, and sharing and fair play in interpersonal relationships.

Owned and operated by the Toronto Zionist Council, Shalom is recognized as an outstanding Zionist camp for Jewish children and is proud of our high standards in having achieved this recognition. Camp Shalom is Shabat-observant, maintains a glatt Kosher kitchen and a nut-sensitive environment and is accredited by the Ontario Camping Association.

We offer two full summer sessions or a 10-day Sneak Preview option in August 2005 for first-time campers. Have your children join our family for a fun-filled summer and "Capture the Spirit" of Shalom!

Call 416-783-6744 to register your children. Visit our Website at www.campshalom.ca. We welcome counsellors to apply on-line.

Campers share the warmth of Jewish family life at

CAMP SHALOM

GOING STRONG SINCE 1948

Premier residential camp on beautiful Lake Muskoka
For boys & girls 8 -13 in Grades 2 - 7
High-quality programs & supervision of campers
Full land sports, water activities such as ski, canoe, sail & instructional swim;
Drama, music, dance, arts & crafts, gymnastics, ropes course & rock climbing;
Media, photography, archery, tripping & much more.
Glatt Kosher kitchen (COR)
Nut-sensitive environment
Full medical staff on board
10-day Sneak-Preview Program in August 2005 for first-time campers
Visit www.campshalom.ca
Call us at 416-783-6744 for a registration form!
Counsellors can apply on-line.

Biluim Israel 2005

Registration is still open!

An exciting 5 week leadership program for 17 year olds

Poland & Israel only options available

Please contact **416-781-5156 ext. 223 / 1-800-804-6661**
or email **youngjudaea@bellnet.ca**

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a summer residential programme for boys and girls, ages 11–16.

- Classroom instruction in English or French
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CAMP BAUERCREST, CAMPERS OPENING

Since 1931 located on Lake Attitash in Amesbury, MA. •Residential overnight camp for boys ages 8-16. •Jewish Sabbath services on-site. •International staff includes Israelis. •2, 4 or 8 week sessions. Season is June 26-Aug. 21. *American Camping Associated accredited.

Age appropriate sports programs including soccer, baseball, basketball, street hockey, tennis and other sports. Daily swim instruction, boating, tubing, waterskiing, arts & crafts, drama, computer and more activities.

Opening for boys in all grades. Rolling registration.

Director Bob Stone (781) 784-5577 or bob@bauercrest.org

Still looking for that special overnight camping experience for your children?

LOOK NO FURTHER...

Camp Gesher has all the necessary ingredients for an unforgettable summer!

- Part of **Habonim Dror**, a worldwide youth movement with years of experience in delivering quality educational programs
- Counsellors with training in Israel and Canada. Small camp setting where Kibbutz lifestyle is experienced. Tripping and waterfront activities

For more information call 416-633-2511 or toll-free at 1-877-4GESHER or come visit us at www.campgesher.com
e-mail: gesher@sympatico.ca

Camp Moshava Canada – Camping above all the rest!

Camp Moshava Canada, the only Orthodox, Zionist, Bnei Akiva camp in Canada, is situated on 250 acres of beachfront property in the beautiful Kawartha Lakes region.

At Camp Moshava, no matter one's requirements, all campers' dietary needs are met with tasty and nutritious meals. Our 2nd service salad bar is extremely popular with the campers.

Moshava has a Beit Midrash and an outdoor Beit Knesset, an unparalleled indoor Recreation Centre (Matnas) featuring regulation size basketball, volleyball and floor hockey courts as well as an indoor/outdoor stage. The camp boasts an extensive high ropes course, rock climbing wall, biking, and a ball hockey rink.

Moshava has a 2-week "splash of camp" (Nitzanim) program designed for grade 2 graduates. The camp's regularly scheduled days include informal Jewish education, instructional swimming in an outdoor heated pool, canoeing, water-skiing, a full sports program, thematic arts & crafts and drama. Special days include colour war, sports day, canoe trips, overnights, hiking, nature trips and chesed program.

What makes Camp Moshava unique goes far beyond facilities, events and personalities. The atmosphere and camaraderie that exists amongst staff and campers is truly special. Only those who have actually encountered a Shabbat at Camp Moshava Canada can truly appreciate what the experience is like! Camp Moshava is not just a summer camp experience, it's an experience of a lifetime!

Basketball • Archery • Shiurim • Chugim • Volleyball • Tubing • Ropes course • Climbing Wall • Baseball • Soccer • Biking

CAMP MOSHAVA CANADA STILL HAS A VERY FEW AVAILABLE SPACES FOR 2005!

Thank you for your continued support

SELECT STAFF POSITIONS AVAILABLE.

For more information please call the camp office at 416-630-7578
or e-mail to office@campmoshava.org (Internet: www.campmoshava.org)

Canoeing • Waterskiing • Arts & Crafts • Beit Midrash • Overnights • Drama

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An enriching camp experience

Camp Katonim is a fabulous summer day camp located on majestic Lake Simcoe near Keswick. In a beautiful country setting, less than 40 minutes away from Thornhill, children enjoy an enriching camp experience with full waterfront facilities. Busing is arranged for Thornhill, Richmond Hill, Aurora and Newmarket residents.

The camp, which has about 120 campers, offers a well balanced program with instruction in all waterfront activities, including Red Cross and recreational swim, canoeing, sailing, and waterskiing.

As well, land sports, drama productions, theme days, arts & crafts and Friday evening Oneg Shabbat, are an integral part of the Katonim experience. Campers also enjoy canoe trips, hiking and overnights in nearby provincial parks. Camp Katonim offers an overnight camp experience in a day camp setting.

Camp Katonim has 1-8 wk. sessions for children 3-14 years old. There is also a CIT program for 15 & 16 yr. olds. The staff is mature, experienced and energetic, dedicating themselves to ensure that your children have the best camping experience possible. For over 56 years, Camp Katonim has continued to provide the highest quality camping adventures and many wonderful lasting memories.

For more information please call the Camp at **416-410-9460**. See our website at **www.campkatonim.com**

A UNIQUE DAY CAMP ON BEAUTIFUL LAKE SIMCOE

SWIM INSTRUCTION	CAMP KATONIM LAKE SIMCOE	ARTS AND CRAFTS
CANOEING		BASKETBALL
SAILING		TENNIS
ARCHERY		BASEBALL
THEME DAYS		OVERNIGHTS
WATERSKIING		CAMP PLAYS

Camp Katonim offers 1-8 week sessions for children ages 3-16 years.
Bus service available from Thornhill and Richmond Hill, Aurora & Newmarket.
For over 57 years Camp Katonim has continued to provide lasting summer memories.

www.campkatonim.com

For information, registration or for staff inquiries please call:
Toronto 416-410-9460 E-mail: info@campkatonim.com

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Specialty Arts & Traditional Camping

"The Art Of Camp"

- Located in Thornhill
- 40 acres of majestic land
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"The Art of Camp"

- 80 camper capacity
- Specialty arts, sports and nature
- 2 week sessions available
- Only 1.15 hrs. from Toronto

ages 8-15

www.1camp.com ☎ 416-646-5406

CAMP GEORGE, AN ALL-ROUND CAMP

Do you want to send your child to a good all-round overnight camp this summer? Call Camp George.

Located in Parry Sound, Camp George is in its seventh year. It's co-ed, for Grades 2 through 10 -- one of 12 camps run by the Union for Reform Judaism, and the only one in Canada.

"Ontario's camping tradition goes back more than a century," says Senior Assistant Director Karen Kollins. "Camp George blends Judaism with this tradition, and with the best of contemporary camping and learning."

Camp George offers a plethora of opportunities to learn by doing, to develop skills through activity. There's a full range of arts, sports, and Jewish cultural programs.

Camp George also promotes community involvement, friendship, cooperation and independence. Sharing space, meals and facilities, children learn give and take, and how to "pull their weight" in a group. And friendships made at camp often last for life.

"While Camp George is part of Reform," says Kollins, "we also belong to the larger Jewish community, and teach traditional texts and prayers. We have some staff from Israel, and feature Israeli cultural programs.

"We're part of the greater community, too," Kollins continues. "In one recent tzedakah project, campers knitted mitts for the homeless."

The arts include drama, musical theatre, pottery, arts and crafts, multimedia and modern dance. "With cutbacks in the schools," says Kollins, "we're taking up the torch."

There's lots of variety in sports too. There's a full waterfront program, with swimming, sailing, water skiing, canoe, wakeboard and kayak. The climbing program includes high ropes, climbing wall and giant swing.

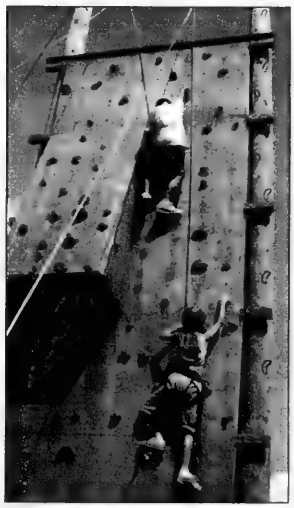
Many of the activities enhance the campers' awareness of their role in nature. Camp George organizes day and overnight hikes, as well as canoe trips into Algonquin and other parks. In the Teva program, campers can participate in activities such as organic gardening.

There are two 3 1/2-week sessions every summer, for 300 kids in each; and for first-time campers in Grades 2 through 5, there is a 12-day Wonder Weeks session. Camp George's younger units still have a lot of space. Don't delay, though: call 416-638-2635 now; or visit Camp George's website at http://www.campgeorge.org

CAMP GEORGE

Where Children Reach New Heights Every Day!

2005 Registration is currently underway. Request an application package today.



First-time Campers in Grades 2-5:
Be sure to inquire about our 12-day Wonderweeks program

416-638-2635
www.campgeorge.org

Camp Solelim

Camp Solelim is a unique Jewish environment where children aged 14 & 15 years old spend six weeks together building friendships and memories that will last a lifetime

Limited Space for campers finishing Grade 8 only.

Contact 416-781-5156 ext.221
or youngjudaea@bellnet.ca

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*1/2 Day (9 a.m.-12 noon) *9 a.m.-3 p.m.
*Full Day Programs for Ages 18 Months to 5 Years
*Computers *Crafts *Music **Hot Nutritious Lunches & Snacks
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Register early to avoid disappointment
call: HELEN or Sonia at 416-638-6910

"Live & Learn"
supplement
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Deadline for Advertising, Friday March 4th

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How great it is when kid and camp match up! If your child, say, an outdoor sports enthusiast, goes to the right camp, they'll bring back memories that sustain him through a long winter when playing fields are deep in snow. But the wrong place, where sports are an afterthought, could sour him on camps for good.

It's vital to make the right match -- whether it's sports or science, art or computers that turn your son or daughter on. For kids 7 - 18, call The Camp Experts & Teen Summers. They visit and research about 150 camps a year, of all different kinds, and can give you the best advice. Their world-wide research includes over 800 programs, internships, community service, and language program, adventure & so much more.

"Camps extend the learning process," says Joanne Paltrowitz, the owner/ director of The Camp Experts. "They enable children to get better at things they like, and learn independence and co-operation, while enjoying themselves in a relaxed atmosphere.

"We have many repeat clientele," says Paltrowitz. "We love what we do, and tailor our recommendations to individual children and parents." The service is free.

Call toll-free 1-877-553-9737.

CALL THE FIRST LADY OF CAMPING
THE CAMP EXPERTS™ & TEEN SUMMERS
NEVER A FEE • FABULOUS SUMMER ADVICE
We'll help you make the right choice...
How do you know which camp is right and safe for your child? The Camp Experts & Teen Summers™ can help you make the best choice. We know all the camp and teen program directors – We offer you FREE GUIDANCE to plan your child and teen's best summer ever!
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Top camping at low costs

Camp Eitan has been directed by Rabbis Michoel Levine and Moshe Weinberg for the past 26 years.

Both teachers at Eitz Chaim Schools, they offer the most in camping for the lowest price. The prices are the same as last year and include door-to-door bus transportation within a designated area, hot kosher lunches (under COR supervision) and basic instructional swimming.

Also included are gymnastics, overnights, computers, arts & crafts, weekly trips and a varied sports program. The camp is located in Eitz Chaim Schools and offers modern air-conditioned indoor facilities for rainy day activities.

A recent innovation in our boy's division is our baseball camp, offered at our same low price. Coaching, video instruction, practice and game situations are aimed at helping campers at the lower skill levels, as well.

Our older girls' division designed to meet the needs of girls grades 3-5, also offers an optional baseball camp.

In our preschool division, special daily events, preschool classrooms, playground equipment, a weekly theme and a caring staff provide the younger child with a safe and happy summer experience.

For more information, or a brochure please call 416-781-2333.

בס"ד
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Quality camping for tots to teens
BOTH SESSIONS: $995
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"Same Price As Last Year"
Includes: •Door-to-door transportation
•Hot kosher* lunches •Computers •Sports •Gymnastics •Overnights
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•BASEBALL CAMP
*Under the supervision of the Kashruth Council of Toronto
Call for brochure: 416-781-2333

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What brings our campers back year after year?

- ✓ Unbeatable camper / staff ratio (as low as 3 campers to 1 staff member)
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- ✓ Hands-on experienced Directors and Supervisors planning and available 12 months of the year
- ✓ Accredited by the Ontario Camping Association whereby we have consistently met or exceeded the highest standards for health, safety, staff training and program quality
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- ✓ Full-time pay duty police officer on site
- ✓ Full use of beautiful double campus, air-conditioned school surrounded by 40 acres of beautiful conservation parkland
- ✓ Broad range of stimulating and exciting activities
- ✓ Very high percent of returning staff
- ✓ Incredible reputation and proven success since 1962
- ✓ Fully committed to providing outstanding customer service

SO HOW DO YOU CHOOSE A CAMP?

After reviewing the written material and talking to the camp staff, you begin developing an impression of what the camp is like and how it is run.

ASK YOURSELF:

"Do I have trust and confidence in this camp?" "Will my child be safe, have fun, make friends, be happy and be nurtured?" "Will I feel comfortable approaching the camp staff during the summer if an issue arises?"

If the answer is yes, then you have found the right camp!

Bayview Glen Day Camp

416-449-7746 www.bayviewglendaycamp.com

... creating unforgettable summer memories since 1962

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חֲרִי הָאוּם

נסיך הסטר חבריטי חֲרִי בא למסובת תחפושת כשהוא לבוש במדי חֵיל נאצי, עם צלב קרס על שרוולו. לרוע מזלו נפלה חתמונה לידי עיתון לונדוני והוא מיחר להתנצל כי חבריטים ידועים בניטוסיהם חטובים.

תחשבו על זח-אם איש צעיר בריטי, שקיבל את החינוך חפורמאלי חכי טוב שהעולם יכול להציע, אינו מבין את משמעות מעשיו-זח אומר כל מה שצריך לדעת על הגישה של עמו ליהדות. באחרונה טוענים רבים שהיחס העוין ליהדות בשנים האחרונות באירופה מבטא אנטי ישראליות ולא אנטישמיות. בא המעשה הזח של חֲרִי ומוכיח שהדברים הרבה יותר עמוקים. ובדיוק באותו אחדש דֶרגו קוראי הדילי טלגרף את ישראל כגורעה מבין 24 מדינות שנכללו בהשוואת. ישראל נמצאת בתקופה קשה כבר זמן רב. אין שום סיבה להאמין שהמנהיג הפלשתיני החדש יצליח לדכא את הטרור. ישראל תיאלץ להמשיך ולהיאבק בטרור עם כל התוצאות הבלתי סימפאטיות של הרג אזרחים, והפלשתינאים ימשיכו להפסיד את המעט שיש להם, והאירופאים ימשיכו לסלוד מישראל. כראה רק כאשר אל קאידה ובנות בריתה יתחילו לתקוף באירופה דוגמת מדריד-יצליחו האירופאים לקבל פרספקטיבה של ישראל-דמוקרטיה שנאבקת על שפיותה ועל לחימה בחיות אדם. ובינתיים חֲרִי החמוד ימשיך ללכת למסיבות, ולא תמיד יחזו שם צלמים. אבל שישאר בינינו.

קלינט איסטווד-סרט חובה

קלינט איסטווד עומד מאחרי סרט חדש-A Million Dollar Baby, סרט שבו הוא שובר את כל השיאים: הוא כתב את התסריט, הוא ביים, הוא כתב את המוסיקה והוא גם השתקן הראשי. והתוצאה עשר.

זהו סיפורו של מאמן אגרוף שלוקח על עצמו לאחר חיסוסים רבים לאמן בחורה, והוא מביא אותה לפסגת אגרוף הנשים. זהו סיפור רגיש של יחסים-הוא מוצא בה את חבת שאיבד, היא את אביה שמת בילדותה. סרט עצוב אך יפה מאין כמותו. שווה ללכת רק כדי לראות כמה כשרון יכול להיות באיש אחד. חסרט הוא דרמה מרתקת ותשבו שעתיים על קצה חכיסא.

טעות החשבון של שרון

שרון יודע בעליל שאין לו רוב לשום דבר. לכן הוא מחליט לשנות את חרכב ממשלתו כדי שיהיה לו רוב לתכנית חחפרדה מעזה. חצעד חטבעי היה לצרף את מפלגת העבודה לשיתוי ולקבל ממשלה חילונית שתתמכת בתכניתו. אך מצב דברים זה ייאלץ את בכירי שרון לחיפרד מכיסא או שניים-דבר שאינו מקובל בליכוד. לכן הוא מוצא את שיטוי, מכניס את העבודה וכמה דתיים שמוכנים לתמוך בתכנית החפרדה בעבור חקיקה דתית (בעברית מדוברת-עבור כסף). אבל כך או כך-מתנגדי החפרדה בליכוד ממשיכים להצביע נגדו ואילולא קולות הערבים וחשמאל-היתה נופלת ממשלתו ברגע שקמת. עכשיו הוא במשא ומתן עם ש"ס שכמובן מתנגדת ליציאה מעזה. לפי העיתונות-חמר"מ נמצא "במחלך מתקדם". בעברית מדוברת: המחיר של ש"ס במיליארדי דולארים כמעט סוכם. כל חישגי המהפכה האזורחית שחושגה עם שיטוי נמחקים כלא היו. חבל. היה חלום יפה. אבל שישאר בינינו.

The family of the late
Benjamin Jacobs ז"ל
Would like to thank our family & friends for their kind support, sympathy cards, Shiva meals and generous donations. Please accept this as our personal thanks.
Michael & Gloria Israelski, Victor & Ella Jacobs, Marty & Rachael Zaretsky Garry & Shirley Greenbaum, Freddy & Mindy Jacobs & all of our family

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The Jewish Studies Program
Faculty of Arts and Science
University of Toronto

THE JOSEPH AND GERTIE SCHWARTZ MEMORIAL LECTURE

David Sorkin

Weinstein Professor of Jewish Studies and
Director of the Institute for Research in the Humanities, University of Wisconsin at Madison

will deliver a public lecture

"Reasonable Belief": Six Faces of the Religious Enlightenment, 1689-1789

February 8, 2005
4:00 p.m.
Munk Centre for International Studies, Room 208N
1 Devonshire Place

David Sorkin is the author of *The Transformation of German Jewry*, 1780-1840, which won the Present Tense/Joel H., Cavior Literary Award for the Best Book in History published in 1987; *Moses Mendelssohn and the Religious Enlightenment* (1996), which has been translated into French, German and Italian; and *The Berlin Haskalah and German Religious Thought* (2000). He is Associate Editor of the *Oxford Handbook of Jewish Studies* (2002), which won the National Jewish Book Award.

ARTS & SCIENCE

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or call 416-978-8118

TORONTO

Participate in the City Budget Process

The City of Toronto is now considering the 2005 Operating and Capital Budgets. The final opportunity to attend and contribute towards the process will be at a joint meeting of the:

Budget Advisory Committee and Policy and Finance Committee
Monday, February 7, 2005 9:30 a.m.
Council Chambers
Toronto City Hall, 100 Queen St. West

There are three ways to have your opinion considered:
1. Make an oral deputation (presentation of your views). There is a 5 minute time limit.
2. Submit a written deputation
3. Send a letter to your City Councillor

If you want to make an oral deputation, please contact:
Brad Bartlett at 416-392-7337
or
Colleen O'Neill at 416-392-5227

Toronto City Council will review and approve the final budget at the Council meeting of February 21-23, 2005.

For information on how to contact your City Councillor, please call Access Toronto at 416-338-0338.

For more information about the City budget please visit our Web site at www.toronto.ca

Coast to Coast

No charges laid against paper for promoting hatred

VANCOUVER — A small Muslim newspaper that claimed Jews are responsible for a host of social ills, as well as both world wars and the 9/11 attacks, will not be prosecuted for promoting hatred.

The RCMP Hate Crimes unit in Surrey, B.C. announced last week that after a year-long probe of *The Miracle*, the Crown would not be laying charges.

The case "did not meet our standards" for charges to be laid, said Stan Lowe, spokesman for the B.C. Criminal Justice Branch.

While the subject matter did constitute hate literature, the Crown was unable to prove that the newspaper intended to promote hatred, Lowe added.

The article in question, published in December 2003 and written by Idaho-based Holocaust denier Edgar Steele, blamed Jews for a total of 81 items, ranging from pedophilia and organized crime to "race-mixing," militant feminism, and "forcing us to allow homosexuals to lead Boy Scout troops.

"It isn't Arabs lying about and guilt-tripping us with 'the Holocaust' – it is Jews," the article read. "It wasn't Arabs who caused the Great Depression – it was Jews. It wasn't Arabs who started World War I – it was Jews. It wasn't Arabs who started World War II – it was Jews."

Copies of the paper were turned over to hate crimes authorities by Canadian Jewish Congress, Pacific region.

At the time, the Delta, B.C.-based paper's editor, Nusrat Hussain, had said he had no regrets about publishing the rant.

"We try to keep freedom of speech and not necessarily that we agree with the article, and that is what Canada is about," he said at the time the probe was launched.

Last week, however, Hussain said he regretted running the article.

"I shouldn't have published it," he was quoted as saying. "That was a bad choice. But at the same time, I always believed that if somebody is saying something wrong, let it come out and let us deal with that person."

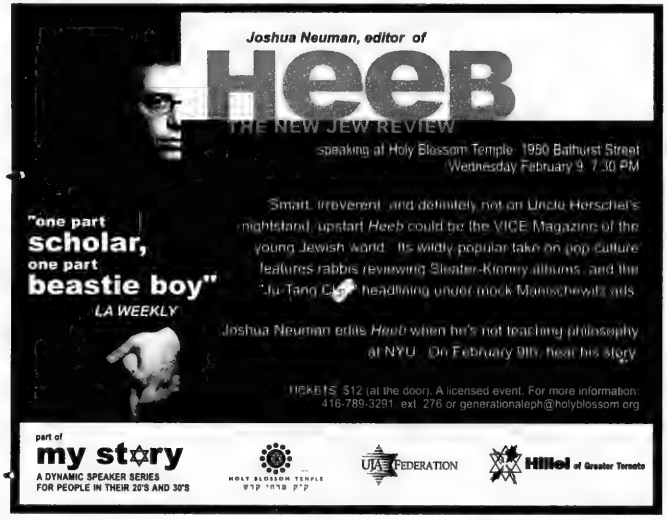
In a front-page editorial in the latest edition, Hussain wrote that he "would like to thank Almighty Allah for establishing us innocent contrary to the false allegations of spreading hate."

In a statement, CJC region chair Mark Weintraub said he "fully appreciates" circumstances in which a publication might be hate-filled yet not meet the standards of prosecution.

He said Congress will continue its "zero tolerance" approach in monitoring hatred.

As a result of the investigation, several advertisements from provincial and federal politicians were pulled from the newspaper, which has a circulation of around 2,500.

As well, the paper was forced to scale back from publishing weekly, to twice monthly.


Joshua Neuman, editor of
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LA WEEKLY
Smart, irreverent and definitely not on Uncle Herschel's nightstand, upstart Heeb could be the VICE Magazine of the young Jewish world. Its wildly popular take on pop culture features rabbis reviewing Sleater-Kinney albums, and the Jiu-Tang Clan headlining under mock Manischewitz ads.
Joshua Neuman edits Heeb when he's not teaching philosophy at NYU. On February 9th, hear his story.
TICKETS: $12 (at the door). A licensed event. For more information: 416-789-3291 ext. 276 or generationaleph@holyblossom.org
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CJC names new officers

Bernie Farber, executive director of Canadian Jewish Congress, Ontario region, has been appointed CJC's national chief executive officer.

In that capacity, he will oversee all of CJC's operations.

As well, Manuel Prutschi, currently national director of community relations, has been named CJC's national executive vice-president.

The appointments were announced last week by CJC national president Ed Morgan.

Farber, to be based in Toronto, will provide and execute "strategic leadership and set its management style [and be] responsible for administration and governance," Morgan said in a statement.

Farber "will ensure the carrying out of CJC's mandate. He will plan, set and implement the organization's objectives, priorities, and policies and communicate them to the Jewish and general publics."

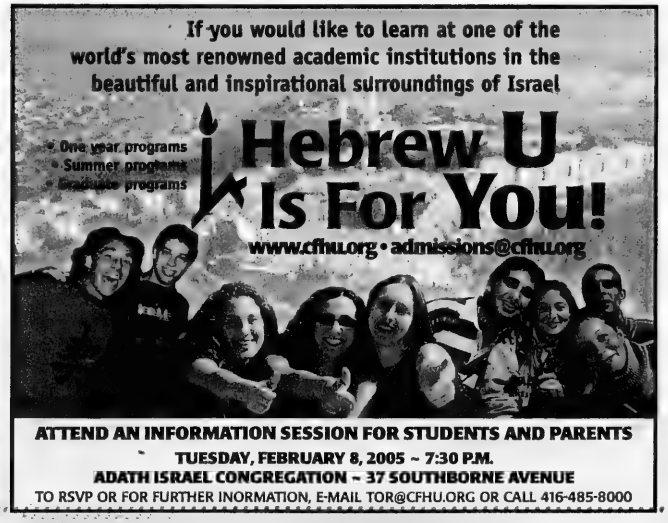
Farber has been with CJC since 1984.

Prutschi will serve as CJC's overall advisor and act as a resource to the lay and professional leadership.

"He will focus on the development and formulation of policy and new advocacy initiatives as well as on identifying emergent or future issues," Morgan stated.

He will also have special responsibility for inter-group and international relations, research, policy statements and publications and work with legal counsel on court and quasi-judicial interventions.

Prutschi has served for the past year as CJC's acting national executive director. He joined CJC in 1984.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Coast to Coast

Program unites Israeli, Canadian musicians

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The director of the School of Music at the University of Manitoba has been trying to get an exchange program of Israeli and Canadian musicians, university music teachers and music students off the ground.

In an interview from Israel, Dale Lonis said his proposal for an "Israel-Canada Musical and Cultural Alliance" has been greeted with enthusiasm by staff of the music faculties at McGill, York, the University of Toronto and the University of Manitoba, as well as in Israel.

Lonis was recently a guest artist and conductor-in-residence at the Jerusalem Music Centre under the fledgling program. He and four of his U of M faculty members arrived in Israel in December for a month of teaching master classes and performing with Israeli musicians, culminating in a special concert with the Israel Philharmonic in mid-January.

During his visit, Lonis met with the director of the Tel Aviv School of Music and representatives of the Jewish Music Academy at the Hebrew University in Jerusalem.

"This project will cost hundreds of thousands of dollars," Lonis says. "But we have a number of cultural groups as well as Manitoba alumni and foundations in Israel that want to support this."

The Rothschild Foundation, he reports, provided funding for this visit to Israel.

"Both the president of the University of Manitoba [Emoke Szathmary] and the Israeli consul general [Ya'cov (Cobie) Brosh] in Canada are very excited about this program," Lonis says.

Originally from Chicago, Lonis has been director of the University of Manitoba School of Music for the past four years. His relationship with Israel goes back much further. He describes Israel as his "favourite place on earth."

He first visited there more than 20 years ago, when he was chosen from 150 applicants to be guest conductor at a national music camp in Israel. "I was fortunate to be able to come to Israel as a young musician," he says. "It was a wonderful opportunity to work with great musicians from all the major orchestras in Israel. And that led to other great things for me musically throughout Europe and South America."

Lonis has been back many times as guest conductor for the Israeli Philharmonic Choir and orchestras throughout the country, and has forged enduring friendships with many Israeli musicians.

Two years ago, Lonis arranged for Rami Oren, the Israeli Philharmonic Orchestra's associate principal trumpet player, and his violist wife, Jenia, to come to U of M to teach.

"That gave me the germ of this idea," Lonis says. "Israel gets so much negative publicity in the media. I saw an opportunity to use music as means of creating a dialogue between Israelis and Canadians, as well as showcase one of our strengths in Canada."

The exchange program would bring Israeli musicians to Canada and Canadian musicians to Israel, so they could teach and interact with one another.

Lonis' proposal goes a step beyond that though. Along with music faculty members from Israeli and Canadian universities and music students at the university level, younger music students from elementary school upward would be able to participate.

The next stage of the exchange program is a visit by three members of the Israeli Philharmonic to Winnipeg in February.

SONG AND DANCE: Grade 1 students from the Toronto Heschel School recently visited the Baycrest Centre for Geriatric Care and entertained the seniors who attend the day program there with song and dance.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Happy 37th anniversary to Bubbie Elaine Rubinoff & Zaidie Alan Rubinoff. Love, Jordyn and Samantha Rubinoff, and Joshua, Fara and Michael Forman.

Naomi Epstein & Warren Orlans are thrilled to welcome their son Aiden Matthew, born on Dec. 27. Proud grandparents Carl, Estelle, and Toby; Aunt Rachel, great-grandparents Helene, Sidney and Sali.

Mazel tov to Barbara & Evan on the birth of their twins Jake and Allison, born Sept. 6. Proud grandparents are Susan & Eugen Erdelyi and Brenda Salofsky.

Tammy & Abie Greenspan, Arlene & Arnold Newman announce the engagement of Michael & Shanti. Mazel tov from siblings Danny & Amanda and Jim & Mary, and grandparents David & Rose Krell and Itzhak Greenspan.

Happy fourth birthday to Joey Hotz. All our love Mama & Dada, Bubbie & Zaidie, Grannie & Bernie, Glyn & Carol and Goldi-Rose.

On behalf of the Rostas and Benlolo families, we wish mazel tov to Yoram & Alice Rostas on your first wedding anniversary. May you share many more happy times together.

Adira Blenman & Lainie Magidsohn would like to thank all the loving friends and family who supported us and helped us celebrate our joyous wedding.

Irv & Sheila Balaban are thrilled to announce the engagement of their son Stuart to Maj Singh. Proud bubbie is Rose Balaban and sister, Deborah Balaban.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

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What's New Deadlines: Monday, Jan. 31, is the deadline for the Feb. 10 issue and Monday, Feb. 7, is the deadline for the Feb. 17 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@ cjnews.com.

Thursday, Jan. 27

RUTH WISSE SPEAKS

Women's Campaign UJA Federation presents "Life in the Diaspora: The Glorious Jewish Experiment" with **Ruth Wisse**, at Adath Israel Synagogue. 7:30 p.m. $20. Contact Ezra at 416-635-2883, ext. 184, or fgoldman@ujafed.org.

HEROES AND HEROINES

Beth Emeth Continuing Education presents a three-part series with **Hana Werner** exploring the question of whether history creates heroes or whether heroes and heroines create history. Tonight, "Ezra the Scribe:The Impact of His Leadership on Jewish History." 8 p.m. Additional lectures Feb. 10 and March 3. 416-633-3838.

Friday, Jan. 28

SHIR HADASH SERVICES

Join Beth Emeth Synagogue for a participatory Kabalat Shabbat service at 5:15 p.m. followed by dinner. Adults $18, children under 11, $10. Call to reserve, 416-633-3838.

INVITE YOUR NEIGHBOUR

Solel Congregation hosts its annual "Invite Your Neighbour" service. 8 p.m. All welcome. Call 905-820-5915.

ANTI-SEMITISM IN CANADA

Dr. Karen Mock, of the Canadian Race Relations Foundation, speaks on "Countering and Preventing Anti-Semitism in Canada: What Can and Should We Do?" at Temple Har Zion following Shabbat services at 8:30 p.m. 905-889-2252.

Sat. Jan. 29

AISH MELAVEH MALKA

Join Aish HaTorah for a melaveh malka with mime and music while dining on a delicious Mediterranean buffet. 8 p.m. 949 Clark Ave. $25. To reserve, call 905-764-1818.

ALL THAT JAZZ

The Adath Israel Young Business and Professional Network host a dinner buffet, "All That Jazz," with **Sarah** and **Matthew Craig**. 8 p.m. at Bistro Grande, 1000 Eglinton Ave. W. $25 in advance, $35 at the door. RSVP to 416-782-3302.

Sunday, Jan. 30

GENERAL WINGATE MEETS

The General Wingate Branch of the Royal Canadian Legion holds a breakfast meeting at 9:15 a.m. 788 Marlee Ave. 416-782-5024.

CROSS COUNTRY SKIING

Mosaic Outdoor Club hosts a day of cross country skiing. Meet at 9:45 a.m. in TTC parking lot at York Mills subway. Return at 5 p.m. $6 plus trail fees. 416-921-4456.

HUMANISTIC JUDAISM

Oraynu Congregation presents an "Introduction to Humanistic Judaism." 10:15 a.m. at St. Andrews Junior High School, 131 Fenn Ave. Free. RSVP 416-385-3910.

DYNAMIC SINGLES 35+

Dr. Norman Epstein, founder of Canadians Against Slavery and Torture in Sudan, speaks to the Dynamic Singles 35+ brunch at Adath Israel Congregation. 11:30 a.m. $20. RSVP to rachel @adathisrael.com or 416-635-5340.

JRCC LECTURE

Rabbi Levi Jacobson speaks on how Judaism views technology in modern society, at the Jewish Russian Community Centre, 18 Rockford Rd. 8 p.m. 416-222-7105, ext. 230.

Monday, Jan. 31

AN IDEAS CAFÉ

Beth Tzedec Congregation continues its series "Four Doors: An Ideas Café," hosted by **Rabbi Aubrey Glazer**. Tonight, "Music and Judaism: Seeing the Sounds" with **Rob Bowman**, a professor at York University who lectures and publishes in

Continued on page 43

CELEBRATE THE OPENING OF THE NEW HOLOCAUST HISTORY MUSEUM AT YAD VASHEM, JERUSALEM

New Museum Entrance

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New Museum Exit

View from the Museum Exit

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What's New

Continued from page 42

many areas of popular music, including rhythm and blues, rock, country, jazz and gospel music. 7:15 p.m. Members $5, non-members $10. 416-781-3511.

MEDITATION MONDAYS

The Caring Committee of Temple Har Zion presents Meditation Mondays with **Dr. John Fleming, Karen Kaufman** and **Rosalind Smith.** The program is designed to support the practice of meditation in the Jewish community at large and is intended for the curious, the novice and even those with a well-developed meditation practice. 7:30 p.m. Non-members $5. 905-889-2252.

THE PEACE PROCESS

Canada-Israel Committee presents Israeli naturalist **Dr. Yossi Leshem**, on "How Israel Uses Its Expertise in Bird Migration to Help the Peace Process." 8 p.m. at Holy Blossom Temple. 416-489-8889.

Tuesday, Feb. 1

HIGH-ABILITY LEARNERS

Parents of gifted/high-ability learners are invited to attend an evening of networking and information gathering. **Dr. Joanne Foster**, gifted education consultant for Tikun Chaim, OISE instructor, and co-author of *Being Smart About Gifted Children: A Guidebook for Parents and Educators*, gives a presentation and facilitate discussion. The focus of the session will be motivation, parental resources and day-to-day realities as they pertain to children who are academically advanced. 7:30-9:30 p.m. Lipa Green Building, 4600 Bathurst St. 416-631-5835.

CHUG HATANACH

Rabbi Marvin Pachino leads a discussion of chapters 34 and 35 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

Wednesday, Feb. 2

THE REAL MESSIAH

Rabbi Michael Skobac, of Jews For Judaism, speaks on "The Real Messiah." 8 p.m. at 83 Green Lane. Registration required. Call 905-761-0040.

More news

L'DOR VADOR

Shaar Shalom Brotherhood Shabbat takes place Jan. 29 and 30 with the theme "Yesterday, Today and Tomorrow." On Shabbat morning, **Dr. Hesh Troper** speaks on "Where We Came From and Where Are We Now," a retrospective of the demographics of Jewish Toronto. On Sunday evening at 7 p.m., **Dr. Patricia Eppel**, director of planning for York Region, presents a multimedia presentation of the proposed Jewish community campus in Vaughan. 905-889-4975.

YOUNG JUDAEA PROGRAMS

Toronto Zionist Partnership brings Israeli film, *Sof Haolam Smola*, to the Bloor Cinema. Saturday, Jan. 29, 6:30 p.m. $4.

Mandatory Biluim Israel Preprogram. Sunday, Jan. 30, 8-10 p.m. at 788 Marlee Ave. Register at youngjudaea@bellnet.ca.

BBYO/TEEN CONNECTION

"Exam Slam"– grades 9-12 celebrate the end of exams, Sunday, Jan. 30 with a Texas Hold 'EmTourney/Coffeehouse at BBYO, 4700 Bathurst St. 2nd floor. 416-398-2004.

HEBREW AND LEVINAS

Mekorot offers two courses for men and women: "Hebrew By Way of Dialogues in Genesis" with **Hilda Weil**, Mondays, Jan. 31-March 14, 8-9:30 p.m. at Shaarei Shomayim Congregation and "The Talmud and The Philosophy of Emmanuel Levinas" with **Dr. Aaron Nussbaum**, Mondays, Feb. 7-March 7, 8-9:30 p.m. at 159 Almore Ave. Fee. To register, contact 416-398-1510 or www.mekorot.ca.

KOLEL STUDY PROGRAM

Kolel: The Adult Centre for Liberal Jewish Learning winter semester begins Feb. 15 with 16 new courses. Classes in all subject areas for beginner, intermediate and advanced students. Full course calendar at www.kolel.org. For registration, call 416-485-7007, ext. 0.

WEIGHT MANAGEMENT

The Bathurst JCC offers a Weight Management Program beginning immediately. There are two classes per week. Emphasis is on education and achieving goals of healthy eating, lifestyle and safe weight loss. Contact 416-885-0375 or info@peakpotential.ca for further details.

SHARE YOUR BRAIN

The Rothman Research Institute at Baycrest Centre needs volunteers aged 18-40 for research studies on aging, memory and cognition. Call 416-785-2500, ext. 2080.

L'CHAIM SUPPORT GROUP

L'Chaim Cancer Support Group for Jewish Women provides confidential, caring support via telephone or personal visits to women facing cancer diagnosis and treatment. L'Chaim members are all cancer survivors. For information, call 416-633-0409.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

HOSPICE TRAINING

Circle of Care's Volunteer Visiting Hospice Program provides in-home visits to individuals with life-threatening illnesses and relief for their caregivers. A commitment of a weekly visit of at least two hours and the completion of a comprehensive 30-hour training course are requirements for this volunteer position. Course begins in February. For information, contact **Gaye Duncan** at 416-635-2860, ext. 462.

CALL FOR DJCS ALUMNI

The Downtown Jewish Community School of Toronto's 25th anniversary celebration this spring features a DJCS students past and present photo exhibit. Former students are asked to contact the school principal, **Joan Schoenfeld**, with their e-mail addresses at joan@djcs.org or to complete the questionnaire online at www.djcs.org/past_questionnaire.htm.

JF&CS GROUPS

Jewish Family & Child Service Lipa Green Building, 4600 Bathurst St. 416-638 7800.

Social Skills Groups: An eight-week group for children and teens who have difficulty making and keeping friends. Younger Adolescent Group (ages 12-14) Mondays, beginning Feb. 7, 7-8:30 p.m. Older Adolescent Group (ages 15-17) Thursdays, beginning Feb. 17, 7-8:30 p.m. PALS for children 6-8 years old, Tuesdays, beginning Feb. 22, 6-7:30 p.m.; PALS for children ages 9-11, Thursdays, beginning March 31, 6-7:30 p.m. Call ext. 246.

FOR SENIORS

Earl Bales Seniors In The Club House In The Park. Free wood-carving lessons for members with **Louis Cohen**, Monday-Thursdays, 9 a.m.-12 p.m. Sunday dance, Jan. 30; Casino Niagara, Monday, Jan. 31; Casino Rama, Wednesday, March 9. Call 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Sunday afternoon programs, 2-3 p.m. in the Assembly Room. Call ext. 2272.

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1003 Steeles Ave. W., 416-225-2112.

Walking Club, Wednesdays at 9 a.m.; Memory Boosters, Thursdays at 11:30 a.m. Holistic therapy, Fridays by appointment, 10 a.m.-1 p.m. Call ext. 126.

Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays at 7 p.m. Feb. 1, video. Call ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

The BJCC and Mount Sinai Hospital offers a two-week prenatal class. Sunday, Feb. 6 and 13. $156 per couple. Call ext. 390.

Jacques Israelievitch conducts the first Koffler Centre of the Arts Chamber Orchestra Tuesday, Feb. 15. For tickets, call ext. 269.

Free Tax Clinic. To qualify, you must have household income without dependents under $15,000, with dependents under $22,500. For appointment, call **Janet**, ext. 259.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Lunch & Learn – "China and the Jews: A New Frontier" with **Prof. Louis Greenspan**. Thursday, Jan. 27, 12–1 p.m. Members & seniors $7, non-members $10. Includes lunch.

Books & Bagels, Sunday, Jan. 30, 11 a.m. "The Battle for the Jewish Soul: The Missionary Threat to the Jewish Community" with **Rabbi Michael Skobac**, director of education, Jews for Judaism in Toronto, examines the issues of today's missionary problem. Members $5, non-members $8.

"Faces of Aliyah" – Israeli artist, **Aliza Auerbach**'s photos depict the immigration to Israel of Jews from Ethiopia and Russia. Exhibit runs Jan. 30-Feb. 21.

The Yiddish Song, four-week program Thursdays, Feb. 3-24, 12:30 p.m., with **Mitch Smolkin**, artistic director of the Ashkenaz Festival. Members $60, non-members $85.

Good Age Club, Senior Programs at the MNJCC, Jan. 27, 1 p.m. Learn new aerobic techniques with **Eric Fredrikson**, author of *The Use It or Lose It Guide for the 50 Plus*. Feb 3, 1 p.m. movie. Free with $50 annual fee, guests $3.

VOLUNTEERS WANTED

The Baycrest Centre for Geriatric Care is looking for volunteers for the following positions:

Evening Club Leader, an individual who loves books and would like to lead seniors in a book discussion group.

The Wagman convenience store needs assistance with cashiering and stocking shelves. Various days available.

Apotex Library needs individuals who are able to read and write English. Library experience would be an asset. Tuesday and Thursday schedules available.

Call 416-785-2500, ext. 2572, or e-mail alefkovitz@baycrest.org.

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OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

BENJAMIN'S PARK MEMORIAL CHAPEL

George Bergman	Jan 8/05	6040 Bathurst St
Jack Anshell	Jan 9/05	569 Sheppard Ave W
Lubov Zarovinsky	Jan 12/05	6101 Bathurst St
Mindel Shupak	Jan 12/05	88 Almore Ave
Harold Gross	Jan 11/05	110 Bloor Street W
Corinne Bereskin	Jan 12/05	57 Walker Ave
Igor Ace	Jan 11/05	49 Green Lane
Rollin Gallay	Jan 12/05	4415 Bathurst St
Jeffrey Kirsch	Jan 12/05	254 Russell Hill Rd
Doris Pomerlan	Jan 11/05	1501 SW 24th Ave
Mary Schwartz	Jan 14/05	3636 Bathurst St
Margaret Copeland	Jan 15/05	2 Covington Rd
Norman Greenspoon	Jan 14/05	6 Poinsetta Dr

Steeles Memorial Chapel

Lebovits, Ernest	Jan 17/05	334 Goldenwood Rd
Bondrover, Merr	Jan 10/05	6101 Bathurst St
Brown, Rose	Jan 11/05	8 Covington Rd
Bregman, Gordon	Jan 11/05	Private
Rudner, Edith	Jan 12/05	11 Townsgate Dr
Marcus, Gary	Jan 13/05	Private
Mandel Lewis	Jan 13/05	177 Strathearn Ave
Feldman, Jacob	Jan 14/05	5 Fairleigh Cres
Sonego, Albert	Jan 14/05	1111 Steeles Ave W
Schlanger, Mendel	Jan 14/05	48 Wynn Rd
Stern, Ilona	Jan 16/05	135 Antibes Dr
Zbarsky, Louis	Jan 16/05	85 Thorncliffe Park Dr
Young, Marcus	Jan 17/05	2 Covington Rd

We will always remember, with grateful appreciation, the thoughtful expressions of sympathy extended to us on the loss of our beloved

GERRY KOFFMAN ז"ל

Your many acts of kindness, support and tzedakah truly honour his memory and his life.

Koffman, Arenson, Daien Families

Watch this space each week for obituaries and related notices. When placing unveiling notices, please ensure the ad is booked at least **15 days** prior to the date of the unveiling. To place any family related notice, please call **416-391-1836**

We would like to thank our family and friends for their loving support, generous donations, shiva visits, shiva meals and sympathy cards at the passing of our beloved

MARTIN KAZMAN ז"ל

(October 17, 1950-October 25, 2004)

Your thoughtfulness, kindness and generosity have deeply touched our hearts. Charity was very important to Marty, and the donations made in his name to the Kidney Foundation of Canada and various other charities, were overwhelming and will always be remembered.

Marty has left a beautiful legacy.

Please accept this as our personal thank you.

With kind gratitude,

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Elise Kazman and Neil Devlin
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Cabinet praises quiet in Gaza, but warns it is fragile

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Chief of Staff Moshe Ya'alon warned Sunday that the quiet in the Gaza Strip at the end of last week was fragile and that there were still elements, in Syria and Hezbollah in particular, that would try to heat things up there.

Speaking at the cabinet meeting, which was held under tight security in Sderot as a mark of solidarity with the residents of the Negev town, Ya'alon said the Israel Defence Forces (IDF) was monitoring these elements.

Ya'alon said the quiet was not a *hudna* (ceasefire), but a practical cessation of operations on the part of the terror groups. He said Palestinian Authority President Mahmoud Abbas had pushed for this understanding with the terror groups.

Ya'alon stressed that the terrorist attack at the Karni crossing on Jan. 13 sparked much anger among the Palestinian public toward the terrorist organizations, and noted that Abbas had taken punitive measures against a number of PA security officers who had allowed the truck used in the attack to pass through the crossing.

Ya'alon noted, nevertheless, that the recent quiet in Gaza was absolute and had not been seen in the area for a long time. He reported that in view of last week's calm, the IDF decided to open the Sufa crossing for the passage of humanitarian goods and aid.

> ***The recent quiet ... had not been seen in the area for a long time***

Prime Minister Ariel Sharon said he hopes the quiet will continue, but warned that if it does not, "the IDF and security forces will continue to do all that is required to remove the threat hanging over the residents here."

Commenting on criticism that the government was not giving the IDF a free hand to deal with the Qassam and mortar attacks, Sharon said, "I have heard the criticism on a number of occasions and I want to say that even if things aren't always done in public, we do not cease to act on behalf of the residents here.

"I am a neighbour of Sderot," he continued. "I frequently hear sounds of explosions and I know how difficult and frustrating it is to live like this in Sderot, Nir Am, Sa'ad, Gush Katif and anywhere that is under this attack."

Defence Minister Shaul Mofaz expressed hope that the positive signs coming from the Palestinians will continue. Asked about goodwill gestures on the part of Israel, Mofaz said that when dialogue with the Palestinians starts, Israel will consider what steps it can take.

Deputy Prime Minister Shimon Peres praised Abbas, noting that "he is a serious man who is demonstrating goodwill and is consistent in his moves."

The cabinet meeting was also attended by Sderot Mayor Eli Moyal and the heads of the neighbouring local councils.

Meanwhile, Palestinian sources said Sunday that the Palestinian factions would only agree to a ceasefire in return for clearly stated Israeli intention to address a number of issues, including a withdrawal of Israeli forces from Palestinian cities in the West Bank and an end to IDF operations in these cities, the release of prisoners as a goodwill gesture, an end to the targeted killings and house demolitions, and clear arrangements concerning the fate of wanted men from all the organizations.

The sources said the Palestinian factions had agreed to maintain calm over the coming weeks, but added that the agreements could not be regarded as a done deal.

For its part, the IDF is impressed by the action taken by the PA to prevent terror attacks in the Gaza Strip in recent days. Senior military sources stressed nevertheless that the PA's true test would begin Monday, with the end of the Id al-Adha festival.

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Banks hold Shoah funds

A Knesset committee slammed Israeli banks last week for "severe negligence" in handling accounts totalling some NIS 1 billion of thousands of Jews who died in the Holocaust. Shoah victims deposited the cash in some 9,000 accounts, the committee said in a report. "There wasn't a deliberate system of concealing funds, but there was without a doubt negligence in keeping the documents, foot-dragging, obtuseness and ignoring the heirs," committee chair Colette Avital said. The report said the banks will have to return about a third of the money to victims' heirs, if they are traced. The state must return the rest, because the banks transferred most of the funds to the British Mandate and state in the 1940s and '50s.

Canadian tourism up

Tourism from Canada increased 34 per cent last year over 2003, with 43,000 tourists visiting Israel in 2004. Overall, 1,497,800 tourists travelled to Israel last year, up 41 per cent over 2003. Some 378,000 Americans came to Israel in 2004, the largest single group. France was second overall with 256,000 tourists, the most ever. "There is a definite confidence returning to Canadian tourists travelling to Israel. People want to see the beauty of the country, re-connect with holy sites and experience what Israel has to offer," said Dani Shahal, head of the Israel Government Tourist Office in Canada.

Canada, Israel hold talks

The annual political dialogue between Israel and Canada took place last week at the Ministry of Foreign Affairs in Jerusalem. On the agenda were bilateral relations, regional and international matters, the war against terror and strategic threats. Senior representatives from the Canadian embassy, including Ambassador Donald Sinclair, attended. "The bilateral relations between the countries and the dialogue are characterized by warmth and friendship, at every level," Israel's Foreign Ministry said in a statement.

Wounded Sderot girl dies

A teenaged girl who shielded her brother from a rocket attack in Sderot has died of her wounds. Ella Abuksis, 17, died Friday at a Be'er Sheva hospital. She threw herself on top of her brother Tamir, 10, when a rocket launched from Gaza landed in the southern Israel city. He also suffered shrapnel wounds in the Jan. 15 attack.

Cdn. buys Israeli bank

A consortium headed by Matthew Bronfman will buy a controlling interest in the Israel Discount Bank. Bronfman, a scion of the philanthropic Canadian family agreed to pay NIS 1.3 billion for the Israeli government's 26 per cent stake in the bank.

Files from JTA and Ha'aretz

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No missile deal during Assad visit: Putin

By ALUF BENN
and YAIR ETTINGER
Ha'aretz Daily Newspaper Ltd.

JERUSALEM – Russian President Vladimir Putin promised Prime Minister Ariel Sharon in a phone conversation last week that he would not close the deal to sell shoulder-launched missiles to Syrian President Bashar Assad during the latter's visit to Moscow, which began on Monday.

Sharon told Putin that Israel was concerned that the advanced SA-18 missiles, which have a range covering the entire State of Israel, could find their way to Hezbollah and even to Palestinian terror organizations.

Israel's request from Russia not to sell the missiles to Syria has raised the level of tension between Moscow and Jerusalem in recent weeks. Moscow and Damascus have repeatedly denied reports that Russia will be supplying missiles and anti-aircraft weapons to Syria.

In separate statements published by the two countries, it was said that in spite of military co-operation between them, the supply of the Russian-made weaponry to Syria is not on the agenda.

"Our co-operation with Syria is multi-faceted, including military cooperation, but it never went beyond international agreements," Russian Foreign Minister Sergei Lavrov said last week. "The president's visit to Moscow will certainly not focus on the question of weapons," the Syrian Baath party spokesman said.

Syria said it expects the visit to bring about "closer commercial ties" with Russia.

Meanwhile, Russian officials condemned statements last week by U.S. Secretary of State Condoleezza Rice, accusing Syria of interference in Iraq and sheltering terrorists.

Syria is interested in renewing talks with Israel and expects a positive reaction from Israel, Syrian Foreign Minister Farouk Shara said during an interview with CNN. Shara said the formula for a peace agreement with Israel was total peace in exchange for total withdrawal, and added that a narrow window for peace had opened and he hoped it would open further.

Shara welcomed the talks between Israel and the Palestinians and said Palestinian Authority Chairman Mahmoud Abbas was doing "good work." He noted that the Syrian military presence in Lebanon had decreased over the years and Syria did not intend to leave its soldiers in Lebanon forever.

Shara rejected American allegations that Syria allowed Iraqi insurgents a free hand to operate from within its territory, and that it permitted the insurgents to cross over the border from Iraq to harm American soldiers. He said the reports of the insurgents were greatly exaggerated, noting that among 25 million Iraqis, they numbered only a few hundred. If they are crossing the border of any country, he told the interviewer, it was against the will of the government of Syria.

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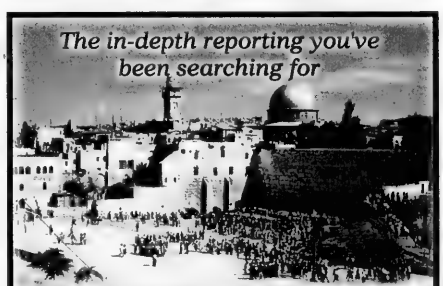

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Mossad warns of Iranian nuclear threat

By GIDEON ALON
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Mossad chief Meir Dagan warned Monday that the atomic threat posed by Iran will soon reach the point of no return in a nuclear arms race. Dagan, reviewing the security situation for the Knesset Foreign Affairs and Defense Committee, told committee members that Iran is attempting to lead the International Atomic Energy Agency astray.

According to Dagan, Russia is still helping Iran build its nuclear reactor in Bushehr.

In addition, Dagan said Iran is encouraging Hezbollah to carry out terror attacks in Israeli territory, and giving assistance to Palestinian terror organizations.

Vice-Premier Shimon Peres, responding to reports that Tehran sought to foment terrorist attacks in order to foil a Israeli-Palestinian truce, said Monday that Iran constitutes the principal problem of the Middle East, and the centre for terrorism in the region.

Ma'ariv newspaper reported Monday that Iran had "made a decision to do everything in order to torpedo an understanding between the sides." Since the relative calm in the West Bank and Gaza began, activists of the pro-Iranian Hezbollah "have flooded the territories with demands that terrorism attacks be launched," the daily said.

"Iran is the problem of the Middle East," Peres said.

"It is a group of people who have freed themselves from speaking the truth, who think that the means justify the ends, and who hide everything they do," he told Army Radio.

"It is the centre of terrorism in the Middle East. It is trying to create a nuclear option with a religious colouration."

But Peres cautioned against Israel taking on the burden of confronting Tehran.

"The Iran issue is a global one. Let the world conduct the war. How much do we need to take upon ourselves."

In any event, Peres continued, diplomatic solutions must be explored by Washington and others before any decision for military action should be taken.

Auschwitz: liberation 60 years ago

Auschwitz considered world's largest Jewish cemetery

By PAUL LUNGEN
Staff Reporter

Set along the Sola River in southern Poland, the town of Oswiecim was for much of its history a sleepy burg of as many as 12,000 souls. Like many such towns in Poland, Jews had found a home there and on the eve of World War II, the community had been established for hundreds of years.

During World War I, the Polish army constructed a barracks in a suburb of Oswiecim, but after the war the collection of red brick buildings was also used to house Polish refugees.

In 1940, the German occupying forces put the buildings to a new use. Under orders from Heinrich Himmler, head of the SS, Oswiecim would become site of a concentration camp that would take on a German name, Auschwitz. Geared originally for Polish political prisoners, the camp was expanded and became the single largest venue for the mass murder of European Jews during the Holocaust.

Since its liberation 60 years ago on Jan. 27, 1945, it has become almost synonymous with the mass murder of six million Jews.

Other Nazi death camps took their toll – Treblinka, Sobibor, Chelmno, Majdanek, Belzec – but none operated on the sheer scale as Auschwitz. It introduced a mechanized, factory-style killing process to the annals of human depravity, but left plenty of room for individual acts of barbarity as well.

Survivors call it a "kingdom of death," a closed world populated by SS guards, doctors whose task it was to mete out death, not life, kapos raining down blows on less fortunate prisoners, hopeless, hollowed-out prisoners whose days were numbered and who were known in the camp as "musselmen," *Sonderkommandos* who removed bodies from the gas chambers, prisoners who sorted the personal affects of the recently gassed prisoners in a section known as "Kanada," family barracks to deceive Red Cross visitors and subterfuge to fool newly arrived prisoners into thinking they would be rejoining relatives after a quick shower.

Today, Auschwitz is considered the largest Jewish cemetery in the world, though historians and survivors differ on the number of dead at Auschwitz and its main satellite camp, Birkenau, also known as Auschwitz II.

Beginning in October 1941, the SS constructed Birkenau, a few kilometres from the main camp, to house the Jews who would be killed on arrival by the new method of poison gas (prussic acid), which was originally intended for de-lousing. Four large gas chamber/crematoria sites were constructed at one end of the camp after a successful test gassing of Soviet prisoners of war at Auschwitz I.

The Auschwitz-Birkenau Memorial and Museum cites historians who estimate the overall number of victims at the camp at between 1,100,000 and 1,500,000 people. "The majority of them, and above all the mass transports of Jews who arrived beginning in 1942, died in the gas chambers. Historians estimate that among the people sent to Auschwitz there were at least 1,100,000 Jews from all the countries of occupied Europe, more than 140,000 Poles (mostly political prisoners), approximately 20,000 Gypsies from several European countries, more than10,000 Soviet prisoners of war, and over 10,000 prisoners of other nationalities," the museum states on its website.

Rudolf Vrba, a Slovakian Jew who escaped the inferno in April 1944, puts the number at 2.25 million dead, 90 per cent of them Jews. When he escaped, the tally was already at 1,750,000, he said.

He rejects lower estimates by some historians of one million or less, a figure he calls "quite ridiculous."

Look at Treblinka, he said, the camp near Warsaw that was the site of one million murders (Other sources put the death toll between 700,000 and 900,000). Treblinka was much smaller than Auschwitz and operated for only about one year. Yet the death toll in the two camps is supposed to be almost the same, he said.

Vrba, who will not attend the remembrance activities at the camp, believes the presence there of heads of state will send a message to those who would deny the Holocaust and to those who are unfamiliar with its history.

He points to a recent opinion poll in England after Prince Harry was photographed at a costume party wearing a mock Nazi uniform with a swastika armband, that showed 60 per cent of those under 35 never heard of Auschwitz.

"Now it will be in the press and will be discussed. From that respect, for the education of the world population, it will have great repercussions," he said.

Rabbi Marvin Hier, dean of the Simon Wiesenthal Centre in Los Angeles, said the anniversary comes at a moment in time when hatred of Jews is finding fertile ground in Europe. European Jews don't wear yarmulkes in public for fear of being the targets of anti-Semites. Educators in Holland and Belgium are afraid to teach about the Holocaust lest Muslim students protest and violence breaks out.

"So the message for leaders at the 60th anniversary is, 'You defeated Nazis and committed yourselves to ensuring it would not happen again. You need to take charge of the schools,'" he said.

The anniversary shows the consequences if governments don't take early action to counter bigotry. "When governments procrastinate, innocent people pay with their lives," Rabbi Hier added.

Special UN session marks death camp's liberation

By SHLOMO SHAMIR
Ha'aretz Daily Newspaper Ltd.

NEW YORK — "The evil that destroyed six million Jews and others in those camps is one that still threatens all of us today."

That statement by UN Secretary General Kofi Annan was the main message of Monday's special session of the UN General Assembly marking the 60th anniversary of the liberation of the Nazi death camp at Auschwitz.

"The global community must ensure that such horror never occurs again," Annan told reporters Sunday.

The special all-day session, which Annan described as "historic," was attended by representatives of 30 senior UN members and leading intellectuals.

The event was meticulously planned to ensure the international community would rally around it and be fully represented at the session.

Israel welcomed the UN decision to commemorate the anniversary.

"We're pleased as this is the first time since the establishment of the UN that it is commemorating the Holocaust," Foreign Minister Silvan Shalom was quoted as saying in the *Jerusalem Post*. "The fact that 30 nations sponsored it and that 138 nations supported it speaks of the place that Israel holds within the world of nations."

Foreign Affairs Minister Pierre Pettigrew was to deliver Canada's statement at the event.

"This special session will be a solemn occasion, the first of its kind in recent memory, where representatives from around the world will pause to remember this dark chapter in our history and recommit to the principles and noble ideals upon which the United Nations was founded," Pettigrew said last week.

"As we commemorate the 60th anniversary of the liberation of the Nazi death camps, we must renew our determination to build a better world and a greater United Nations to ensure such crimes never occur again."

Other scheduled participants were the foreign ministers of several European countries, including German Foreign Minister Joschka Fischer. The foreign ministers of France, Argentina and were also slated to take part.

Foreign Minister Silvan Shalom was to represent Israel, while U.S. Defence Secretary Donald Rumsfeld was to attend for the United States.

Among the scheduled speakers were U.S. Congressman Tom Lantos and Nobel Peace Prize winner Elie Wiesel, both Holocaust survivors.

The climax of the session was expected to be a cantor chanting the Hebrew mourning prayer *Kel Malei Rachamim*. It was to be the first time a Jewish prayer has been uttered in the General Assembly. The cantor also sang Israel's national anthem, *Hatikvah*.

In an extraordinary step, Annan called a special press conference, together with General Assembly president Jean Ping from Gabon and Israel's UN ambassador, Dan Gillerman, the day before the special session. It was seen as a special effort on Annan's part to stress the importance of the session and the reason for holding it, "since the United Nations was founded as the world was learning the full horror of the camps," he said.

"This solemn and highly significant occasion should be seen as an expression of our commitment to build a United Nations that can respond quickly and effectively to genocide and other serious violations of human rights," Annan added.

On Monday evening, a special exhibit, sponsored by Israel's Foreign Ministry and curated by Yad Vashem, opened at UN headquarters. Titled "Auschwitz – the Depth of the Abyss," it presents photos from the Auschwitz Album, the only surviving visual evidence of the process of mass murder at the death camp taken by SS personnel.

The exhibit also includes drawings by Ukrainian artist Zinovii Tolkatchev, who painted scenes from the Majdanek death camp in the fall of 1944 as the official artist of the Russian Army.

Though the General Assembly session was only symbolic, some commentators noted its importance. "Let us not forget that this General Assembly hall that will hear *Kel Malei Rachamim*, and *Hatikvah* will be heard is the same hall that the resolution was passed by a large majority that compared Zionism to racism, which was seen as the international community questioning Israel's right to exist," one Jewish leader involved in preparing the program said.

The initiative for the special assembly to mark the 60th anniversary of Auschwitz's liberation came from Israel's Foreign Ministry. But after the proposal was transmitted officially to Annan, Israel kept a low profile in efforts to draft a majority in favour of the session, as required by the UN's charter.

"We wanted to avoid creating the impression that the session was exclusively an Israeli interest," said an Israeli diplomat in New York.

Annan, the United States and EU countries were the first to support the proposal. They were subsequently joined by other key member states, including Russia, Japan, Canada and Latin American countries.

With files from JTA.

Miles Nadal JCC

EXECUTIVE DIRECTOR

The Miles Nadal Jewish Community Centre, located at Bloor and Spadina in Toronto serves a diverse community with a new state-of-the-art fitness and recreation facility, cultural and educational and social programs.

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Qualifications should include a post secondary degree and several years experience in social services or recreation.

Interested candidates should reply, in confidence by February 18, 2005, to the:

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Miles Nadal Jewish Community Centre
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Toronto, Ontario
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Only those persons selected for an interview will be contacted.

Auschwitz: liberation 60 years ago

-Auschwitz escapee hoped to warn Hungarian Jews

By PAUL LUNGEN
Staff Reporter

Of the hundreds of thousands – perhaps millions – of Jews sent to Auschwitz-Birkenau, Rudolf Vrba was one of only a handful to escape.

To do so in the closely-guarded camp miles from home, to escape the SS guards, their dogs and hostile villagers, to risk the hideous tortures that awaited those who were recaptured, remains a monumental achievement. That he and his fellow escapee, Alfred Wetzler, did so to warn Hungarian Jews of their impending doom, makes it even more so.

Today a professor emeritus of pharmacology at the University of British Columbia, in the 1940s, Vrba was a humble labourer caught up in the Nazis' pitiless drive to murder Jews. He was born in 1924 in the Slovakian village of Topolcany as Walter Rosenberg. He changed his name after his escape when he joined a Slovak partisan unit.

After working as a labourer in 1942, Vrba was arrested in March for being Jewish and deported to Majdanek, another of the Nazis' infamous death camps. His time in Majdanek was brief, and on June 30, 1942, he was transferred to Auschwitz.

He was imprisoned in the main camp and was put to work in "Kanada," the camp name for the work detail that had the gruesome task of removing the dead from newly arrived trains, gathering the luggage and sorting it for the rapacious Nazi killers. Not only did they murder arriving Jews, they robbed them of everything, Vrba said.

Later, he was transferred to Birkenau, the main satellite camp of Auschwitz four kilometres away that was named for a nearby Birch wood. In Birkenau, the Nazis built four gas chamber/crematoria complexes that were the final stop for about 90 per cent of the Jews deported to the camp.

Those who survived the journey to the camp, which could take 10 days as they were shunted from siding to siding to let other traffic by, had been subjected to overcrowding (100 to a cattle car), lack of food and water, no fresh air, no room to move, stifling heat, a pot for a bathroom, and the filth and stench that ensued. Many died en route.

On arrival, survivors were split by sex into two groups and then Nazi doctors, headed by Josef Mengele, made a selection. With a casual thumb pointing to the left, a prisoner or an entire family would be consigned to the gas chambers and immediate death. Those sent to the right would be registered, tattooed and shaved and then, most often, be subjected to slave labour.

Vrba was employed in a number of jobs that gave him access to large areas of the camp. As a result, he was able to witness and document the killing process first-hand.

From August 1942 to June 1943, he worked in Kanada and was present at the arrival of nearly all train transports. During that time, he committed to memory each transport, its place of origin and the number of arrivals.

He was not the only one in the camp making that calculation, he said. "Others counted." They kept track of the number of trains or the number of trucks that ferried the prisoners from the railway ramp to the gas chambers. Yet more information was gathered from those who worked in the crematoria.

By the end of 1942, it was common knowledge that 500,000 had been killed, and by mid-1943, one million had died, he said.

In June 1943, Vrba was transferred from Kanada and made a registrar in the quarantine section in Birkenau.

From his location in the strategically located barrack, he could see the lorries packed with those who had been sent to the left drive by toward Birkenau's gas chambers.

"The barracks of Birkenau trembled when the heavy lorries went by," he said.

By the time he and Wetzler were ready to escape in April 1944, he estimates that 1,750,000 Jews had already been killed, a figure much higher than historians today accept.

Rudolf Vrba
[Photo courtesy of Dept. of Pharmacology & Therapeutics, UBC]

He also knew that even that number was bound to rise, and rise substantially. SS guards were talking openly about getting ready to accept "a million units" of "Hungarian sausage," a euphemism for the expected Hungarian deportees. A new area of the camp, known as Mexico, was under construction to house the huge numbers expected soon.

Ironically, it was a construction site in that soon-to-be-expanded section of Birkenau that provided Vrba and Wetzler with their means of escape.

With the help of the camp underground and using the freedom he had as a camp clerk, he made his way to a pile of lumber that would soon be turned into barracks for the Hungarians. Mexico was outside Birkenau's barbed wire inner perimeter, but during the day, Nazi guards established an outer perimeter to permit activity in the area. At night they would pull back to the main camp.

With the help of other prisoners Vrba and Wetzler clambered into a hollowed-out hiding place inside the wood pile. Boards were placed around them to make it appear untouched and the area was sprinkled with a mixture of tobacco soaked in gasoline, a trick to fool the guard dogs that was learned from Russian POWs.

At the conclusion of the work day on April 7, after the outer guards had pulled back into the camp, their absence was soon discovered at the evening "appel," or roll call. The search was on.

Fortunately, their subterfuge held up and no one in the camp gave them away.

From previous escape attempts, they knew that camp authorities would not call off the search for three days, so for that period they remained in the wood pile.

On the night of the third day, they climbed out of the wood, and crawled their way to freedom.

Travelling at night, they headed in a southerly direction parallel to the Sola River, toward the Polish border with Slovakia.

> ***By the end of 1942, it was common knowledge that 500,000 had been killed***

While working in Kanada, Vrba had managed to tear a page from a child's atlas and study Auschwitz's location in relation to surrounding areas. He knew it was only about 50 kilometres north of the eastern Slovak border and that following the Sola would bring him to his home country.

He had also noticed that prisoners' luggage contained children's books and notebooks, indicating the prisoners thought they were being resettled, not transported to their deaths.

That added to his desire to warn Hungarian Jewry of their impending fate.

Kanada provided yet another crucial element that aided in their escape. Vrba's prison stripes were traded in for a sweater, tweed jacket and riding boots, all of which were smuggled out of Kanada.

Vrba and Wetzler's escape was not without incident. For the first week, they travelled only at night, avoiding the German colonists in the region. On the third night, to avoid being out in the open, they knocked on the door of a peasant hut and were greeted by a peasant woman and her daughter. They exchanged greetings in Polish and were offered a meal and a place to stay for one day.

A few days later, they narrowly escaped a patrol by German field gendarmes, who fired on them and captured their coats and food.

A few day after that, they met a Polish woman who realized they were refugees hiding from the Germans. She contacted another Pole, who walked them to the Slovak border.

Eight days after escaping, they crossed the Slovakian border and came across a farmer named Canecky who befriended them. He told them of a Jewish doctor nearby, who, coincidentally, Vrba had known. Disguised as farm hands, they travelled to the town of Cadca, where a Dr. Pollack had an office. The collaborationist Slovak government, Vrba explained in a memoir, allowed Jewish doctors to remain in the countryside, as their absence had prompted complaints from the local population, who were afraid of losing their medical care.

Dr. Pollack referred Vrba to a contact in the Slovak Jewish council, whom Vrba and Wetzler met in the town of Zilina.

At last, they had the opportunity to tell the outside world about the machinery of death in Auschwitz.

Interviewed separately to make sure their stories coincided, Vrba and Wetzler explained in detail the operation of the camp. They described its location astride a major railway line, its layout, the procedures for robbing and murdering victims, the use of slave labour for major German firms including Krupp, Siemens and I.G. Farben. Vrba was even able to explain the fates of arriving Slovak and Czech transports and detail the time of arrival and the numbers on board – facts Jewish council members could check against their own records.

Their report, which became known as the Vrba-Wetzler report or the Auschwitz Protocol, was completed on April 27 – about two weeks before the first mass transports of Hungarian Jews began.

Vrba was told that copies of the report were in the right hands – that they had been sent to Hungary.

Then, on June 6, two new escapees, Arnost Rosin and Czeslaw Mordowicz, arrived after leaving Auschwitz on May 27. From them they learned that in the period from May 15 to 27, more than 100,000 Hungarian Jews had arrived in Auschwitz, and most had been killed on arrival.

They also learned that Hungarian Jews had boarded the trains with no knowledge of what awaited them in the camp.

To this day, Vrba remains bitter about the way his information was kept from the people it was meant to warn.

Historical documents confirm that Jewish leaders in Slovakia, Hungary, Switzerland and elsewhere knew by May 1944 what was happening in Auschwitz, but they did not warn the approximately one million Hungarian Jews who were slated for slaughter, he said.

Instead, Vrba claims, they used the information to "organize a train of 1,700 [Hungarian Jews] that travelled to Switzerland."

Vrba acknowledges that this conclusion is controversial and not accepted by many mainstream historians, some of whom say "Hungarian Jews couldn't understand it anyway, that it was above their understanding." But the train to Switzerland departed after 300,000 had already been killed, he said.

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Auschwitz: liberation 60 years ago

Survivor recalls night spent in death's waiting room

By RON CSILLAG
Staff Reporter

Miriam Perkell's gaze narrows as she recalls the sensations: The heat, the sweat, the stench of 500 Hungarian girls and women packed into a small, low-slung concrete room with no windows, just a few glass panels up near the ceiling.

"It was *so* hot in there," Perkell remembers. "The sweat just poured off us. People were passing out from thirst and exhaustion. We were terribly hot." Occasionally, pails of cool water were thrown onto the unfortunates.

They stood there all night, probably eight hours, shifting from leg to leg, unable to sit, the young supporting the old. Waiting. But for what?

"In my mind, I knew I was going to survive," says Perkell, who was locked into the chamber along with her 14-year-old sister, Daisy. Perkell was just 17 during that infamous summer of 1944, when most of Hungary's Jewish women were shipped to Auschwitz in less than eight weeks.

"We all had a feeling of survival," she says, reclining on the sofa of her comfortable Toronto home. "I can't explain it. There was no panic. We didn't think of death. We talked about what we were going to cook and bake once we got home. You know, Hungarian women are good cooks. That's what kept us going."

The chamber doors abruptly clanked open, and gusts of frigid air rushed in

Just as inexplicably, the chamber doors abruptly clanked open, and gusts of frigid air rushed in. "Now we were freezing," Perkell half-chuckles. "I was wearing just a little short-sleeved dress. I've never forgotten the shock of the cold."

The women were hustled out amid screams and blows from clubs.

"As were walking out, the kapos said to us, 'You should kiss the ground. No one comes out of there alive.'"

It was only later that Perkell learned of where she'd been: A waiting room for the adjacent gas chambers. "That's where they used to put people waiting to be killed." Asked why her group was spared, she shrugs. "Sometimes, they just ran out of gas," she says nonchalantly.

Perkell spent just three weeks at Birkenau, Auschwitz's sister camp a few kilometres down the road and where most of the killing at the complex took place. It felt like three years.

She arrived at Auschwitz with her sister and parents on June 7, 1944 after a two-day train trip from the Jewish ghetto in Chust in easternmost Czechoslovakia, a region that had been ceded to Hungary.

"That was the worst. We thought we were going to be taken to the forest and killed," Perkell relates. "That's what we had heard happened to Jews."

On the train platform at Auschwitz, as the newly arrived prisoners were herded off the cars, Perkell remembers seeing Dr. Josef Mengele, the very embodiment of evil.

"He looked at people and waved his hand. This way to the gas chambers, that way to labour. My mother and I were sent one way and my sister the other. She started screaming, "*Anyu, Anyu!* [mother] and ran toward us. Mengele grabbed her by the wrist, but she broke away."

The Angel of Death didn't bother to pursue the girl. "He went like this," Perkell recalls, waving her hand dismissively. "He let her go."

Her father, an aristocratic banker, was sent straight to the gas chambers.

Her first impression of the death mill was almost banal. "It looked like a military camp. We never saw a dead body."

But soon, the women's heads were shaved and "we were given *shmattes* to wear. We didn't recognize each other. Then we knew this wasn't a work camp.

Miriam Perkell *[Ron Csillag photo]*

She recalls other sensations, namely, the smoky, sweet smell that many Auschwitz survivors will never forget. "We saw the chimneys, and we were so afraid. No one wanted to get sick, because then you were finished."

Perkell was assigned to a labour detail, working on a drill press in an airplane factory. "It was 13-hour days. They woke us up at 4 a.m. and the factory was five kilometres away. We had no coats. The mornings were freezing."

At the end of the shift and after the long trek back, the prisoners were forced to stand still, outdoors, for the daily "appel" – the roll call. "That took at least two hours, sometimes four and five," Perkell remembers. "We didn't get back to the barracks until late at night."

Rations – if one could call them that – consisted of a stale piece of bread "that tasted like sand" and a cup of murky soup "that tasted like mud. But people fought over it."

And that wasn't the worst of it.

"The worst thing was, there was no water. Getting washed was a terrible chore. We had to fight for a little water, and we were no fighters. When it rained, we stood under the barracks and drank the water that dripped off the roof."

Perkell, her mother and sister were soon transferred to a series of back-breaking work camps in Latvia and later to Stutthof, a brutal concentration camp near Danzig in northern Poland. She and her sister were liberated by U.S. Army troops on April 24, 1945, on a highway near the German town of Wurtzen.

She went on to work as a nanny at a World Jewish Congress-run orphanage back in the Czech city of Bratislava, and then spent seven of the happiest years of her life in Israel, two of them working for the Israeli Air Force. She fell in love with a Canadian tourist, and came to Toronto in 1956.

Now a hale 78 and mother of two grown sons, Perkell gazes out the window at the Canadian winter and reflects on her eternity spent locked in a concrete vault, in the worst place ever created by people, awaiting an unknown fate.

"You can't imagine," she says, shaking her head, "what humans can endure."

Eichmann offered to trade 'goods for blood'

Continued from page 48

"A situation developed and that is my contention, that a small group of informed people deprived others from making their own decisions in the face of mortal danger. This is my opinion," Vrba said.

"Certainly they should not have negotiated the departure of a small train and let 437,000 land in Auschwitz, not knowing anything."

Historian Martin Gilbert offers another perspective on the Hungarian deportations. On April 25, Rudolf Kasztner and other Jewish leaders in Budapest met with SS henchman Adolf Eichmann, who was offering to trade "goods for blood," specifically trucks for Jewish lives.

The Hungarian leadership, he suggests, were being enticed with an offer "to avoid the death camps altogether in return for a substantial payment."

"Those Hungarian Jewish leaders who wished to follow up the negotiations were unwilling to risk the negotiations by publicizing the facts about the annihilation process at Auschwitz," Gilbert wrote in *Auschwitz and the Allies*.

By the time the Hungarian leaders received a copy of the Vrba-Wetzler report on April 28, "Kasztner and his colleagues in the Zionist leadership in Hungary were already committed to their negotiations with Eichmann and to the dispatch of their colleague Joel Brand to Istanbul. They therefore gave no publicity whatsoever to the facts about Auschwitz, which were now in their possession."

Gilbert acknowledged Vrba's belief that with the knowledge of what lay ahead, Hungarian Jews would not have readily boarded the trains and the entire process could have been slowed down.

He writes, "Not urgent warnings to their fellow Jews to resist deportation, but secret negotiations with the SS aimed at averting deportation altogether, had become the avenue of hope chosen by the Hungarian Zionist leaders. Their people thus became the innocent victims of one of the countless Nazi deceptions of the war."

Needless to say, Vrba doesn't agree. "If you were chosen for the train [to Switzerland], you would think this is a good idea. If you were not chosen for the train, you'd think it was not a good idea."

On July 7, bowing to pressure from then-U.S. president Franklin Roosevelt, as well as the Vatican and local churches, Hungarian regent Miklos Horthy ordered the deportation of Jews to Auschwitz to stop. Despite the official order, the SS and their accomplices continued to send transports to the camp throughout the summer.

Auschwitz: liberation 60 years ago

Teen survived selections by infamous Nazi doctor

By PAUL LUNGEN
Staff Reporter

Even before he was deported to Auschwitz, Arnold Friedman and his family knew some sort of horror lay ahead.

Only about 14 years old, Friedman was one of five children living with his parents in Chudlova, a small town in the Carpathian Mountains that today is part of Ukraine, but in 1944 had been annexed by Hungary.

His father had been dragooned into an army slave labour brigade in 1942 and sent to work in Poland. While he was away, Friedman's aunt, uncle and their family were deported to the east, but a little while later, their oldest son, then 18, returned.

He "told us of horrors," Friedman said. "They had no food and were abandoned to the slaughter of local peasantry, who were whipped into frenzy of hate against those they feared would steal their food. So they killed them.

"He told us of bodies tied together with barbed wire and floating together in the Dnieper River.

"Nobody believed him."

Arnold Friedman *[Paul Lungen photo]*

By 1944, rumours of atrocities were circulating, but these were dismissed as the efforts of provocateurs. People were generally comfortable and didn't want to hear about the misfortunes of others, Friedman said.

Then, when his father returned, he "spoke quietly of the horrors of the Jews in Poland."

At Passover, the stories finally gained some immediate currency when "gendarmerie told us… to gather at the town hall carrying nothing more than what we could carry on our backs because we had been declared aliens and would be sent to accumulation places," Friedman recalls.

The next day, Friedman and a friend with a wagon set out to gather potatoes for the voyage. That was the last time he saw his family. They entered Auschwitz on separate trains.

He was loaded onto a cattle car packed with about 100 people. They were provided with a barrel of water and half a barrel to use as a latrine for the eight-day trip, he said.

On arrival at Auschwitz, he went through a selection. "The kids at the selection who were not up to snuff were destroyed," Friedman said.

One of the lucky ones, Friedman was placed into a barracks with other young boys. They were given no labour assignments and no particular function other than appearing at "appel" (roll call). They spent much of their time searching for body lice.

On Rosh Hashanah, Dr. Josef Mengele, one of the camp's senior SS doctors who conducted many of the selections at the railway ramp, came to their barracks. He ordered the first row of boys to take three steps forward and gesturing with his cigarette holder, "he nonchalantly pointed to individuals. He picked out half the group. They were taken away and two days later, word came through the older prisoners that we 'better wave at the smoke coming out of the chimney, there go your friends.'"

Friedman recalled that the colour of the flames emitted from the chimneys varied, and that prompted discussion among the prisoners: "Were they burning fat Hungarian Jews or skinny Polish Jews? That was the speculation," he said.

While still in Auschwitz, he learned his mother and four sisters had been killed on arrival. His father sent word that he was working as part of the sonderkommando, the prisoners given the task of removing bodies from the gas chambers and cremating them. That was the last Friedman heard of his father, but he noted that the sonderkommando revolted in early October and sabotaged a gas chamber. At that point, all sonderkommando prisoners were killed.

During the summer, Friedman chanced to be pulled aside by a man named Zanvil, who had been a poor tailor in their hometown and who went from a very thin person to a fat one.

His job was in Kanada, the work unit that sorted the property of new arrivals. That gave him access to all sorts of food. Zanvil told Friedman, "'We're doomed. If you survive, tell the world what you see, what you know.' That stuck in my craw ever since."

Death and brutality were constant companions in Auschwitz. Blows could land on your head for no apparent reason. One Czech boy, knowing his family was doomed, gave up half his food ration to someone to teach him to say Kaddish, the prayer for the dead.

> ***'We're doomed. If you survive, tell the world what you see'***

In the mornings, a wagon would make the rounds in the camp, removing the bodies of those who had died in the night or who had thrown themselves against the camp's electrified perimeter fence, seeking a quick death.

Of 17 boys from Friedman's part of Hungary who had kept together in the camp, only five survived.

Selections for death in his barrack often came during Jewish holidays. One was on Rosh Hashanah, another on Yom Kippur. Friedman can still remember Mengele picking half the barrack on Yom Kippur for death.

"As they were marched off they said, 'Remember our yahrzeit [anniversary of death].' Since then, they haven't aged. They're still frozen in my memory," Friedman said.

Friedman remained in Auschwitz until December 1944, when the Nazis evacuated the camp ahead of the Soviet advance. Prisoners were taken on a death march towards Germany. Bodies filled both sides of the road during the winter evacuation, but Friedman was one of a small group who survived. He was liberated in April near Garmisch-Partenkirchen in southern Germany.

SHOAH MEMORY
by Arnold Friedman and Sherry Levy

I remember!

Crumbling walls, grotesque death chambers,
Houses of horror, silent screams hang in the air,
Lifeless, gas-choked innocent martyrs,
A world without pity, they did not care.

I Remember!

Blood-red flames, human flesh burning,
Smoldering charred corpses, a Holocaust-inferno
Choking stench, smoke-belching chimneys,
Innocent victims – how could they know?

I Remember!

Gaping fiery furnaces in a feeding frenzy
Devouring humans day and night
Heavens were – astonishingly silent –
A blasphemous – unholy carnage – a gruesome sight.

I Remember!

Scratched walls, victims gasping their last,
Criminal master race, rapacious, merciless killers,
"Gott is with us," they proclaimed from their lofty heights,
Macabre, vainglorious madmen – Hitler's Crusader Knights.

I Remember!

Heinous monsters, descendants of prehistoric creatures,
Masquerading holy warriors – Wagner's pride,
Children slaughtered in their mothers' arms,
Sages and saints annihilated – no one answered their cries.

I Remember!

Tortured survivors death marches –
Brutal soldiers herding them like cattle,
Ghastly rows of straggling, starved skeletons,
Wintry, bitter cold took its toll – few survived this battle.

I Remember!

A shocked, victorious world stood in awe,
Seeing sights no human mind could conceive,
Gates of hell revealed living dead,
Their survival no one could believe.

I Remember!

Give the beggars bread and water,
Let them stay in D.P. camps where they are –
Guard our brothers lest they come to our shores,
We have enough of their kind – we don't need any more.

REMEMBER! REMEMBER! AND NEVER, EVER FORGET

Auschwitz: liberation 60 years ago

'We basically were waiting to die'

By PAUL LUNGEN
Staff Reporter

Judy Cohen arrived at the railway ramp in Birkenau in mid-summer 1944 with her vast extended family. Selected to go to the right, and hence toward life, she and her three sisters stood helplessly as their parents, sister-in-law, 18-month-old nephew and numerous cousins and their young children were chosen to go to the left.

Back in her hometown of Debrecen, Hungary, many of her relatives had been forced to move into the three adjacent buildings her immediate family of 18 had occupied in what would later become the Jewish ghetto. Now, of the 96 relatives who had jammed into the premises, most were being selected for the left – to death.

A single woman had a chance at survival

"Out of the 96 in the ghetto, 16 came back," she said.

Even on the train, there was foreshadowing that they were entering a strange new world. As they were ordered to leave the train quickly, prisoners in striped uniforms encouraged the women to hand their babies to the older women. They knew that older people and women with children were slated to die, but a single woman had a chance at survival, she said.

Without the chance to say goodbye to their family, Cohen and her sisters were settled in "Mexico," the newest and poorest section of Birkenau that had been constructed to house the massive influx of Hungarian Jews.

"There was no work," she said. "We basically were waiting to die."

Prisoners slept on the bare floor, they used pails as toilets and there was no running water.

Within a few days, older prisoners explained why there was a strange odour in the air. "Those who went to the left went to the gas chambers and were cremated and that's what we smelled," Cohen said. "It was very difficult to believe it, but we believed it eventually."

For the first few nights, "700 women were crying through the night. Later they stopped crying and we knew we had to survive."

It quickly became clear that the skinniest and unhealthiest prisoners would be gassed, so keeping up one's strength became imperative.

Eating the disgusting rations required a great deal of will, Cohen said. After the 4 a.m. roll call, which could take hours "and was torture itself, we were given a black liquid they called coffee."

At noon, prisoners were given soup. "It was the most disgusting thing. You might find some turnips floating it it; we found bugs, sand, pieces of glass. We joked they mowed the grass and threw it in."

"[My sister] Elizabeth, who was 12 years older [Cohen was 15], said we must survive and she fashioned spoons for us. She held my nose and said you have to eat to survive."

In the evening, they were served a slice of a sour rye bread, sometimes with margarine, marmalade or a small piece of salami.

"No wonder so many people starved to death. We were bald skeletons walking around, eventually."

At the end of August, Cohen's sisters Eva, 18, and Clara, 22, were taken away for work. Elizabeth undertook heavy labour to get an extra ration and she would bring it to Judy, who had been hospitalized with inflammation of the hip joint.

Judy Cohen *[Paul Lungen photo]*

After two weeks in the hospital, she was released.

By fall, her three sisters were transported out of the camp, leaving Cohen alone. She and two girls from her hometown became "camp sisters," who helped each other survive. The three later were forced onto a winter death march out of Auschwitz, but they survived and were put to work in an airplane factory.

After the war she learned that one of her brothers, Leslie Weissenberg, had survived in Austria and they were told their sister Eva, had survived a deportation to Bergen-Belsen.

"Eva told us Clara had been taken to Stutthof concentration camp in the north" and that Elizabeth was there as well. Despite being camp sisters together, they could not save each other. Clara and Elizabeth, who had always made sure her little sister was eating, starved to death. Eva was unconscious and near death when British soldiers liberated the camp.

Cohen has been back to Auschwitz three times as part of the March of the Living, the program that brings young people to the death camp and reaffirms Jewish survival with a subsequent trip to Israel.

Much of the camp has changed, Cohen said, and Mexico is completely gone, its wooden barracks disassembled and the lumber given to Polish peasants.

Cohen, who speaks regularly on Holocaust issues, runs a website that pays tribute to women victims of the Holocaust: www.womenandtheholocaust.com.

Liberation by U.S. soldiers 'a monumental feeling'

By PAUL LUNGEN
Staff Reporter

Max Eisen had seen horror before, but there was a strange kind of fear in the eyes of the American soldiers he encountered at war's end.

American tanks emblazoned with white stars had just burst through the gate at the Ebensee camp near Salzburg and had to swerve to avoid a pile of bodies.

As the tank crews tried to make sense of what they were seeing, strange, pale, unreal apparitions appeared around them and lifted their arms towards them. The soldiers, members of the Fighting 761st, the Black Panther Tank Battalion, recoiled from the unnatural sight.

"Their eyes couldn't believe it. These soldiers were horrified. People were trying to walk up and touch them and they were climbing up the turrets. They thought we were ghosts," Eisen said.

For Eisen, 15 at the time, liberation was "a monumental feeling." It meant decent treatment for the first time in a year, food and a comfortable army cot to sleep in, not the wooden planks or hard ground he had become used to. It meant life, not death.

Ever since he and his family had been deported from the small town of Moldava, Slovakia, in 1944, he had stared at death at every turn.

From the moment they arrived at the eerily lit railway ramp in Auschwitz in the middle of the night, with its SS officers and barking dogs, "I felt something was wrong."

There was also "a terrible stench in the air. I didn't know what it was, but it smelled like in town when they shoed a horse. At the time I didn't know it was the stench from the crematoria."

Eisen, his father, Zoltan, and uncle, Jeno, were separated from the rest of the family. His grandfather, grandmother, mother, sisters and aunts were taken away.

His group was marched into a barrack, undressed, had their hair cut and showered. The next morning they asked the other prisoners when they would see their families.

"The oldtimers laughed and said, 'Don't you know where you are? Your family has gone up in smoke.'"

Eisen, his father and uncle were assigned to a "Landwirtschaft," a land maintenance work unit given the task of draining nearby swamps. It was backbreaking work, but from their vantage point, they could see transports arriving, as well as the selections and the marches into the gas chambers and crematoria.

Eisen credits his father and uncle with keeping him alive. "Had they not been with me, I wouldn't have survived past the first week," he said. "I couldn't [keep] down that soup, but my father practically rammed it down my throat. A few days later, it tasted good."

In August 1944, his father and uncle were selected for death. "I found them in the quarantine barrack and had a few minutes to say goodbye," Eisen recalled. "It was probably the worst moment of my life, knowing my guardian angels were being taken from me."

After their deaths, he soldiered on. "It was just plain luck. I just continued to put one foot ahead of the other. My father told me I had to keep going."

On Jan. 23, 1945, four days before the camp's liberation, Eisen was put on the last transport out of the camp. He spent final few months of the war at hard labour in Pilsen, Mauthausen, and finally at Ebensee.

By that time "I was at the stage where I couldn't care one way or another."

When the American soldiers arrived, he was reduced to crawling on his stomach. It took him three months to recover before he could start a new life that would bring him to Canada.

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Canada backs hearing-loss treatment centre in Jordan

By CYNTHIA GASNER
Special to The CJN

The Canadian International Development Agency (CIDA) is contributing $383,000 to an early detection and treatment of hearing-loss program for newborns in Jordan.

The announcement was made recently at the third international workshop of the Middle East Association for the Management of Hearing Loss (MEHA) in Amman, Jordan.

MEHA is an association of senior medical officers and healthcare professionals from Jordan, Israel, the West Bank and Gaza.

The money from CIDA goes directly to the Canada International Scientific Exchange Program (CISEPO), MEHA's parent organization.

Arnold Noyek, CISEPO's chair, says CIDA's contribution, along with earlier initiatives, will provide early detection and treatment of hearing loss for 130,000 newborns at 45 locations in Jordan over the next two years.

"The model of screening and rehabilitation used in this project is the same one initiated in Ontario in 2002, making use of the expertise and lessons learned there," he says.

Noyek, an otolaryngologist at Mount Sinai Hospital and a University of Toronto professor, participated in the MEHA workshop in Jordan.

At the workshop, Jordanians were told about the impact the hearing screening program would have on the lives of deaf children, their families and society.

"It was remarkably successful, bringing together all segments of Jordanian society while demonstrating the fruits of Arab and Israeli co-operation," Noyek says.

Noyek says hereditary hearing deficiency is a significant public health concern in Jordan. "Because of… intermarriages between cousins, the prevalence is more than six times that in the developed world. Such conditions impact heavily on family and community well-being and development."

He told *The CJN* that the hearing-loss treatment centre is remarkable because it involves Jordanian, Israeli and Palestinian individuals and institutions under a Canadian umbrella.

"It will serve as a model for other regional co-operative programs in hearing loss and other common-ground public health issues."

CISEPO also supports a Palestinian and Israeli research program on the genetics of hearing loss. It is a basic science laboratory and community partnership between Bethlehem University and Tel Aviv University.

"When you work on common goals and learn from each other, there is a bond that builds understanding. Once people get to know one another, it's just ordinary people working together," Noyek says.

CISEPO is a volunteer health sector NGO based at the Department of Public Health Sciences at the U of T and the Peter A. Silverman Centre for International Health at Mount Sinai Hospital.

At the Amman workshop, John Holmes, Canada's ambassador to Jordan, said that "CISEPO's work in the region not only addresses a pressing health concern [but also] through the partnerships it has developed, CISEPO continues to promote greater understanding and co-operation among the people in the region."

CISEPO has been working in the Middle East and Canada with Israeli, Jordanian and Palestinian colleagues and institutions to meet common public health needs as a basis for building bridges of understanding and co-operation for more than 10 years, Noyek says.

The organization operates several programs in the Middle East, including projects related to nutrition, mother and child health, geriatrics and online learning. It brings Israeli, Jordanian and Palestinian medical and health students to Canada and operates the Visiting Professors for Peace program.

The workshop in Amman was under the patronage of Jordan's minister of health, Said Darwazah.

For more information on CISEPO, visit www.cisepo.ca.

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About Nutrition

By LISA WEINBERG

Q. Like many others, my New Year's resolution is to lose weight. I have decided after many failed fad diets to do it the healthy way and hire a dietitian or nutritionist. Can you tell me if there is a difference between the two? Where can I find someone, how much will it cost and what can I expect in terms of service and counselling?

A. Registered dietitians are trained nutrition professionals who counsel patients on many nutritional and dietary issues. A "nutritionist" – the term can be used by anyone without formal training – may be less expensive because she or he has significantly less training.

To hire a dietitian, ask your doctor for a referral or visit the Dietitians of Canada website to find someone in your area.

The cost of nutritional counselling varies, depending on where in Canada you live, the experience and training of the person and the length of counselling sessions. As a guideline, you can expect to pay from $75 to $150 for the initial consultation, with a follow-up session costing from $15 to $50. Nutritional counselling is not covered by OHIP in Ontario, but some insurance plans cover it. If you are looking for good advice on nutrition without committing to counselling, pick up a book written by a dietitian.

What you can expect from nutritional counselling depends on the dietitian's experience and background, so ask questions before making an appointment to see if her or his philosophy fits with your needs.

When I see a new patient, I spend about 45 minutes to an hour assessing the person's goals, medical history and lifesyle. I then go through what they typically eat.

A good dietitian is most successful when she or he makes recommendations that will least affect a person's lifestyle. If someone eats out often, for example, we have to work with that so as not to overwhelm the patient. By the end of the initial session, I make several recommendations, which may include introducing breakfast and specific food changes, and/or increasing physical activity.

I usually see patients for a follow-up session anywhere from one to six weeks after the initial consultation. We discuss how the changes to their eating habits and level of physical activity went, and I make additional recommendations. Changing everything all at once does not usually lead to success.

By the end of the sessions with a dietitian, patients should be educated about nutrition and know how to make the best choice for themselves – and which foods are poor choices.

I feel sorry for a person in a restaurant who says, "I'm watching my weight. I'll have a Caesar salad and a cranberry juice" and thinks she or he is eating low-calorie food. A dietitian should help patients in that situation.

Counselling sessions usually also include discussions of behavioural issues around food, because many people know what food choices they should be making but can't stick to them. If this describes you, make sure the person you hire provides you with emotional support, too.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

Young novelist addresses the war without portraying its events

The Final Solution: A Story of Detection **by Michael Chabon, HarperCollins**

By NORMAN RAVVIN

Michael Chabon is among the most interesting young writers at work today.

His Pulitzer Prize-winning novel *The Amazing Adventures of Kavalier & Clay* (2000) established him as a voice to be reckoned with. It addresses high and low cultural themes and American history, with the Holocaust and European immigration as its back-story.

Norman Ravvin

Kavalier & Clay is a loving reproduction of the era of Jewish comic-book artists, who established the industry's tone and style. The novel's ingenious creation is the young Josef Kavalier, an escapee from wartime Prague, whose highest artistic goal is the production of a comic-book hero based on the Golem, presented in a style reminiscent of prewar German Expressionist film.

Kavalier & Clay opens spectacularly, portraying Josef in Prague, not yet an emigrant, as he attempts a Houdiniesque escape from a sack that has plummeted from the famous Charles Bridge.

Chabon's recent novella is not nearly as ambitious; it's one-fifth the length of its predecessor, and styles itself *A Story of Detection*. This is the subtitle appended to the far more provocative lead title, which is *The Final Solution*. Like *Kavalier & Clay*, *The Final Solution* opens smartly. A mute boy wonders through a quiet English countryside. His companion is a "handsome gray parrot," which sits on his shoulder and spouts, in an "oddly breathy voice," a seemingly nonsensical stream of numbers in German.

Much about Chabon's characters in *The Final Solution* remains opaque. We learn enough about the boy to know that he is in fact one of the European Jewish children who were sent by their parents to live with families in England. We know that there is something important about the parrot's coded numeric lists, for the bird belonged to a high-ranking Nazi in its earlier life. And the story of detection at the heart of the novel follows a rather comic investigation regarding a murder and the theft of the bird.

Where *Kavalier & Clay* strove to become that great baggy monster – the great American novel – *The Final Solution* is modelled on a more modest British precursor: the stories of ratiocination pioneered by Sir Arthur Conan Doyle. Where the pace and voice of *Kavalier & Clay* was American, *The Final Solution* reads as if Chabon has been cramming Dickens and a host of other Brits. The book's humour, as well as its characters – in particular the old man who stands in as Chabon's detective – are Anglo-Saxon to their core.

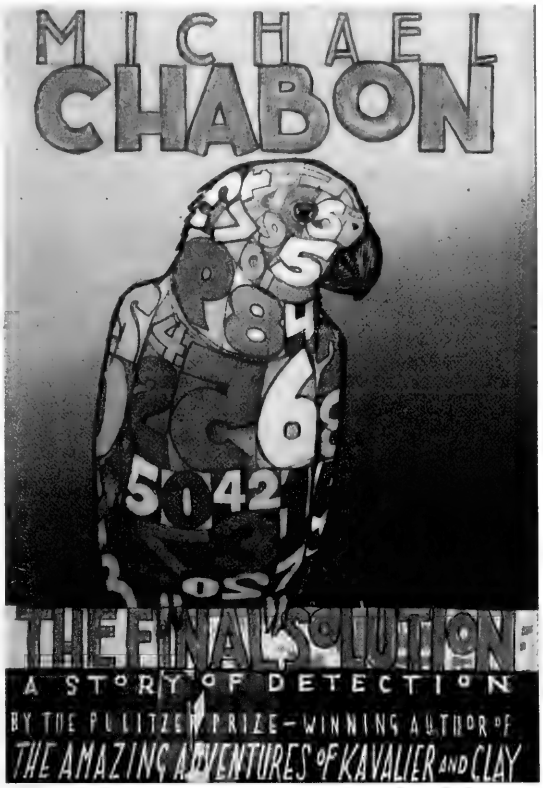
The German Jewish refugee boy and his parrot move through the English landscape like ghosts, the boy mute, the bird incomprehensible, while Chabon focuses his satire on English types and country life. This strategy of addressing the war obliquely, without portraying its actual events, has become a familiar one among young writers, who wish to encompass wartime events in their fiction without claiming to be able to represent them fully. Chabon's approach is intriguing, for it presents the war as a traumatic past (the boy's) and as a European enigma (the parrot) while the events of the conflagration are still ongoing, offstage. In this way, war enters the narrative as part of life, inevitable, yet strange.

Chabon is a key figure among young American writers who are dedicated to presenting alternative views of Jewish identity and culture. In the comic-book artists he portrayed in *Kavalier & Clay*, he recognizes a band of unsung culture heroes, who, incidentally, are similarly revered by Art Spiegelman of *Maus* fame. In interviews, Chabon has spoken about a novel-in-progress called *Hotzeplotz*, which picks up on a little-known plan in 1939 to settle Jewish refugees in the Alaskan wilderness. Imagining a Yiddish heartland in the American north is not unlike Philip Roth's mining in *Operation Shylock* of what one character calls Diasporism – the notion that Jews might move back to the European nations they were driven from by Hitler.

These narrative ploys suggest the possibility of other pasts, and remind us that events related to the Holocaust were not inevitable, but man-made. Exactly what the boy and his parrot might tell us about the war in Europe remains a mystery. At the novel's end, we find them waiting in a train station, singing sweetly to each other.

Chabon's imaginative tableaux are weighty, funny, and often wise. *The Final Solution* is a breezy gloss on his previous work.

Norman Ravvin's recent novel is Lola by Night. *He is the co-editor of* The Canadian Jewish Studies Reader *and chairs the Concordia University Institute for Canadian Jewish Studies.*



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Lawyer reflects on being fired by Donald Trump

By BYRON PASCOE
and PAUL TELNER
Special to The CJN

With millions watching, business mogul Donald Trump gives 18 people the opportunity of a lifetime.

They get the chance to compete for a job that only one of them can win: to run one of his companies.

That is the premise of the Emmy-nominated reality TV show, *The Apprentice*, now in its third season.

The job hopefuls are assigned tasks that range from consulting assignments for major corporations such as Levi Strauss and Unilever to embarking on entrepreneurial ventures in sectors from real estate to pet services.

In each episode, Trump fires one of the players on the losing team.

One of the candidates during the show's second season was Stacy Rotner, a 27-year-old Jewish attorney.

Stacy Rotner [NBC Universal photo]

"I rise to these types of challenges and thought it would be a unique experience that could open a lot of doors, and it really has," she says. "I'm thrilled that I did it."

Rotner acknowledges that her strong belief in herself, which was quite evident in the series, comes from having a supportive family who taught her to stand up for what she believes in.

"I believe in my abilities and I've always gone after what I want. I also don't take things personally, which I think is very important.

"I come from a family who belongs to a Conservative synagogue. Being Jewish has always been an important part of my life. It's really brought my family together."

Rotner has a strong connection to Israel. "When I was 15, I went on USY Israel and Poland Pilgrimage. I think it made a huge difference in my life. It was really a wonderful experience for me. Going from Poland to Israel made me appreciate Israel and my freedoms in the United States. It also really strengthened my ties to the Jewish community," she says.

"Ever since then I have been extremely active in various Jewish organizations and have felt very culturally and religiously aware."

If Rotner had won the competition and got a job with Donald Trump, she says that she would have used the opportunity to learn. "I think that I would be a great person to be swept under his wing, to learn about how he deals with various situations," she says.

"His job is not narrow and one-sided. He deals with all facets of his business."

Since she was on the show, Rotner has received several book and radio offers. "They are all based on myself as a professional. I think that is what has been so exciting," she says. "I have been able to use my legal education as a stepping-stone for where this is going to lead me."

Rotner engages in public speaking now. "People can expect a lively experience with some… motivational topics," she says. "It's great to listen to someone who has a candid no-nonsense approach while retaining a sense of humour, and that would be me."

Rotner's website, www.stacyrotner.com, has generated much e-mail. "Many of them are from guys who want to go out. Many are from women who want to know how I've gotten to where I am," she says.

Authors & Poets

The CJN is pleased to announce its

Annual Passover Literary Supplement

We invite our readers to submit unpublished, original works of fiction or poetry that explore Jewish themes. Stories should not exceed 2,000 words.

We must receive your submissions no later than Friday, March 18. E-mail submissions are preferred, but works can also be sent by mail or brought to our office.

E-mail: **info@cjnews.com.** Mail: 1500 Don Mills Rd., Suite 205, Toronto, Ont., M3B 3K4.

Please note: submissions will *not* be returned. Only writers whose work is chosen for publication will be contacted.

CJN Purim Art Contest

It's time again for our annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2005 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ont., M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, March 4, 2005. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, March 11, 2005.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 24, 2005. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

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Documentary looks at why Auschwitz wasn't bombed

By JOSEPH SERGE
Arts Editor

One of the most debated arguments among Holocaust historians has been whether or not the Allies should have bombed Auschwitz, knowing full well that each day thousands of Jews and other prisoners were being massacred.

On Jan. 27, the anniversary of the camp's liberation, History Television is airing the broadcast premiere of *Auschwitz: The Forgotten Evidence*, which considers this argument from all perspectives.

Unique to this documentary is footage of aerial photos of Auschwitz taken accidently by American reconnaissance planes in August 1944 as they photographed the nearby IG Farben chemical plant.

One of the photos clearly shows the full layout of the camp, and shows a transport train unloading its victims. But these pictures were never analyzed and were filed away for more than 30 years.

By the time the photos were taken, the Allies knew full well about the German intention to eradicate European Jewry. Although they were skeptical when they first received evidence in 1942, by the summer of 1944 they were no longer in doubt.

On July 6, 1944, British prime minister Winston Churchill was sent a petition from the Jewish Agency to stop the mass killings by bombing the camp. Churchill favoured bombing Auschwitz and called the Holocaust "the greatest crime ever committed in the history of the whole world."

The Allies debated the merits of bombing the camp. But after three months the idea was rejected. The documentary shows there were three ideas floating around:

- To send low-flying fighter planes from captured bases in Italy to launch a precision attack against the crematoria. The fighter planes, however, weren't made for such long-range missions and their capability to carry out the mission, while possible, was dubious.
- To bomb the railway links only. The Allies were already doing this all over Europe so this was possible. The trouble, though, one historian says, was that the Germans could rebuild the rails within hours or days. So it would have required a sustained bombing attempt, using up too many valuable Allies resources.
- The most likely scenario – send in heavy bombers. These bombers, used mostly to destroy military and industrial installations, would likely disrupt the killings at Auschwitz, but would probably destroy the whole camp, killing most of its prisoners.

The Allies decided the best way to liberate the Jews was to win the war, and their priority became bombing military and industrial targets. Would the bombing of Auschwitz have succeeded? The documentary examines possible outcomes.

The documentary, premiering on Jan. 27 at 9 p.m., includes never-before-seen images of the aerial shots, as well as photos taken inside the camps and interviews with historians and survivors.

Aerial shots of Auschwitz-Birkenau taken in August, 1944.

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Eye on Arts

By Bill Gladstone

17th-CENTURY ITALIAN JEWISH COMPOSER IS FOCUS OF MUSICAL EVENING

The **Tafelmusik Baroque Orchestra** joins with distinguished English soprano **Emma Kirkby** to tell the story of 17th-century Jewish composer **Salamone Rossi** through a selection of Italian love songs, chamber music and excerpts from Rossi's *Songs of Solomon*.

Rossi, a highly regarded composer at the ducal court in his native Mantua, was forced to lead a double life since he was obliged to live in the Jewish ghetto. Well-known at court for his secular Italian music, he also wrote sacred Jewish music. His Hebrew settings of psalms and prayers brought art music into the synagogue for the first time and were said to radically challenge Jewish music traditions.

Rossi's story "resonates with the multicultural lives of many contemporary Canadians," said **Jeanne Lamon**, Tafelmusik's music director.

Trinity-St. Paul's Centre, 427 Bloor St. W. $69, $48, $34. Feb. 2 to 6. 416-964-6337.

* * *

Neil Simon in North York: Encore Entertainment presents the **Neil Simon** comedy *Jake's Women*, with actor **Martin Buote**, about a novelist facing a marital crisis. Jake, still in love with his late first wife, is about to separate from his second. When reality becomes too painful, he retreats into the rich world of his imagination. In Simon's capable hands, the demarcation line between reality and fantasy becomes a messy but delightful blur.

The director is **Mark Tingle**, the producer **Merle Garbe**. $26-$24. Toronto Centre for the Arts, Studio Theatre, 5040 Yonge St. Jan. 27 to Feb. 6. 416-733-0558. www.encore shows.com

* * *

Piano Quartet Plays Morawetz: The Chrylark Arts and Music Series continues its celebration of composer **Oskar Morawetz**, a retired professor emeritus who taught music theory and composition at the University of Toronto from 1946 to 1982. Born in Prague in 1917, Morawetz came to Canada in 1940 and holds both the Order of Ontario and the Order of Canada.

As the second of five concerts in Chrylark's current season, the **Veritas Piano Quartet** with **David Visentin** performs compositions by **Brahms**, **Morawetz** and **Schumann**. Heliconian Hall, 35 Hazelton Ave. $15 at the door; reception follows concert. Sunday, Feb. 6, 3 p.m.

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Comedy at Poor Alex: *Tap Dancing Through the Boardroom*, a play written and performed by **Neale S. Godfrey**, focuses on the supposedly true-life adventures of a hilarious heroine named… Neale Godfrey. As an ultra-successful Jewish woman in New York, Neale is "the Lucille Ball of the business world" as she commits endless faux pas and foibles on her traipse up the ladder of success in America's glitzy media world.

Directed by **Kate Lyn Reiter**, produced by **Jonathan Hirsh** in association with **Kyle Godfrey-Fraebel**. $28-$30. At the Poor Alex Theatre, 296 Brunswick Ave., until Jan. 30. 416-371-2216. Website, www.onesharp eye.com/tap

* * *

Klezmer-Folk-Jazz at CBC: Klezmer and eastern European folk music meet bluegrass and jazz in "Beyond the Creaking Trees," a collaborative concert featuring **Beyond The Pale** and the **Creaking Tree String Quartet**. The plan is for each group to perform a set, then combine into a 10-piece ensemble to play some new genre-bending compositions. The CBC intends to record the event for future broadcast.

Glenn Gould Studio, CBC Building, 250 Front St. W. $20. Saturday, Feb. 12, 8 p.m. 416-205-5555. Website, www.beyondthe pale.net

* * *

Names in the News: Joshua Cohen, a retired journalist in Toronto, has published *Kosher Cuts and Bible Belts*, a softcover book of "55 delightful dramas and drawings." He explains that he was inspired to write it after attending a writing class at the Bernard Betel Centre in north Toronto. He also drew the cartoons, an achievement that he says amazed both himself and his wife since he previously "hadn't drawn a thing since I was a kid with a piece of chalk doing profiles of horses on the pavement." For information, visit the website www.cominbooks.com

* * *

At the Galleries

• Montreal artist **Naomi London**'s *Hope* consists a series of enormous, three-dimensional letters fabricated from upholstery foam and covered in warm shades of fabric, spelling "hope" in English, French, Hebrew and Arabic. At the Koffler Gallery until Feb. 20. www. kofflercentre.com

• "The Invisible Man," an installation by experimental filmmaker **Mike Hoolboom**, is at the Art Gallery of York University, 4700 Keele St., Ross N-145, until Jan. 30.

• Russian-born sculptor **Evgueni Kogan**, who has lived and worked in France and Israel, is one of the artists featured in "Mosaic," the current exhibition at the Behet & Bihari Gallery, 986 Queen St. W. 416-535-2844.

• The Yorkville Artwalk is a free walking tour of neighbourhood galleries, offered by 10 galleries on the first Thursday of every month. The next group meets Feb. 3, 6:30 p.m. at Hazelton Lanes, 55 Avenue Rd., lower rotunda, and concludes with complimentary desserts at a local restaurant.

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Japanese-American celebrates her Judaism in musical

By JANICE ARNOLD
Staff Reporter

She was born Christine Frances Masaye Horii, a Japanese-American girl educated in a private Christian school, who grew up to be a dancer and actress.

Today, she is Rachel (pronounced the Hebrew way) Factor, an Orthodox Jew living in Jerusalem, who has so enthusiastically embraced her new religion and lifestyle that she has created a show for Jewish women to remind them how fortunate they are.

"Audiences have been inspired by learning that someone like me, coming from such a different experience, could find happiness and fulfilment in something they may take for granted," she said.

J.A.P. is a one-woman musical in which Factor, 36, tells her unusual story, drawing on her theatrical talents. In her former life, Factor – as Tina Horii – was a Rockette in Radio City Music Hall's *The Christmas Spectacular*, an ensemble member of the Broadway productions of *Miss Saigon* and *Shogun*, and played several Shakespearean roles.

She also had parts in TV shows ranging from the soap opera *As The World Turns* to David Letteman's *The Late Show*.

Factor is currently touring *J.A.P.* at 60 North Americans venues, and has three engagements in Montreal Jan. 29-31 and five in Toronto Feb. 1-5. All are for women only.

"The title *J.A.P.* is a bit provocative, but it was too good to pass up," said Factor, from Baltimore, in a telephone interview. "I've not had a single comment that it was derogatory. In fact, Jewish women kind of like it. In the show, I break down 'J.A.P.' [Jewish American Princess] and look at the stereotype."

Rachel Factor with her son Shalom.

The double entendre, of course, also refers to her Japanese origin and growing up a member of a visible minority. Although she's "100 per cent American," Factor said she alway felt a bit like an outsider.

The show was her way of dealing with her identity struggle and other emotions she felt along her journey to Judaism.

Factor was raised in Honolulu. Her grandparents had a Buddhist background and her parents were not religious, but sent her to a private school founded by Christian missionaries.

She describes her teenage years as being "tortured" until she discovered dance as a means of self-expression. She began her career in Los Angeles and then moved to New York.

"I was searching all avenues for truth and beauty, and tried many lifestyles," Factor said.

At 29, she met Todd Factor, a commercial producer who is Jewish. Two years later and after her conversion by a Conservative rabbi, the couple married.

Conversion was not something she undertook lightly. "Initially, I felt it was not something I could do. I wasn't practising any religion and Judaism seemed so foreign."

Todd was not religious or even especially well-versed in Judaism. Together they studied the religion, and Rachel found "it was so right. I agreed with everything – it was so intelligent." Gradually, they became more observant.

Their attraction to a "Torah way of life" began with the birth of their first son, Ariel, in August 2002. The bris was performed by an Orthodox mohel. Todd began attending the morning minyan at a neighbourhood Orthodox shul.

At Sukkot that year, the family was invited to the home of Adina and Rabbi Yehuda Zakutinsky, director of the Jewish outreach program Hashevaynu, for a traditional holiday meal. The way they were welcomed and the joy they experienced proved a turning point.

Rachel (still Tina) undertook to convert again, according to Orthodoxy, and by Passover the next year emerged from the mikvah with her new Hebrew name. Ariel, then eight months old, was also converted, taking the dunk in his father's arms.

The family moved to Israel a year ago. A second son, Shalom, has since been born and his bris took place in the haredi district of Mea Sharim in Jerusalem.

Todd (now Tovia) is studying full-time in a kolel, and Rachel is learning Hebrew and settling into a very different world.

Besides the spiritual enrichment Torah Judaism has given her, Factor said it is the way the Jewish community has received her that has convinced her she has made the right decision.

"Before converting, I worried whether this would be just be just another place where I didn't fit in. But I could not have been more wrong. All streams of Judaism have welcomed me, and especially the Orthodox. Once they know I'm Jewish, they accept me warmly. In Israel, it's incredible – they all want to give me a big hug."

Her own family has been remarkably accepting of her choice, she said. "My mother just bought new pots and pans and dishes for us, which we use when we visit." Factor is determined that her sons will be proud of their Japanese, as well as Jewish, heritage.

J.A.P. will be presented in Toronto on Feb. 1 at 8 p.m., at Shaarei Tefillah synagogue; on Feb. 2 at 8 p.m., at the Sephardic Kehilla Centre; on Feb. 3 at 8 p.m., at the Miles Nadal JCC, and on Feb. 5 at 8:30 p.m., at Shaarei Shomayim synagogue.

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Arts & Travel

2004 was a big year for Jewish-themed video releases

By LARRY ANKLEWICZ
Special to The CJN

The past year saw a bumper crop of Jewish interest films released to the home video market. I've reported on some of these in the past, but there have been so many that it's been impossible to keep up with all of them.

First, let's look at the videos that should be available right now in video stores across the country. If you can't find them, your local video store can order them for you, or you can buy them online at www.amazon.ca.

The year opened up with the release of one of the worst films of the year, *Marci X*, a film that stereotypes and denigrates all Jewish women.

Capturing the Friedmans, one of the best films of the year, was released shortly thereafter. It documents the trials and tribulations of a Jewish family in the New York area in which the father and one of his sons were arrested and charged with sexual crimes against a number of young boys.

Dummy was a comedy that featured Adrien Brody as a troubled young Jewish man who becomes a ventriloquist.

Springtime saw the DVD release of *Schindler's List*, which was accompanied by the release of *Broken Silence*, a Steven Spielberg production that featured five hour-long documentaries by five renowned directors, all using interview material provide by the Shoah Foundation.

Bonhoefer is a documentary that tells the true story of a German priest who publicly opposed the Nazis' persecution of the Jews.

In late spring, Alliance Atlantis released *Haven*, a television miniseries, about Ruth Gruber's efforts to save more than 1,000 Holocaust survivors and bring them to the United States.

Summertime saw the release of the Israeli film *Return From India*, about an Israeli couple who travel to India to rescue their daughter, who has been hospitalized with a severe illness.

Monsieur Ibrahim brought Omar Sharif back to international prominence as an elderly Muslim taking a young Jewish boy under his wing and becoming the boy's surrogate father.

Broken Wings was one of the best films to come out of Israel in some time. After her husband passes away, a mother and her four children must carry on and rebuild their shattered lives.

In the fall came the documentary *Heir to an Execution*, a look at the infamous Rosenberg spy case through the eyes of one of their granddaughters.

There were also two Israeli films released on home video: *Fictitious Marriage* and *Hill Halfon Doesn't Answer*.

Other video releases toward the end of the year included the Amos Gitai drama *Alila* and the outrageous but wonderful comedy *The Hebrew Hammer*, as well as the Israeli films *The Troupe*, *Lul/Shablool*, *Alex In Love*, *The Hit* and *Songs In Uniform*.

Finally, we also had the documentary *Hiding and Seeking*, the story of a Jewish man and his two sons who head to Poland to find the farmers who saved his father's life during the Holocaust.

Other films that were released on home video in the United States this past year include *Yossi and Jagger*, *God Is Great, I'm Not*, *Kedma*, *Samy Yo (Sammy and Me)*, *Secret Lives: Hidden Children and Their Rescuers during World War II*, *Crown Heights*, *Komedient*, *Geburtig*, *Inner Tour*, *James' Journey To Jerusalem*, *Promises*, *Bonjour Monsieur Shlomi*, *The Holy Land* and *Samson*.

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Poet grapples with tragedy and its aftermath

By ERIC LAYMAN
Special to The CJN

Bygone Daughters of a Lesser Fate: a Poetic Memoir by Sophie Soil (PublishAmerica) is a kind of poetic saga, mainly in free-form. It spans Europe and America through two world wars and the decades since.

The poems testify to three generations of personal and family history. Their overall theme is the struggle of three women to build worthwhile lives in spite of tragedy in World War I, the bleak time between the wars "eking out some daily/ bread (sometimes not so daily)," the Holocaust, and dislocation after World War II.

Soil strives to do more than record real-world events and her emotional response to them. She works at thinking things through, to understand both tragedy and the heroic attempts to overcome it. And in poems like *lasting marks*, she minces no words about how bleakness and cruelty can make their victims brutal.

Soil tries to compress as much memory as she can into each line or phrase. When this effort fails, the language becomes tortuous, overwhelming the reader with confused impressions in lines such as "…the/ seed of death began slowly wreaking its/ havoc into the red tapestry of his blood."

The purpose of the poet's craft is to recreate a feeling so that the reader can empathize with it, without being overwhelmed by it. Often, Soil achieves this aim, as in poems such as *caterpillars* and *night is long*.

In the optimistic poems near the end of the book, the imagery is much clearer than in the pieces that document atrocity, but it's not always as powerful. Poets often find it harder to capture the uniqueness of positive experience.

We know that the human spirit can triumph even over the long succession of atrocities that was the Shoah, but something so monstrous permanently wounds those who survive it. They build new lives of their own, with children of their own, but as poems such as *Mamma's hands* and *volatile element* show, their past always lives within them.

These pages are not easy to read, but they are worthwhile.

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Pecker looking for answers for AHL scoring slump

By HARVEY ROSEN
Special to The CJN

WINNIPEG — Cory Pecker of the Cincinnati Mighty Ducks had every reason to be down after his team's back-to-back losses to the Manitoba Moose earlier this season.

Yet the Montreal native demonstrated class and menschlichkeit (behaviour worthy of respect) despite his and his club's disappointing performances in an American Hockey League (AHL) weekend match-up.

To make matters worse, the losses brought to 11 the number of consecutive road defeats suffered by the not-so-Mighty Ducks. (The team has bounced back somewhat and is now in fourth place in the AHL's west division with a .476 winning percentage).

Cory Pecker

As the players went about their business showering, dressing and packing their equipment bags for Edmonton, the next stop on their unsuccessful five-game road swing, Pecker sat down for a conversation.

A seventh round selection of the Calgary Flames in the 1999 NHL draft, Pecker had been a star with the Erie Otters of the Ontario Hockey League (OHL). The curly-haired 5-11, 198-lb. right winger was a prolific scorer in junior, scoring 53 goals and 46 assists in only 56 games in his final season with the Otters.

Released by the Flames before he had ever played a game with their AHL club in St John, N.B., Pecker was signed by Anaheim, Cincinnati's parent club. In 2002-03, he potted 20 goals for the Mighty Ducks, a franchise record for a rookie, and added 13 helpers.

Despite the impressive debut, last year his numbers dropped to nine goals and 15 assists in games split between Cincinnati and Binghamton, to whom he was loaned for 14 games.

This season has been a nightmare scoring-wise. In 36 games, he has one goal and six assists. He admitted that losing had become "demoralizing," particularly since he is playing with "a great bunch of guys with a world-class goalie [Russian Ilya Bryzgalov]."

As for his personal accomplishments, Pecker is still looking for answers.

"Tonight I had a breakaway, and I just couldn't score," he recounted. "It's been happening to me. I still feel that I'm working hard every night doing other things, but it's very frustrating. You know I scored a lot in junior. I keep trying and trying, but hopefully one will go in. You know, we've still got 60 games and I'm not that worried yet."

Pecker understands his 20-goal season debut owed a lot to being given plenty of duty on the power play.

His role with the Mighty Ducks has changed somewhat.

"It makes a big difference," he said. "but there is still no excuse for my not scoring."

Pecker speaks of his ethnicity with pride.

"There's not too many Jewish hockey players out there," he said. "It's something special. You know young Jewish kids come up to me and they want to play hockey and they see that I've done it. I remember a player when I was growing up, Steve Dubinsky [a former pro centre who played 375 games in the NHL], who inspired me a lot, so you try to do the same thing.

"I come from a culture," Pecker continued, " where parents don't want their kids going into sports as much as they want them to become a doctor or a lawyer."

Pecker describes his family's religious observance as being "somewhere between Orthodox and Conservative. We observe all the holidays. My father [Murray] goes to synagogue every Saturday. We try to maintain a fair amount of our Judaism. Both my mom [Elaine] and my dad are Jewish.

"They're waiting for me to find a nice Jewish girl," he smiled. "That's my next plan. I'm not ready, but I'm still looking. I go back home for the Jewish holidays, it's always nice to go to synagogue and do little things that help you remember."

Pecker is aware of several other players in pro hockey who are Jewish: "The Henrich brothers, Adam and Michael. I played with Michael in Israel at the Maccabiah Games a long time ago. I'm a very good friend of Eric Himelfarb and I played last year with [David] Hymovitz. For Passover we went to a few seders in Binghamton when we played together for a while.

"There are not many of us so we connect because we know each other. It's nice."

It would be even nicer if this first-class mensch could snap out of his scoring slump.

Two for Bridge

By ERIC KOKISH and BEVERLY KRAFT

Beverly: One of the more interesting weekend tournaments is the Lederer Memorial Teams, an annual invitational event for six to eight teams held at the Young Chelsea Bridge Club in London, England. What makes it so interesting, apart from the top-calibre field and prestige, is the format, a round robin using a combination of IMPs and point-a-board scoring, converted to victory points. This means that while the size of a swing is important for the IMP element, simply winning a board by any margin is also significant. There can be changing strategy involved, based on the individual's perception of how the match is going and there is always something "extra" to consider beyond the basic making and breaking of a particular contract. A somewhat risky play for an overtrick might be justified in some circumstances but not in others.

Eric: Canadian teams participated in 2003 and 2004 with modest success, and added to our country's reputation as goodwill ambassadors for the game. The 2004 event was won by a young Irish team – Tom Hanlon, Hugh McGann, Tommy Garvey and John Carroll – whose success in London was the springboard to the strongest-ever showing by an Irish team in an Olympiad shortly thereafter (reaching the knockout stage). Today's deal, from the critical final round of the 2005 Lederer, earned the legendary Zia Mahmood the prize for the best played hand of the weekend.

Dealer: East; Vulnerable: N/S

North
♠AK5
♥A9874
♦K64
♣K8

West
♠QJ107643
♥J3
♦2
♣J92

East
♠982
♥K652
♦J953
♣Q4

South
♠---
♥Q10
♦AQ1087
♣A107653

Beverly: There were two matches in the final round that could determine the outcome, with Ireland enjoying an 8 VP lead. At three of those four tables, N/S reached 7♦ after E/W had overcalled one of a minor with 3♠, and East had raised to 4♠ over an improvised negative double by North.

The declarers – Phil King, Tom Townsend and Zia – were all treated to the opening lead of the ♦Q. They won in dummy, discarding a heart, and all played to set up the clubs without touching trumps. When West followed to the third club, they had to ruff with dummy's ♦K to reach the critical point in the play.

King and Townsend both played a diamond to the ace, crossed to dummy's ♥A, and led a trump to the 10. Their line would have worked had the ♦A been singleton in the West hand or tripleton in the East hand, but had to fail on the actual lie of the cards.

Eric: After ruffing the third club with the ♦K, Zia broke ranks with his counterparts by leading a trump to his eight, taking a very deep finesse. When the eight held, he went to dummy with the ♥A to lead a second trump, covering East's card economically. With no trump loser, Zia made his grand slam where his counterparts had failed, but his team did not win the tournament, falling 2 VP short.

Beverly: As you might imagine, there was much discussion on VuGraph, on Bridge Base Online (which was doing a live broadcast on the Internet), and in the bar at the Young Chelsea Club afterwards, comparing the chances of the two main lines of play. Zia's line of finessing the ♦8 immediately is technically superior, winning in 21 cases, while the alternative line would succeed in 17. As Zia was the only declarer to take 13 tricks by going with the true odds, he was a worthy winner of the award for the best played hand.

Eric: While we're over in London to see the Queen (at least figuratively), we'd like to mention some books by English authors that we consider particularly readworthy:

- *Play Bridge with Reese* (Terence Reese): This classic had been out of print for many years but was reissued in 2002. It's the single book that helped us to see the light about how the game really works and we believe it can do the same for the modern generation. Sit at Reese's shoulder for 75 interesting deals and follow his thought processes as the play develops. If this book doesn't improve your game dramatically, you've reached your peak.
- *Bridge Cardplay Made Easy* (David Bird): At the other end of the spectrum is this beautifully written and organized beginner's text, which works equally well for formal classes or for an ambitious newcomer who wants to learn on his own. There are no advanced plays in the 200 pages, but all the basics are covered in 18 chapters ranging from *Playing Your Winners* to *Clues from the Bidding*. Easy on the eyes and fun to read, anyone can go from nowhere to competent in a week. And we're hard markers.
- *Expert Defence* (Raymond Brock): We are partial to books on this subject and this one is a gem. Chapter titles include *The Strategy of Defence*, *Before You See Dummy*, *Partnership Co-operation*, *Expert Technique*, *Losing Options* and *Masterclass*. The style is pithy and Reese-like and the author does not ignore uncomfortable subtleties.
- *Expert Tuition for Tournament Bridge* (Raymond and Sally Brock): The authors take you through a brutally frank post mortem of a first-class 64-board knockout match, played in eight segments. In fact, this is the same technique we use in our coaching program – a detailed discussion of what was and what could have been. It's a version of the book we intend to write when we can sit still long enough. You'll not only enjoy it thoroughly, but you'll also learn how you should best use your time away from the bridge table.

ISRAELI BANK SEEKS A GOVERNOR: U.S. financier Stanley Fischer arrived in Israel to be considered for governor of the Bank of Israel, Israel's central bank. "I am happy about the decision to nominate me, and hope I can make good on the expectations and contribute to the Israeli economy," Fischer, the vice-chair of Citigroup, told reporters in Hebrew after landing in Tel Aviv recently. If he gets the job, Fischer, 61, would have to become an Israeli citizen. **[Israel photos]**

SPAGHETTI SQUASH PRIMAVERA

- 1 large spaghetti squash (3 lbs.)
- 1/2 cup scallions, minced
- 2 cups broccoli flowerets
- 3 tblsps. olive oil
- 1/2 lb. carrots, cut in 1" pieces
- 3 cups tomato sauce
- 1 zucchini squash
- salt & pepper to taste

Bake spaghetti squash in a preheated 350°F oven, 1 hr. 15 mins. or until it can be pierced easily with a fork; let stand for 15 mins. and halve lengthwise. Remove seeds and scrape 'strands' into large bowl with a fork. Sauté broccoli, carrots, zucchini and scallions in a large skillet, stirring, until softened. Add salt and pepper to taste. Add tomato sauce to the vegetable mixture and toss with the spaghetti squash. Transfer to a serving dish. Serve the dish warm or at room temperature.

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Money Matters

Rabbi Jay Kelman, C.A.

Can you sue for bad advice? In the specialized marketplace we operate in, we are all dependent on the advice of others, be they accountants, lawyers, plumbers, doctors or rabbis.

But what if that advice turns out to be wrong, causing you financial loss? Offering well-intentioned advice is a wonderful mitzvah, but unless you're eminently qualified to do so while also looking out for the best interests of your "client," it's best to remain quiet.

Jewish teachings have long recognized that there is an inherent conflict of interest in the advisory role. The advisor is interested in enriching himself while the client is interested in getting solid unbiased advice. This in and of itself does not present a moral issue, provided the advisor has a "fear of God" that engenders an ethical sensitivity, which will ensure that the advisor puts the client's interests first and tries to eliminate all known biases.

While no one likes to pay for poor service, there are times when you must do just that. Jewish law looks at two main criteria in assessing liability: the professional credentials of the advisor and whether services were rendered free of charge. Additionally, as a general rule, liability is only imposed if a loss is due to an error of competence that should and could have been foreseen by a professional advisor. Errors of judgement or analysis that do not involve clear incompetence would not be actionable. Thus, an accountant dispensing tax advice that is against the law would be liable for any penalties incurred. The claims of ignorance are just not credible. However, that same accountant who suggests an investment that goes awry would not be liable for losses incurred, assuming there was no negligence involved.

Interestingly, Jewish law posits that an expert – meaning a licensed professional – is to be held less accountable than a layperson for any errors caused. And while a professional is liable if he is being paid for his services, services offered on a pro bono basis free the advisor from potential lawsuits. You get what you pay for. However, the exact same advice offered by a non-licensed professional would incur a legal obligation to compensate for direct financial losses even if it were offered gratis. Only if non-professionals make it perfectly clear that their advice should not be relied upon can they absolve themselves of payment.

Send comments to info@torahinmotion.org.

The tsunami's valuable lesson

By AVRUM ROSWENSWEIG

URBAN WRITER

The tsunami disaster elicited an organic, swift and generous response from the world community. Some $4 billion, together with a glut of relief items and international offers of volunteerism, has been collected to assist the victims of the crisis.

Clearly, humankind felt the grief of the calamity's victims and instinctively realized how to participate in alleviating some of their suffering.

So why the difference between the world's response to the tsunami – a full-blown and generous one – and its tightfisted and minimal role during the Holocaust and today, on behalf of the people of Darfur, Sudan?

Why does most of the world – including the Jewish people – not act in an equally big-hearted manner, given the sadism being perpetrated today by the Sudanese government toward many of its men, women and children? Why did humanity not rise up during World War II and frequently react to the daily massacres of Jews, Gypsies, homosexuals and countless innocent nationals from eastern Europe?

Perhaps if we can see the differences between these responses, we might be able to create guiding principles that would compel us to extinguish future world upheavals.

The response to the tsunami was aggressive, immediate and inclusive, because the unwritten guidelines for the public were clear: send money and relief items, and if there is use for your skills and expertise, volunteer opportunities are available.

The public's intuition after the tsunami sensed what was needed, just as we would if a child, God forbid, was hurt on a baseball field. In essence, those who took action said: "I am confounded by the deep cuts and suddenness of this natural disaster. I have the means and understanding to help – so I will."

Knowing that there was little personal risk involved accentuated our reaction to the nations thumped and gulped by the Indian Ocean.

Such clear rules, however, were not as obvious during the Holocaust and Sudan. Money was required, and partially raised, to help the victims and refugees of both these conflicts, but much more was needed to stop the wars themselves, as opposed to repairing infrastructure destroyed by the waves that hit the shores of Southeast Asia and eastern Africa.

What was required was the encouragement and direction of bold and sturdy leaders, and instructions to all peoples to create a concerted and strategic plan of action – including civil disobedience, dramatic and gutsy protests and even the creation of private armies (a current consideration for Sudan).

It would seem that education on effective ways to daringly assist our sisters and brothers who are affected by the treachery of war is essential. We need to be taught how to apply [illegible] to malevolent governments in an organized and capable way, as the tenacity of their actions do not elicit an intuitive response. Martin Luther King Jr. understood this and, therefore, taught black Americans how to become activists by giving them (non-violent) tools to fight the bullwhips of vicious white intimidators and cowards.

In the case of the Jewish people, Holocaust education and the millions of dollars invested in it needs to be tweaked and upgraded to focus not only on awareness, but also on activist workshops based on the Jewish imperative to embrace the suffering, even if we're called upon to be their shield of defence.

The tsunami, through the incalculable suffering it has wrought, can teach us a much-needed lesson: clarity during a disaster or war and a well thought-out menu of responses can be effective in stymieing hatred and senseless brutality.

The tsunami pointed out the benefit of knowing the rules. Let's learn from it.

Avrum@veahavta.org. Embrace and help the world.

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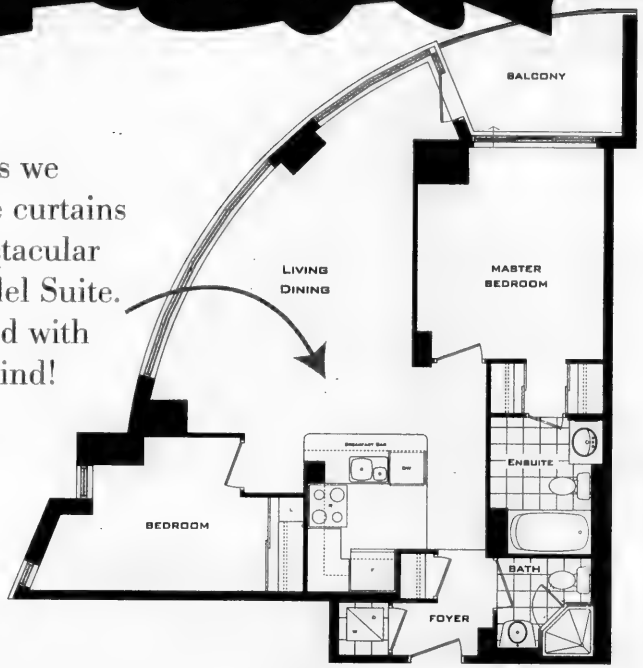

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This Week

National

Nearly one-third of Canadians believe non-Jews were principal victims of Nazis. *Page 3*

Photo exhibit captures dramatic rescue of Ethiopian Jews. *Page 23*

Food Scrumptious Food

What to feed your friends on Super Bowl Sunday. *Page 27*

Health & Lifestyles

Tay-Sachs virtually eliminated among Jews. *Page 28*

Books & Authors

New book separates the Schindler myth from the man. *Page 41*

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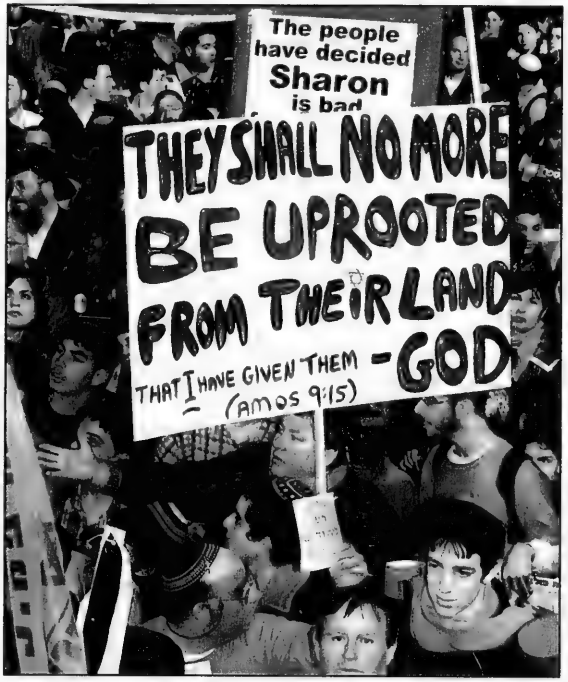

OPPOSED TO SHARON: As many as 150,000 Israelis demonstrated outside the Knesset last Sunday to protest the Sharon government's plan to withdraw from the Gaza Strip and parts of the West Bank. [Israel Sun photo]

Pettigrew to visit Middle East

Itinerary includes four countries and Palestinian territories

OTTAWA — Foreign Minister Pierre Pettigrew is heading to the Middle East, where he is scheduled to hold talks with Israeli Prime Minister Ariel Sharon, *The CJN* learned Monday morning.

The Feb. 6-11 trip will take Pettigrew to Jordan, Israel, Syria, the Palestinian territories and Lebanon.

In Amman, he will attend the opening of a conference on Arab governance, sponsored by the Organization for Economic Co-operation and Development (OECD).

He then heads briefly to Israel, and after that to Syria for talks with President Bashar al-Assad.

On Feb. 9, he is slated to meet with Palestinian Prime Minister Mahmoud Abbas.

Scheduled for the next two days in Israel are meetings with Sharon, Foreign Minister Silvan Shalom, a tour of Yad Vashem and an address to the Canada-Israel Chamber of Commerce.

Sources say he may also tour parts of the country by helicopter.

Three MPs will accompany Pettigrew: Francine Lalonde of the Bloc Québécois; Bill Casey of the Conservative party and Alexa McDonough of the NDP.

More details will appear in next week's *CJN*.

Holocaust remembered, but anti-Semitism not understood

By ANNA MORGAN
Staff reporter

OSWIECIM, Poland — Until recently, it would have been difficult to imagine 27 heads of state and dignitaries from 13 countries gathered at Auschwitz-Birkenau in the bitter cold while Israeli soldiers stood at attention with their blue and white flags.

On Jan. 27, dignitaries and survivors assembled at several ceremonies to mark the commemoration of the 60th anniversary of the liberation of Auschwitz-Birkenau.

In the morning before proceeding to the grounds of the concentration and death camp where 1.5 million people, mainly Jews, were killed, leaders spoke at the Juliusz Slowackiego Theatre in Krakow.

Comment

Who could have pictured Dick Cheney, the vice-president of the United States, at a theatre in Poland, paying tribute to the heroism of Red Army soldiers?

Or that President Viktor Yushchenko of Ukraine, a country that many Jewish survivors remember with fear, would vow to fight anti-Semitism in his own country as long as he lives. And that Yushchenko, a president struggling against contemporary Russian involvement, would, in a speech to an audience that included Russian President Vladimir Putin, refer to his country's suffering during the

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Mishpatim
Candlelighting: 5:14
Havdallah: 6:19

Greater Toronto Area

Israeli Satirist Ephraim Kishon dies at 80 — see page 29

The News in Brief

CANADA

126,000 See Modigliani

TORONTO — An Art Gallery of Ontario exhibit of works by Italian Jewish artist Amedeo Modigliani, who died in poverty in 1920 at age 36, attracted 126,000 visitors to its 13-week run that ended Jan. 23. Organized by the Jewish Museum in New York, where it was first shown, it featured 87 works, mostly on loan from galleries in New York and London. Attendance was lower than for the AGO's Turner, Whistler, Monet show, which drew 210,000 visitors last year.

PM Pushed on Darfur

VANCOUVER — To mark last week's 60th anniversary of Auschwitz's liberation, Canadian Jewish Congress, with support from the Darfur Association of Canada, wrote Prime Minister Paul Martin to urge him to follow through on his commitments to help end the crisis in Darfur, Sudan. Since 2003, government-backed Arab militias have killed thousands of Africans in the area.

WORLD

Deal for Camp Guard

DAYTON, Ohio — A man living in Butler Township near Dayton, Ohio, has been stripped of his U.S. citizenship for his World War II-era activities, but will not be deported. The deal involving Ildefonsas Bucmys, 84, was filed in a U.S. court earlier this month. In exchange for dropping the lawsuit that the U.S. Justice Department's Office of Special Investigations filed against Bucmys in 2002 alleging that he failed to disclose his role as a prison guard at Majdanek on his immigration application, he agreed to testify against anyone who also may have served at the death camp in 1943.

Gay Victims Recalled

ROME — A monument to gays and lesbians murdered by the Nazis was unveiled last week at the Risiera di San Sabba near Trieste, the only Nazi death camp on Italian soil. Sponsored by a gay group with support of local authorities, the pink stone triangle atop a black marble pedestal symbolizes the pink triangles gay prisoners were forced to wear.

Letter Slurs Jews

MOSCOW — Russian Jewish leaders last week criticized a letter calling on the state to probe and possibly ban all Jewish groups in Russia as extremist. The 10-page document, posted last month on the website of newspaper *Pravoslavnaya* – the Orthodox Rus – contains a list of anti-Semitic slurs common in ultra-nationalist circles, blaming Jews and Judaism for plotting to destroy the Russian people. Some 500 public figures signed the letter, including 19 deputies of the State Duma from three parties who later rescinded their support. The Russian government did not comment on the letter.

Anti-Semitism on the Rise in Britain

LONDON — Prosecutions for religious hate crimes against British Jews are up, new figures show.

The Crown Prosecution Service said five cases came to court from April 2003 to March 2004, and there had been just one such prosecution the previous year. But Jewish community leaders said the figures were misleading because most anti-Semitic incidents,which have risen steeply in recent years, don't result in arrests.

Indeed, a new Israeli government report found the number of violent anti-Semitic acts jumped dramatically in Britain last year. Violent attacks against Jews and Jewish property jumped from 55 to 77 incidents in 2004, according to figures published last week in a report by the Global Forum Against Anti-Semitism, a joint project of the Israeli government and the Jewish Agency for Israel.

The incidents included physical harassment, desecration of shuls and cemeteries, threats and propaganda. In France, there were 96 incidents, the same as in 2003, the forum said. The report, based on data collected by governments and Jewish groups, found a rise in anti-Semitic acts in Europe in 2004, most said to be carried out by Muslims.

Second-last Jew Dies

KABUL — Yitzhak Levi, 80, one of Afghanistan's last two Jews, died last week in Kabul from complications related to diabetes. His death leaves one Jew in Afghanistan, Zevulun Simantov, 45, who lived with Levi in Kabul's synagogue. The two had a falling out before the U.S. invasion of the country, with Levi saying Simantov stole a sefer Torah. The Taliban arrested and tortured both men and confiscated the scroll. Levi's family in Israel hopes to take his remains for burial there. After the U.S. invasion, Jewish groups offered to help Levi emigrate, but he refused. Most Afghan Jews left after Israel's creation or during later unrest in their country.

OU Kiddush Club Ban

NEW YORK — The Orthodox Union is telling rabbis to outlaw Shabbat "kiddush clubs," in which participants skip the Haftorah reading to drink, starting at services Feb. 5. The OU move is part of a campaign to reduce the glorification of liquor.

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CIRCULATION
Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.
CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS
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U.S.A.: $100 U.S funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.
Postmaster: Please return 29Bs and changes of address to Toronto office.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894
*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.
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Shoah poll reveals gaps in Canadians' knowledge

By DAVID LAZARUS
Staff Reporter

A new survey showing a significant level of ignorance about Jews being the main victims of Nazism and how many Jews were killed in the Holocaust points to the need for more extensive education about World War II, says the director of the organization that commissioned the poll.

The survey of 2,021 Canadians was conducted by Environics Research Group at the end of December and early January and released by the Association of Canadian Studies (ACS) last week to coincide with the 60th anniversary of the liberation of Auschwitz. It showed that close to one-third of Canadians – 29 per cent – believe that non-Jews were the principal victims of Nazism.

And only 40 per cent of Canadians knew the correct answer of six million or more when asked about how many Jews were killed by the Nazis.

Some 16 per cent of Canadians put the number of Jewish victims at fewer than a million.

The survey's margin of error was plus or minus 3.5 per cent, 19 times out of 20.

"I was disappointed by the 'principal victims' figure because it was a closed question [in which respondents selected an answer from several options]," ACS executive director Jack Jedwab told *The CJN* last week. "Almost 30 per cent represents an important segment of Canadians."

At a press conference held in conjunction with the Montreal Holocaust Memorial Centre, Jedwab and MHMC executive director Ann Ungar both described the poll's findings as "mixed."

On the one hand, Jedwab said, it showed that 70 per cent of Canadians know that Jews were the Nazis' main victims.

On the other hand, less than half of that 70 per cent knew that Jewish victims numbered six million or more, Jedwab said, referring to cross-tabulated figures from both questions.

"This is important to know, since it shows that there is a fragmentation of knowledge," Jedwab said. "People get pieces of information, but they do not put the whole picture together."

Jedwab said he was "quite shocked" when he heard about an 18-year-old Quebec student who toured the MHMC's Holocaust Museum and admitted that he had previously never even heard of Adolf Hitler.

More than anything, Jedwab said, the poll results point to the need for making the study of World War II – and in that context, the Holocaust – mandatory and more detailed for all Canadian students.

"There is just this lack of exposure," Jedwab said.

This appeared to be especially true in Quebec, where the poll showed that 35 per cent of Quebecers – more than in any other province – believe that non-Jews (mostly Poles) were the Nazis' main victims.

Yet, 44 per cent of Quebecers – also more than in any other province – knew the numbers of Jews killed by the Nazis was six million or "greater."

Jedwab postulated that the higher level of ignorance in Quebec about Jews being Nazism's main victims could be attributable to the Quebec school system, which deals less with World War II, and Quebec's historically "ambiguous" role in the war, than other provinces.

Moreover, Jedwab suggested, Quebecers may be less exposed to information about World War II and the Holocaust than other Canadians.

A breakdown of the poll numbers shows some other surprises.

On the "principal victims" question, the age of respondents and where they lived did not seem to matter as much as their level of education. Only 57 per cent of Canadians without a high school diploma knew that Jews were the main victims of Nazis, compared to 72 per cent with a university degree.

On the question about the number of Jews killed by Nazis, both income and education seemed to play an "important role" in the findings, Jedwab said.

Only 35 per cent of Canadians with incomes of less than $20,000, and 25 per cent of Canadians without a high school diploma, thought the number of Jews killed was six million or "greater."

By contrast, 50 per cent of Canadians earning $80,000 or more and 53 per cent of Canadians with university degrees knew the correct number.

The results of the poll should make World War II and Holocaust education a front-burner priority, both Jedwab and Ungar said.

The Canadian Jewish news

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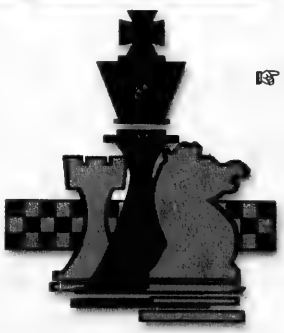

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The Museum on the Seam

From the editor's desk

Last December, I spent five days in Israel as the guest of the Ministry of Tourism. My itinerary consisted mainly of visiting places and people I had not seen or met before. This column is the fourth in a series that chronicles some of places I saw and people I met for the first time.

* * *

In the years from 1948 to 1967, Jerusalem was a divided city. A no-man's land of barbed wire and concrete physically separated west Jerusalem from east Jerusalem. It also separated west Jerusalem from the road to Mount Scopus, on which were Hebrew University and Hadassah Hospital, and the road to the Mount of Olives, one of the oldest Jewish burial ground in the country. To the west of no-man's land was Israel. To the east was Jordan.

But the wire and concrete divide came down in the Six Day War. The house that served as a military outpost for the nascent Jewish state along that ugly dividing line, not far from the Mandelbaum Gate – the only crossing point from 1948 to 1967 for diplomats and tourists along the Israel-Jordan border, is now a museum. It takes its name from its location. It is called The Museum on the Seam.

Reminders of the museum's hard history help identify the building. Bullet marks scar the golden stones of its exterior and iron gun slits still cover the original windows. But once inside, the visitor encounters different scarring marks.

Raphie Etgar, the museum's founder, director and curator describes Museum on the Seam as "the first socio-political museum in Israel. It asks political and social questions of its visitors." But Etgar was understating the effect. The museum does more than ask. It stops the visitor in his tracks like a fist hitting the solar plexus.

The displays in the museum deal with themes of dialogue, understanding and coexistence. It is a stunning multi-media educational experience of photography, archival films and contemporary art.

The exhibits aim at the deepest parts of the feeling mind and the knowing heart. There is no sugar-coating of messages, nor is there any muting of raw emotion. At times gut-wrenching, at times searing, but never less than jarring and very intense, the museum makes the visitor think about conflict between peoples. It's focus is not only the Arab-Israeli conflict; rather it encompasses conflict around the globe.

Etgar, a successful designer and graphic artist, began the museum five years ago. It was the combined initiative of the Jerusalem Foundation, the Von Holzbrinck family from Germany and himself. It is funded entirely by private donors. "Ironically," Etgar points out sadly, "all the donors are non-Jewish."

The museum has a staff of six people and can accommodate about 30 visitors at one time. In its first year, approximately 4,000 people visited. Last year, the figure grew to more than 13,000. Etgar is currently trying to expand the building by acquiring the neighbouring house.

"The purpose of the museum," he says quite boldly,"is to save humanity. And yet the Jewish world does not really know about it. We are trying to guide a new generation. Soldiers, students and children are his key audience."

The museum is an important educational instrument of the army, according to Etgar. Indeed, while I was in the museum, a large group of young soldiers toured the museum as well, which culminated in animated discussions on the rooftop patio led by a museum guide and their unit leader.

"Every border policeman *(mishmar hagvul)* must go through the museum," Etgar said, "and they are in the front lines protecting against terrorist infiltrations."

Etgar is an articulate, thoughtful idealist who believes deeply that "art can influence the mind of public opinion." He was once a tank commander. His life experiences, therefore, have not been soft.

"Art and literature can make a contribution to our society where politicians have failed. It is time for artists to lend their talents and insights. Museums can change people. Even if it is just a drop in the ocean, it comforts me nevertheless. I pray that somebody will understand what we are trying to do here to help us develop even more artists."

One of the museum's projects is a travelling exhibition of large posters by diverse international artists, accompanied by panels of text by renowned thinkers and dignitaries. The giant exhibition explores themes of peace and environmental harmony. It is called "Coexistence." Thus far, it has travelled around the world to some 20 cities, including Belfast, Luxembourg, Sarajevo, Berne, Berlin, Cape Town and Washington. Some 17 more cities are on its future itinerary. Etgar would like to bring this remarkable exhibition to Canada.

In Hebrew, *etgar* means challenge. It is a fitting moniker for the curator director as it so aptly describes the nature of his life's work, which is also his and humanity's life's dream.

Tours of the museum are available in Hebrew, English, Arabic, French, German, Spanish and Russian. For an online insight into the exhibition, visit www.coexistence.art.museum. – **MBD**

* * *

Correction

We received an e-mail from the Toronto offices of Yad Vashem advising us that the photo on Page 1 of last week's *CJN* was of prisoners at Buchenwald and not Auschwitz-Birkenau. Our identification of the camp as Auschwitz was based on information from other texts. While the essential point of the editorial that accompanied the photo was not undermined or compromised, we apologize for incorrectly identifying the death camp. *The editor*

SeeJN

SOLEMN CEREMONY AT BABI YAR

Gov.-Gen. Adrienne Clarkson laid a wreath last week at the Babi Yar monument in Ukraine to pay tribute to thousands of Jews and prisoners of war who were executed at the site. Later in the week, Clarkson represented Canada at ceremonies in Poland commemorating the 60th anniversary of the liberation of Auschwitz.

[Photo courtesy of Rideau Hall]

Survivors 'outraged' over *CBC News Sunday*

By RON CSILLAG
Staff Reporter

TV show included appearance by anti-Zionist professor

A survivor of Auschwitz who was interviewed by CBC Television says she feels "betrayed" by the broadcaster because the segment included an interview with a notorious American anti-Zionist and unremitting critic of Holocaust reparations.

Even though Judy Cohen of Toronto was invited back to *CBC News Sunday* this past weekend to rebut the remarks of the controversial Norman Finkelstein, the whole episode has left a bad taste.

"I think it's the end of the matter," Cohen told *The CJN* as she was preparing her remarks for this past Sunday's show. "But why have something controversial about Auschwitz, of all times, when you're trying to have a serious discussion about the 60th anniversary of the liberation of Auschwitz?"

Cohen, a well-known Holocaust educator, and two other local Auschwitz survivors, Elizabeth de Jong and Max Eisen, appeared on *CBC News Sunday* Jan. 23 to talk about their wartime memories as part of the broadcaster's coverage of the Auschwitz anniversary.

They say that unbeknownst to them, a debate then followed between Finkelstein and University of Toronto historian and Holocaust expert Michael Marrus on what forms Holocaust commemoration should take.

"They kept that secret from us," Cohen said.

In a letter to the CBC, Cohen said that "had we known this, we would have refused to appear on your show."

The Jewish son of survivors himself and a darling of the far-left, Finkelstein is a U.S. political science professor and author. He is also a much-reviled figure among most of the North American Jewish establishment, whom he accuses of ruthlessly exploiting the Holocaust for political and financial gain, and of using it to justify Israel's treatment of Palestinians.

His book, *The Holocaust Industry*, accuses elite Jewish "hucksters" and "frauds" of "shaking down" Germany for reparations.

In her letter, Cohen said she and the two other survivors appeared on the show "in good faith" but are now "outraged and wonder why Evan Solomon, the host of the show, did not refuse to do this? Why did you go along with this travesty or at least warn us in advance?"

Finkelstein, she went on, has a "well-known contempt of remembrance and commemoration of our nightmarish experiences."

Cohen said she took particular offense at Finkelstein's remark that "there are now more Holocaust museums in the United States than there are Burger Kings. And it is only a matter of time that there are more Holocaust museums than there are McDonalds."

She wondered: "Can anyone trivialize more the commemorations of the greatest Jewish and human tragedy in the 20th century than this outrageous, stupid remark? And the host let it pass unchallenged."

The letter goes on: "Never should you have combined our remembrances with the likes of Norman Finkelstein. Never. Your insult is unforgivable and particularly unworthy of the CBC.

"We are deeply offended and so are many of the people who called us."

In his comments, which are posted on the show's website, Finkelstein explains his book's argument: That "the Nazi Holocaust has been exploited, mainly by American Jewish elites, American Jewish organizations for political and financial gain. Specifically, the Nazi Holocaust has been used as a club to silence criticism of the State of Israel.

"Most recently it takes the form of a new so called anti-Semitism which in actuality is non-existent, but there is a claim of new anti-Semitism, a resurgence of a 1930's style of anti-Semitism, and that is just being used, exploited to silence critics of the Israeli repression in the occupied territories."

He went on to wonder "whether it is time to commemorate the suffering of others."

Canadian Jewish Congress also took the CBC to task. In a letter, CJC said Finkelstein, "true to form, was vulgar and offensive," and that his appearance was "ill-conceived."

Marrus told *The CJN* he was aware Finkelstein would be on the show, but agreed to appear anyway.

"I regret they had him. I told them it wasn't a good idea. But if I didn't do it, he might have appeared by himself or with somebody who couldn't stand up to him. It was a judgment call."

Once Finkelstein has a platform, "it's important to oppose his views," Marrus said. He attributed Finkelstein's appearance to "showbiz, I'm afraid."

Having Finkelstein on the show was "a programming decision," Stuart Coxe, executive producer of *CBC News Sunday*, told *The CJN*. "In the context of the debate, it was about the issue of the relative status of grief and memorials. So in that respect, it was suitable."

However, Coxe added, the CBC doesn't endorse Finkelstein's views, and the offence he caused was "inadvertent."

"The last thing we and Evan Solomon wanted to do is cause offense to Holocaust survivors." He said Cohen was invited back on the show "out of respect for her and survivors, and to express her views."

The CJN was unable to reach Solomon for comment.

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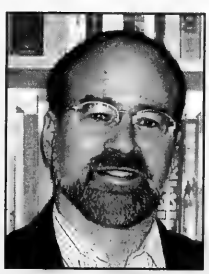

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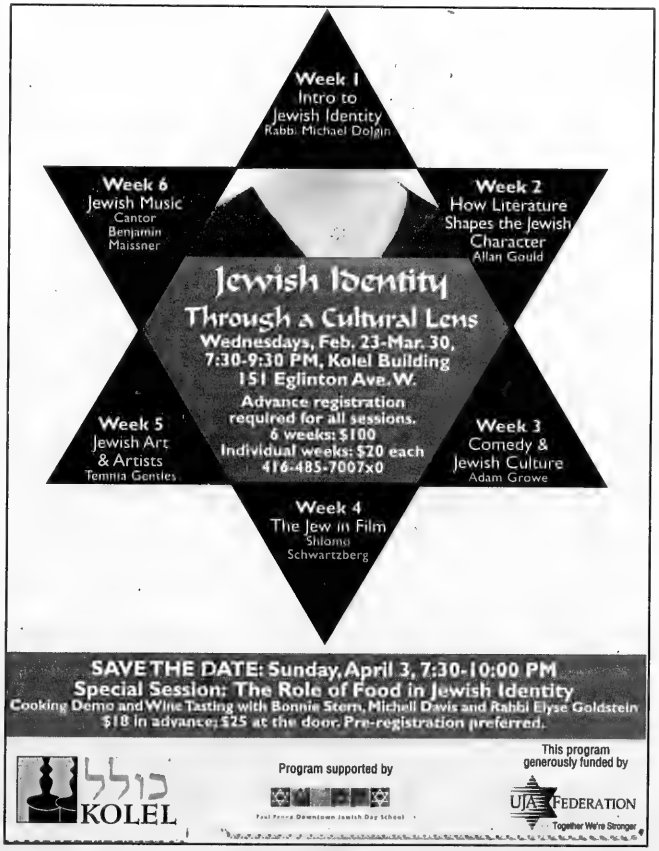

Teen sues federal government over passport flap

Seeks to have document list Jerusalem, Israel as birthplace

By RON CSILLAG
Staff Reporter

A Toronto teenager is taking the federal government to court over Ottawa's policy of denying Canadian citizens born in Jerusalem the right to designate Israel as their country of birth on their passports.

Eliyahu Yehoshua Veffer's passport says he was born in Jerusalem 17 years ago, but omits mention of Israel.

"I'm proud to have been born in Israel," Veffer, a Grade 11 student at Community Hebrew Academy of Toronto, told *The CJN*. "I don't see why I can't have Israel on my passport."

Veffer, whose father is Rabbi Shmuel Veffer, spiritual leader of the Village Shul, was brought to Canada by his parents six years ago. He's a citizen of both Canada and Israel, and has an Israeli passport.

He's offended at a Canadian policy that he feels denies his heritage.

"As the government sees it, I don't have a birthplace," he says.

B'nai Brith Canada says there are many Canadians like Veffer – victims of a foreign policy that regards Jerusalem as disputed territory, along with other lands captured by Israel after the 1967 Six Day War.

Veffer's lawyer last week filed an application for a judicial review of the policy, which he calls discriminatory and politically driven.

Winnipeg-based David Matas, B'nai Brith Canada's senior legal counsel, says the policy unfairly singles Israel out when there are other places in the world considered disputed territory.

"What about a person born in Kashmir or Tibet?" he asked.

Matas wants Ottawa to get rid of the policy, or for the Federal Court to force the government to change it. He said a challenge under the Charter of Rights and Freedoms is one possible course of action.

Matas said the directive is one-sided because it applies only to those born in Jerusalem after the creation of the State of Israel on May 18, 1948.

"Anyone born before that in Jerusalem has a choice," he explained. "Their place of birth on their passport can be 'Jerusalem' or 'Palestine.'

"It's blatant discrimination. Why can you have 'Palestine' but not 'Israel?'"

He said his client might be satisfied with the lone designation of Israel as his birthplace. "At least that would remove the inequity."

Matas said many immigration and border officials in other countries consider passports without a country of birth to be incomplete, and their holders are subjected to added scrutiny.

"People are hassled all the time. There have been a lot of problems."

Reacting to the challenge, the foreign affairs department provided the following statement to *The CJN*:

"The Canadian government does allow the inscription of Jerusalem as a place of birth on Canadian passports. However, Canada considers that the status of Jerusalem can be resolved only as part of a general settlement of the Arab-Israeli conflict..

"Consequently, neither 'Jerusalem, Israel' nor 'Jerusalem, Palestine' may be inscribed as place of birth in Canadian passports.

"The government of Canada, at this time, is not considering changing its policy on the inscription of Jerusalem as place of birth in Canadian passports.

"Inscriptions such as 'Jerusalem, Israel' would be contrary to Canada's Middle East policy and to our policy regarding recognition as well as to our obligations under international law, including relevant UN Security Council resolutions."

While the statement says nothing about the lone designation of "Palestine," a Dec. 21, 2004 letter from the Passport Office to Veffer's Toronto lawyer does.

The letter, signed by Nick Wise, acting chief executive officer of the Passport Office, says Canada "has established that designation for individuals born in Jerusalem be indicated as Jerusalem alone and in full in the Canadian passport."

There is, however, "one exception for individuals born before May 14, 1948. Upon request, 'Palestine' may be written instead of 'Jerusalem.'"

To Matas, that underscores his argument of discrimination.

The letter also explained that place of birth on Canadian passports is determined by the Geneva-based International Organization for Standardization, which maintains country lists for the International Civil Aviation Organization, a United Nations agency that "establishes the standards for international travel documents."

Matas said it's not clear from the letter whether Canada determines its own policy or whether it follows rules set by international agencies.

He said the United States, and probably the European Union, employ the same policy as Canada.

A U.S. law passed in 2003 says that an American citizen born in Jerusalem may have Israel listed in their passport as their place of birth. At the time, the White House said it would interpret the law's section on Jerusalem as "advisory."

Last August, a court in Washington, D.C. dismissed lawsuits from two American-Israeli couples who wanted Israel designated as the country of birth on the passports of their Jerusalem-born children.

The court said it did not have jurisdiction over the case since the designation of Israel on a passport was a political matter.

It also said the plaintiffs "suffered no injury."

However, the judge's decision had political overtones. She said the plaintiffs' arguments "border on the disingenuous."

The status of Jerusalem, the judge stated, "is without question one of the most sensitive foreign policy issues to have confronted the world in recent years...To argue that this is merely a routine administrative issue ignores the last 50 to 60 years of violence in the Middle East. The question at hand involves the authority to recognize sovereigns and conduct foreign policy, not the bureaucratic procedures for issuance of passports."

— *With CJN wire service*

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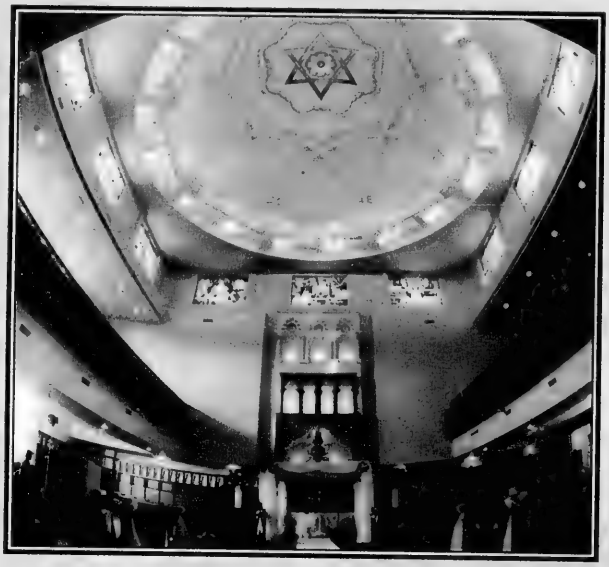

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Dry Bones
WE IRAQIS RISKED OUR LIVES TO VOTE!
WITH HOPE THAT SOMEDAY WE WILL BE A GREAT DEMOCRACY LIKE THE U.S.!
AND THEN?!
AND THEN, MY SON...
...WE'LL ALL BE TOO LAZY TO BOTHER TO VOTE!

Commendable courage

It is too early to say history has turned. But it is not too early to say a historic event has occurred. As of this writing, observers suggest that 65 to 70 per cent of eligible Iraqi voters took part Sunday in the country's first national elections in more than 50 years. More than half of the women of Iraq voted.

The significance of the event cannot be overstated. And the courage of the voters cannot be sufficiently commended. The terrorists did not equivocate in defining their aims. In leaflets distributed in Baghdad they boasted they would "wash the streets of Baghdad with the voters' blood. To those of you who think you can vote and then run away, we will shadow you and catch you and we will cut off your heads and the heads of your children."

Even as Iraqis were lining up to vote, suicide bombers struck 16 times, killing more than 40 people. But clearly, the majority of Iraqis were not cowed by the terrorists. The majority will to build the country anew was stronger than the adversary's desire to prevent it.

Despite the many candidates and ethnicities vying for election, there were, in truth, only two contending sides. The terrorists themselves made that very plain when Abu Musab al-Zarqawi, the acknowledged head of the Al Qaeda faction in Iraq, issued the following statement early last week: "We have declared an all-out war on this *evil principle of democracy* and those who follow this ideology."

Thus the voters were really left with one choice: democracy or terrorocracy. Iraqis chose democracy.

Large numbers turned out to vote and the elections took hold. Whether democracy has taken root remains to be seen. The election was only the first step. A long journey remains. It is not yet clear who will form the government. Who will be the president and the prime minister? What will be the constituent makeup of a parliament? Who will write the constitution? What will be its division of powers? But there is no denying the demonstration last Sunday by the ordinary Iraqis standing in line to vote was a remarkable display of courage and determination.

There is also no denying that the successful elections were also a blow to the network of global terrorists who, despite their brutality, were impotent against the stronger force of people of good will wanting to live in freedom.

The reflexive anti-Americans who harbour only contempt for Washington and see nothing good in the efforts of George W. Bush's administration will find it difficult to gainsay Sunday's achievement in Iraq, although undoubtedly they will try.

The violence in Iraq is not nearing its end. The terrorists will target the newly elected as surely as they targeted the voters. But they cannot now undo what the voters have done – choose a life under the rule of law rather than under the rule of tyranny.

The regimes of other countries in the area are sure to take notice. As will their people, potential first-time voters, too.

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More on Gerber: Con I

Jean M. Gerber displays a complete lack of understanding of the Arab-Israeli conflict ("Messianic settlers put all of Israel at risk," *CJN*, Jan. 20).

The Arabs are not interested in a two-state solution; rather in one state, an Arab state called Palestine, where Jews will be second-class citizens at best.

Shortly after the Six Day War, the whole country was behind the idea of living in places where Judaism and Israel were born. It is only recently that the Arab states in their manipulative ways sought to delegitimize the whole idea that Jews had any connection to the land.

Even if Israel pulls out of all the towns and villages (what she calls "settlements"), the Arabs will find other excuses for not making peace with Israel.

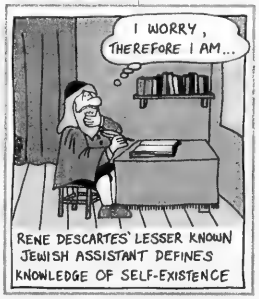
Jacob Peretz
Chair, Community Relations Committee
London Jewish Federation
London, Ont.

* * *

Con II

I believe Jean Gerber has her principles confused. She opposes Jewish settlement in Gaza because it was a Philistine city. The implied principle is that regions of the land of Canaan settled by the Philistines are forbidden to Jewish settlement. Extending the principle would require the evacuation of Jews from the other Philistine cities of Ashdod, Ashkelon, Kiryat Gat, Ekron and Tel Qasile/Tel-Aviv.

The Philistines, as a distinct group, lasted 100 to 150 years. This means that for most of Gaza's history, it was not Philistine. If Gaza was not predominantly Philistine in its long history, then Gerber must find some other principle to forbid Jewish settlement there.



Gerber calls Jewish settlement of Judea imperialistic. Imperialism, however, is the taking and exploiting of someone else's land. Since when is Judea someone else's land? By calling Judea and Samaria the "West Bank," she legitimizes Jordan's illegal annexation in 1949 of the hill country of western Palestine. Jordan was the first to call these territories the West Bank. It is therefore illegitimate to even use that term for Judea and Samaria.

Hence, Gerber's principles forbid Jewish settlement in Judea and Samaria because that would constitute imperialism, and she would forbid Jews to settle in the coastal plain, because that was Philistine territory.

I appeal to Gerber to find more defensible principles on which to base a *Judenrein* Palestine.

Alex P. Korn
Toronto

Con III

The Green Line – Israel's border before the Six Day War – cuts through Jerusalem and parallels the Mediterranean coast, leaving Israel with a strip of land less than 10 miles wide in spots, on which 80 per cent of the population live. Without the security buffer of the West Bank, how would Jean Gerber intend that the citizens of that area be defended when this distance is well within Qassam rocket range?

Gerber writes that the settlers "justify it all with calls for the God-given right to live in some imaginary biblical Land of Israel." Either we have a right to live in the Land of Israel or we don't! If the Torah and the divine right for Jews to live in Israel are discounted, then how can you support Jews living in any part of Israel?

Gerber goes to great lengths to blacken the settlers because of a few who have lashed out under the intolerable stress they bear. The truth is that none of the wars were of their making. These settlers are pioneers who risk themselves and their children to build a defensible Jewish homeland. And those who live in the comfort of North America should stop sitting on the sidelines taking pot shots at those who risk their lives, and instead work toward strengthening the state and securing it for all Jews.

Bracha Mirsky
Thornhill, Ont.

* * *

Con IV

Everyone is entitled to an opinion, but the opinion expressed by Jean Gerber could only be regarded as judgmental and anti-Israel.

The settlements that Gerber objects to were the brainchild of the governments of Israel. Jews who were attuned to the land responded by settling the land and raising their children according to the laws of the Bible.

It is the Arab world that refuses to accept the reality of Israel. If the Arab world could accept the reality of Israel, there would long ago have been a palpable, realistic peace.

We believe, if taken to a vote, Jews in general and Israel in particular would support these magnificent heroes of Israel – the settlers.

Isadore and Batya Eisen
Toronto

* * *

Pro I

As a longtime resident of Israel, I congratulate Jean Gerber for her astute and courageous article. It was like a breath of fresh air in a Diaspora atmosphere where love for Israel blinds many to the reality that, also from within, the Jewish State faces a serious threat to its very existence.

Eddy Kaplansky
Haifa

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'We must vow never to forget'

Prime Minister Paul Martin issued this statement, in Ottawa, on the day preceeding the commemoration of the 60th anniversary of the liberation of Auschwitz.

As commemoration activities unfold in Poland tomorrow, let us remember that when the Soviet Red Army freed Auschwitz, it marked more than the liberation of the most notorious of concentration camps. It marked the beginning of the end of the Holocaust – a time in our history of intolerable cruelty which resulted in the systematic murder of millions of people, an overwhelming majority of them Jews.

Canada takes pride in our fight against fascism and our role in liberating those who suffered under its tyranny during the Holocaust. As the candles are lit at the monument to the victims of fascism in Birkenau tomorrow, we must vow never to forget this dark chapter in history. By being vigilant in the defence of our common humanity in the future we honour the lessons of the past. While we cannot erase the horrible suffering that took place at Auschwitz and other concentration camps, we can and do honour both those who lost their lives and those who survived.

The commemoration ceremony reminds us that we must reflect on the unspeakable atrocities inflicted in the camps and on the constant need to combat hatred and evil. This reflection serves to renew our collective commitment to promoting respect for human rights worldwide.

'A scream seeks to burst from the depth of our soul'

This is the address given by the president of the State of Israel, Moshe Katsav, at the commemoration of the 60th anniversary of the liberation of Auschwitz, which took place in Poland on Jan. 27.

We have come today to Birkenau to commemorate the millions who were murdered in Auschwitz and throughout Europe and to give honour to the victims and the survivors of the Shoah. I wish to thank the president of Poland, Mr. Aleksander Kwasniewski, for his invitation to the event marking the 60th anniversary of the liberation of Auschwitz.

I wish to thank the Allies – the Red Army, which liberated Auschwitz, the United States of America, which sent its army to Europe to liberate its peoples, Great Britain, whose courage served as an example of heroic determination, the undergrounds in occupied Europe and the one and a half million Jewish fighters who fought against the Nazi menace.

Excellencies, heads of state – the mind of man refuses to grasp the great horror which took place inside these fences. Auschwitz-Birkenau is the most horrendous crime scene in the history of humanity. Birkenau is the largest graveyard of the Jewish people. Here we are witness to the remnants of the gas chambers and the crematoria.

We see the barrracks, the fences, the guard towers, the final station of the railway tracks, which brought the condemned from the far corners of Europe to the burning ovens. It seems as if we can still hear the dead crying out.

Thousands of people, trembling from terror, pouring out from the train wagons by a satanic plan of modern technology. Day and night and with unfailing precision, the Germans conducted a genocide industry, a killing factory for the murder of our people in Europe.

This happened in Auschwitz-Birkenau, the capital of the death empire. It happened in Maidenek, in Treblinka, Sobibor, Chelmno, Belzec and many other sites of mass murder.

When I step on the earth of the death camps, awe and trembling seize me lest I tread on the ashes of the victims in Europe's soil. I fear lest the water running in Europe's rivers carries in it the blood of the Shoah dead.

Here in the heart of Auschwitz-Birkenau, a scream seeks to burst from the depth of our soul and yet there is a spark of pride. The Jewish people have arisen from the death camps' ashes, as a brand snatched from the burning fire. We have returned to our homeland.

Three hours flight from here, we have re-established our homeland, but not in time to shelter those who were murdered here. We are a determined and proud nation, which looks forward with great hope. Our strong ties with the nations whose heads are standing here today are a symbol of solace and a foundation of our security.

The Jewish people survived the destruction, suffering, exiles, expulsions and the greatest tragedy – the Shoah. Despite it all, we have returned to our homeland and we have built a modern, developed, democratic state, which has ingathered the Jewish people from the four corners of the earth. In all of human history, there has been no similar event.

My brothers and sisters, the martyrs of the Shoah, who were not able to join the State of Israel, world leaders have come to this place, which was your hell, in order to remember you. You are the lost citizens of our homeland.

Excellencies, kings, queens and presidents, leaders of European states – in Auschwitz-Birkenau more than one million Jews were slaughtered, all of them were sons and daughter of your lands, citizens of your countries.

We know that Europe was a land occupied by the German Nazi regime. But we also remember that in European countries there was rabid anti-Semitism, which left the Jews with no escape and without hope. The anti-Semitism was based on racism and hatred.

In Europe, the heart of civilization, a nation rose up against another nation, to annihilate it and wipe it off the face of the earth. The destruction was the work of a people which produced renowned scientists, musicians and philosophers. A multitude of nations knew of the murder but were indifferent.

The world knew about the destruction of the European Jewry but remained silent.

Opposition and hesitation of the Allies to bomb the death camps and to destroy the railways carrying the Jews to them claimed more victims from our people, and this, too, remains a mark on the forehead of humanity.

Sixty years after the Shoah, we witness a re-emergence of anti-Semitism in Europe. Is it possible that the deterrent power of the Shoah has weakened? The answer is in the hands of Europe's leaders. It is in the hands of the educators and the historians. It is in our hands.

On this day, on the 60th anniversary of the liberation of Auschwitz-Birkenau, we feel closer than ever to the victims and the survivors. On this day, we are closer to human heritage, to mankind's morality, to the Divine command.

The victory over Nazism is the victory of humanity's values. It is the victory of morality and faith in mankind.

Beyond all differences of opinion, we are united in our memory of the horror and we share the moral lesson. We, the Jewish people, are bound by history to commemorate the Shoah and to light it with an eternal flame. This is demanded of us by our brothers and sisters, the victims of the Shoah, from their graves, from the killing pits, from the gas chambers and from the trains.

Humanity must pass on the awareness, the knowledge, the uniqueness and the lessons of the Holocaust from one generation to another.

World leaders must be aware that dangerous doctrines can again emerge in the world, false doctrines which are based on ignorance, on brainwashing, on incitement and hatred, on blindness, on deceit and falsification, on coercion and on base instincts, on the exploitation of democracy to achieve dictatorship, on terrorism and bloodshed, on crematoria and fire, on murderous fanaticism.

The world leadership is responsible for the fate of humanity. We ought not to place our hope in mankind's resilience.

Human progress and technology do not ensure the prevention of totalitarianism and may be used by tyranny to achieve its goals. We have seen that thinkers and philosophers, great musicians and composers, scientists and doctors can place themselves at the disposal of despotic rulers and become partners to ruin, destruction and bloodshed. This is what happened in the Shoah.

I wish to honour the exceptional persons, members of the Polish people and other nations, the Righteous Among the Nations, who felt the pain of the persecuted, who provided shelter and thereby risked their lives.

Dear survivors, we commend you for returning to life, for daring again to feel that you belong to the world, for finding the inner strength to again raise families, for again believing in man.

May the memory of the victims be blessed.

Israeli President Moshe Katsav lights a flame last Wednesday to honour British World War Two soldiers, among them Jews, at the Rakowicki cemetery in Krakow in southern Poland. The next day, Jan. 27, he attended the commemorative ceremony to mark the 60th anniversary of the liberation of Auschwitz. [RNS/Reuters photo]

Opinions

Rethinking rejection

Rabbi Chaim Steinmetz in Montreal

"I'm not interested." "Leave me alone." "Stop bothering me." I was canvassing for Montreal's FEDERATION CJA, and people were rejecting me! With canvassing comes rejection, and while most people were polite – and some even quite generous – some people treated me with contempt. And I must say, rejection really hurts.

It's human nature to avoid rejection. Instinctively, we try to fit in. We know that any behaviour that courts disapproval from others can make us unpopular and unsupported by our social group. As a result, we fear rejection and train ourselves to avoid anything that invites it.

This fear prevents us from doing things we truly want to do. We avoid asking for raises, asking people out on dates or even asking for directions, because we don't want to be rejected. Indeed, most salespeople must be trained to "turn off" this deeply rooted instinct so they can do their jobs. Sometimes, fear of rejection gets in the way.

But it's not only fear that matters. Our understanding of rejection determines the course of our lives. Rejection is often viewed as the end of a narrative, as in "I applied to Oxford, I was rejected, and therefore I was doomed to a second-tier school." I tried, I was rejected, end of story. Rejection means only one thing: the end of our hopes and dreams.

But this need not be how we perceive rejection. We can see failures as temporary setbacks, or even valuable lessons. As Winston Churchill put it, "Success is the ability to go from one failure to another with no loss of enthusiasm."

No question, it's difficult to recover from large rejections. Firings, divorces, and bankruptcies are crushing defeats. It's hard to pick yourself up and start over, particularly if you've already tasted success. But the only way to stop rejection from being the final chapter is by writing a new one.

Indeed, the most inspiring success stories are the ones in which the protagonist carries on after enduring defeat. Like the inventor who tries thousands of experiments before reaching a major breakthrough. Or the best-selling author who was once a single mother on welfare. Or the failed politician who returns to rally his country to victory in World War II. Or the penniless Holocaust survivor who, years later, leaves behind a legacy of philanthropy. Or the nation that was exiled for nearly 2,000 years until it finally returned home. These are all examples of seeing rejection as a mere obstacle on the road to success.

Rejections are crushing. But their impact depends greatly on your perspective. It's up to us to redefine rejection and struggle to start again. Because failure is only final when we give up hope.

Enchanted by Ella

Gil Troy in Montreal

Do you ever watch the news and wonder if you are watching a farce instead? With so many students relying on Jon Stewart's *Daily Show* for news, and with CBS actually contemplating working Stewart into its news show, the line between reality and satire often blurs. Unfortunately, while Stewart is a comedian, all too often the farce we see these days is tragic.

In Montreal, after years of not receiving equitable funding for its private schools, the Jewish community gets a break and has a shot at fairness. What happens? A media and political firestorm ensues – bristling with anti-Semitic overtones. The premier caves, and the Jews, having been pummeled up and down the St. Lawrence Seaway, are now blamed for fomenting ethnic tension – and being hypersensitive!

In Toronto, the University of Toronto's Institute for Women's Studies and Gender Studies promotes a campus-wide "Israeli Apartheid Week" on its listserve. Not only are there no sessions dealing with the Palestinians' oppression of women, there are no sessions dealing with women at all. One wonders how this event is related to women's studies or gender – beyond the implicit acknowledgment that Israel-bashing has become such a tenet of the academic left that the connection is obvious to the politically correct crowd.

Meanwhile, across the pond in England, Prince Harry masquerades as a Nazi. In most news outlets worldwide, Jewish spokespeople are the ones condemning his bad taste. When did Hitler become a Jewish issue? Didn't the Luftwaffe bomb Harry's own London? Can't British war veterans teach the prince some history – and sensitivity to *their* sacrifice?

The news from the Middle East is even wackier. While the world continues to bless newly elected Palestinian Authority President Mahmoud Abbas as a peacemaker – because he's not Yasser Arafat – bombs continue to burst in Israeli faces and Qassams from Gaza rain down on the innocents of Sderot in the Negev.

In a world obsessed with the travails of Jennifer Aniston and Brad Pitt and a culture that confuses the athletic exploits of pituitary mutants with heroics, there seems to be no room amid the media clutter to learn about real heroes.

Consider the tale of Ella Abukasis. One Shabbat in January, as she and her siblings returned from a Bnei Akiva youth group meeting in Sderot, a Palestinian Qassam rocketed toward her and her 11-year-old brother Tamir. Hearing the warning siren – which gives just precious seconds to respond – Ella dove on top of her brother. As a result, Tamir sustained shrapnel wounds but survived, while Ella absorbed most of the blow and died six days later.

Ella will attend no masquerades, so she will never have to weigh the propriety of one costume or another. She will not make it to universities, so she will never have to consider intellectuals' foolishness and faddishness. A religious Israeli, she probably would not have understood the talmudic distinctions in the patchwork quilt of Quebec schools between privately funded private schools and partially publicly funded private schools. Ella was 17 years old, but she already knew the value of human life, the meaning of sacrifice and the depth of familial love.

The older generation liked to say "*Schwer tzu sein a yid*" – it's tough to be a Jew. And in a January of broken moral compasses – let alone Manichean university campuses – in Montreal, Toronto, London and Gaza, it's easy to echo that complaint.

But I am so proud to be part of Ella's extended family, as a fellow Jew who shares in her family's sorrow. I am – and we are – ennobled by Ella, enchanted by Ella, and challenged by Ella.

What are we doing to reach out to Ella's family – and the hundreds of other families encased in grief, continuing victims of Arafat's unholy war? And what are we doing to make sure that there will be no more Ellas – on either side of the border – forced to choose between life and death, between her and her brother.

Unlike others, we don't look at Ella and hope for more glorious deaths like hers. We look at Ella and yearn for more beautiful lives like hers. That, too, makes me proud to be a Jew, no matter what my neighbours, colleagues or enemies may say.

Old Israel, new Israel

Sara R. Horowitz in Toronto

This is the story of a jacket – to be specific, my husband's green winter jacket, which was accidentally left on the shelf of the Egged bus that carried us from Jerusalem to the railway station in north Tel Aviv, our house keys zippered securely in an inner pocket.

On a recent, brief trip to surprise my nephew Yoni as he was sworn in as an officer in the Israeli Navy (as – allow me this aunty pride – *chanich mitztayein*, first in his class), my husband and I were struck repeatedly by the "new Israel" of technology, toll roads and creature comforts.

We arrived, for example, at the state of the art international air terminal designed by Moshe Safdie. No longer do visitors clamber down several flights of metal stairs to disembark from a jumbo jet, then schlepping their belongings onto a bus after facing the elements. No, we deplaned like menschen, emerging via a jetway directly into the terminal, onto moving sidewalks that whisked us into a glistening, cutting-edge facility. I confess feeling a twinge of nostalgia for the old Israel and that first step onto the tarmac before the formal entry into the country. But the new Israel really works!

Back to the jacket: my husband realized it was missing as soon as we arrived at our hotel, a 10-minute ride from the bus terminal. Not relishing the prospect of returning to a Canadian winter in shirt sleeves, and relishing even less being locked out of our home, we immediately attempted to phone Egged in north Tel Aviv. We thought if we could reach them quickly enough, someone could retrieve the jacket before the bus departed.

For 20 minutes we tried various numbers. Sometimes the phone would ring endlessly. Occasionally, someone would answer and tell us to call a different number (which would also ring endlessly). This was the Israel we remember from way back: nothing works, no one works. As in the Israel before cellphones, we realized that phoning wouldn't work. We had to go back to the bus terminal. By then, of course, our bus was elsewhere.

We located Egged personnel and explained our plight. The supervisor handed us a cardboard carton coated with dust. This was the lost and found, he told us. We were welcome to look through it. None of the contents had been retrieved more recently than six years ago, and nothing was worth more than six shekels. The supervisor was not interested in helping us further. The jacket would certainly show up in a few weeks. When we pressed him – we were departing the following morning – he suggested that we go to the sixth floor of the central bus station in Tel Aviv. They have computers there, he told us.

During the 45-minute bus ride, my husband and I acknowledged the futility of our quest. There wasn't sufficient time for a lost jacket to work its way into the system before our departure. And there we were, wasting our last afternoon in Israel on a fruitless and frustrating search.

The elevator at the central bus station would not stop at the sixth floor. It stopped at 6A – the mezzanine between six and seven – only to dump us into a vestibule that dead-ended at a locked door. Finally, a hidden staircase led us to the sixth floor, where we located a lost and found office, a room-sized version of the cardboard box.

"On a bus today?" the man in charge mused. "No, that wouldn't be here. Not this week." He directed us down a hallway, down an escalator, through a set of glass doors, across a road to a set of blue doors. "They're locked," he warned us. "Security reasons, you understand. Just wait until somebody leaves, and you can get inside. Computers."

Once there, we found ourselves surrounded by Egged drivers on break. Finally we spotted it – three men behind a counter and a computer. The first man stared catatonically at the monitor. The second argued loudly with a co-worker. The third juggled three cellphones, worked the computer and – between calls – listened to our story.

"No," he said, "No jacket reported. Can't help you."

With that, his companion broke off his argument. "A jacket? Green? Is it this one?"

It was.

Yes, the old Israel is alive and well in the new Israel. Nothing works, no one works, and somehow, it all works out.

The Kirshner File

India's Bene Israel descended from shipwrecked Jews

Samson Joseph Isaac Talkar, a member of Mumbai's venerable Bene Israel community, was talking about the long history of his people in India. "We have been here for 2,000 years," said Talkar, a formal and earnest man of 68 who was an assistant police commissioner in Mumbai, India's biggest city, before his retirement in 1995. Talkar, a policeman for 38 years who specialized in homicide, added, "We observed our religion and we did not forget our Shabbat and our Shema. In the course of time, we forgot some of our prayers, but not the essentials of the Judaic faith."

Sheldon Kirshner in Mumbai

Like all Bene Israel, the predominant sub-group of Indian Jewry today, Talkar is familiar with the broad outlines of his people's historical narrative. His forefathers, Jews from ancient Palestine, migrated to India before the destruction of the Second Temple, and have been here ever since. "We're the descendants of seven families," explained Joshua Aaron Shapurkar, a 30something tourist guide who shows foreigners the sharply contrasting sights of his pulsating metropolis.

Leora Ezekiel

The story that Talkar and Shapurkar tell, though shrouded in legend, is identical. Around the second century BCE, a vessel from the Land of Israel was shipwrecked off India's tropical Konkan coast. The survivors, seven men and seven women, swam safely to shore, settled in the village of Navgaon and began working in agriculture, mainly as oil pressers. "We mingled with the locals," said Talkar, whose physical features and speech rhythms are exactly the same as dusky-complexioned Hindus. "There was a change in our colour."

Isolated from mainstream Jewry for centuries, the Bene Israel were gradually assimilated in terms of language, customs and dress. They spoke Marathi as their knowledge of Hebrew faded away. They adopted a local thanksgiving ceremony, Malida, in which men celebrated the harvest by sitting around a table festooned with flowers, spices, fruits and rice. Out of respect to their Hindu neighbours, they cut beef out of their diet. They appropriated surnames that reflected the names of their villages. "You'll notice that almost all Bene Israel names end with 'kar,'" explained Shapurkar. And the clothes they wore, particularly saris, were no different than that of Hindus.

Though culturally Indian, the Bene Israel were, of course, Jewish. Like the Jews of Ethiopia, who similarly lost touch with their fellow Jews abroad, the Bene Israel felt Jewish to their core. "We were observant," said Talkar. "I'm very categorical about that."

And though they were unfamiliar with Jewish texts and had no synagogues for centuries, the Bene Israel retained a whole host of Jewish practices. They circumcised their sons. They held fast to dietary laws. They did not work on the Sabbath.

Beginning in the 18th century, they established contact with the Jews of Cochin, in the southern Indian state of Kerala, and with the Jews of Yemen. Both groups brought the Bene Israel into the mainstream of modern Judaism. In 1796, Samuel Divekar built Shaar Harahamim – the Bene Israel's first synagogue – in the heart of Masjid, a mainly Muslim district in Mumbai famous for its open-air bazaars. A cream-coloured building with three blue Stars of David on its facade, Shaar Harahamim is one of several functioning synagogues in Mumbai.

During the British colonial era – which ended with the advent of India's independence in 1947 – the Bene Israel drifted into Mumbai, known as Bombay until 1996. But even now, upward of 150 Bene Israel can still be found in a cluster of villages along the fabled Konkan coastline, earning their livelihoods as rice and betel nut farmers, and in one case, according to Shapurkar, as oil pressers.

In British India, the Bene Israel were government clerks, soldiers, tradesmen and farmers. Some went into the professions and practised medicine and law. Still others were senior administrators in the state bureaucracy.

Mumbai's Jewish community also included Baghdadi Jews from the Middle East. The Baghdadis – led in the 19th century by David Sassoon, a wealthy merchant from Iraq– closely allied themselves with the British and tended to patronize and snub the Bene Israel.

Thus, until quite recently, there was no love lost between the Baghdadis and the Bene Israel. "My father distinctly remembers when they looked down on us," recalled Benny Isaac, a 62-year-old Bene Israel and the director of ORT (Organization of Rehabilitation and Training) in Mumbai. "We were very Indian in our ways, and the Baghdadis suspected our Jewishness. But let me tell you: DNA studies have shown that the Bene Israel are the children of Aaron and Moses." He chuckled. "My Baghdadi friends find that hard to believe."

Samson Joseph Issac Talkar, left and Abraham Samson [Sheldon Kirshner photos]

Taklar agrees. "These people did not mingle with us. They were aloof from us. They didn't allow our boys to marry their girls. And they never counted us for their minyan. There was bickering between us." And Baghdadis did not allow Bene Israel into their synagogues, Shapurkar claimed.

"But these tensions of old are gone," said Isaac. "Today, they are dependent on us. They can't raise a minyan without us." In Shapurkar's view, these caste-like divisions basically broke down with the virtual departure of the Baghdadis from India after 1947. By all accounts, some 150 Baghdadis continue live in Mumbai, compared to some 4,000 Bene Israel, many of whom reside in Thane, a suburb 40 kilometres northwest of the city.

Strangely enough, the Bene Israel also tolerated a caste system in their community and divided themselves into "gora" (white) and "kala" (black) Jews. The division, which was based on ancestry and skin colour, disappeared decades ago. "It existed in my grandfather's time," said Leora Ezekiel, the 36-year-old director of the Evelyn Peters Jewish Community Centre, the only one of its kind in India. "It doesn't exist anymore."

The Bene Israel are proudly patriotic. "We're totally considered as Indians," said Shapurkar. "We have never felt like outsiders in India," noted Isaac. "Why? It's really very simple. Hinduism is a tolerant religion. It allows people to follow their own path."

Ezekiel elaborated. "We don't have a history of anti-Semitism in India, and our relations with Hindus – and Muslims – are excellent." Ezekiel's assertion is basically true, and a measure of its accuracy is that the so-called "new anti-Semitism," which emerged after 2000, has not reached India.

Yet India's Jewish community, whose population has fallen to 5,000, has been in a state of decline for years. From a high of approximately 30,000 in the 1940s, the community has been sapped by a steady stream of emigration.

"Most youth are leaving," said Sharon Galsupkar, a 28-year-old ORT employee. "There are better prospects outside India." In an average year, 100 or so Jews immigrate to Israel, where the Jewishness of the Bene Israel was doubted by some until the mid-1960s.

Still others have headed to Canada. The children of 71-year-old Abraham Samson – the proprietor of Menora Industries, a toothbrush company, and the president of Magen Hassidim, the largest synagogue in Mumbai – have all left. His son, Gabriel, lives in Toronto, while his three daughters reside in Israel. Yet a number of Jews, like Talkar, whose son and daughter have also left the country, are content to remain in India and insist that Indian Jews have a future.

"The Bible says we all have to go back to the Promised Land. But we are happy here. I don't want to leave." He paused. "We are not an endangered species." Ezekiel made the same point. "We're a vibrant community with lots of weddings and births. There is emigration, true, but there are people who like it here and are staying."

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Christian Zionists

By RABBI JOSEPH KELMAN

A year ago, I was asked by B'nai Brith to join Return Ministries, a group of Christian Zionists, on a tour of Israel.

The group believes that predictions of the prophets of Israel concerning the return of the Jewish people to the land is being fulfilled. Since God has returned B'nai Yisrael to Eretz Yisrael, we are living in a pre-messianic era. Even as we pray daily for the messianic era to end war and bloodshed so do our religious Christian friends pray for peace in the world.

I visited Israel many times with family, congregants and special needs groups, as well as with the United Jewish Appeal, Israel Bonds and Rabbinic Mission. I had concerns about the success of this trip. Proof that it was indeed a meaningful one is that we are planning another visit this May, preceded by a trip to Auschwitz and Poland.

The executive director of Return Ministries, Dean Bye, expressed his feelings about our joint experience. He said: "I thank God for the opportunity to be alive in the hour that the people and land of Israel is being restored according to fulfilment of the Word of God. To experience Israel is one wonderful thing... but to experience Israel together [as Christians and Jews] is a blessed gift from God.

"Words could hardly express my gratitude to God, for Rabbi and Mrs. Kelman, for venturing out with a busload of Christians through the land of Israel.

"My life and others was impacted and changed. I believe we all experienced the peace and presence of God in a deeper way. Now there are many more Christians working on behalf of Israel and the Jewish people in Canada."

Annie Elliot, Bye's assistant, said: "The Together for Israel Mission that I was privileged to participate in last May 2004 with Rabbi Kelman and his wife, Sara, provided a unique opportunity for Jews and Christians to walk together in sincere friendship and shared love for the land and the people of Israel. Our hearts were knit together... as we travelled throughout the land with a mutual respect for the differences in our faith. We were encouraged, enriched and blessed to have experienced Israel together."

Travelling with this group was a religious experience for me, too. Each morning on the bus, our Christian Zionists, carrying their own Bibles, read selections to begin each day. We enjoyed their lovely singing of the psalms and sharing soulful prayers fit for every occasion.

They were anxious for new insights, and it was my privilege to add interpretations from the Talmud and the midrash, with which they were not familiar. Their thirst for knowledge was not only for biblical knowledge but also for understanding the customs and traditions of religious groups in Israel.

The group was considerate, addressing prayers to the Lord of the Universe and to the God of the children of Israel. They deny having an agenda to convert Jews to Christianity and express penitence and sorrow for Jewish suffering.

They arrived with suitcases filled with gifts for hospitalized children and for new immigrants. They gave blood at Magen David Adom. Through support of Israel's economy and helping aliyah, the group hopes to actualize the messianic promise.

On their return to Canada, they determined to share a true picture of Israel's accomplishments and to negate the hostile and negative view of Israel expressed in the newspapers and on television.

We found the Return Ministries to be both generous and true friends of Israel.

Rabbi Joseph Kelman is rabbi emeritus of Beth Emeth Bais Yehuda.

From Iraq to Israel

Guest Voice

By GLADYS PERESS MOOALLEM

The year was 1951. We were living in Baghdad. I had just finished my high school matriculation exams. But the dreams I had and those of my family were shattered by a new political climate.

The Iraqi government was accusing Jews, at random, of being either Zionists or communists, imprisoning them, torturing some, and hanging them in public. It was done in front of their families and used to spread fear and terror throughout the Jewish community.

The Baghdad Jewish community was an old one. While most Jewish communities in Europe and much of the Arab world suffered at the hands of the majority, Jews in Baghdad were generally comfortable. For centuries, we were left alone and had our schools and neighbourhoods. We ran our own businesses and the Arab Iraqis tolerated us. Most of us were well off and our children were well-educated and cultured.

But with the new political climate, life was not normal any more. We were scared, worried and confused. Prominent Jews were disappearing, No one knew where to turn and nobody felt safe.

It seemed unthinkable, but we felt we had to leave. Some people tried to escape illegally. Where to go and how? Few Jews were allowed to obtain passports, and even if they had them, other countries did not accept many of us.

The Iraqi government, under international pressure, decided to let us go to Israel. My family and I were among the many Jews who were stripped of our nationality because we wanted out.

Unfortunately, that was unexpectedly followed by the Iraqi government also stripping us of our property and allowing us to leave with only one suitcase and 50 pounds. We were considered traitors and would never be allowed to return.

Israel was very poor then. A family of seven, we lived in a tent near Petah Tikva for six months, without electricity or running water. Then, we were moved to a one-room wooden shack, also without electricity or running water. We never imagined our lives would come to that. We lived in those primitive conditions for seven long years, until we got our own *shikun*, a small apartment.

Work was scarce, and we had to take anything available in order to survive. My mother got sick; my father was totally frustrated and furious all the time. He had been the successful, proud head of the family in Iraq, and he could not provide for his family in Israel.

I spent long days in Tel Aviv, working by day and continuing my studies at night. I remember having to walk through dark alleyways to get home. I sometimes had tears in my eyes. I had mixed feelings about my new home. It was all so hard. Yet in Israel I was not afraid to walk alone, in the dark, without worrying that someone would follow me. I could not have done that in Baghdad.

We lost our money, our houses and our positions when we left Iraq, but we lost our dignity only temporarily. Despite all the hardships, nobody remained a refugee for long.

My four younger sisters finished high school, which was costly. They studied with the help of a kerosene lamp at night and worked part of the day.

Eventually, we all got good educations and respectable positions, and married and had children.

We always remembered what we had given up by leaving Iraq. In a way, it all felt bittersweet. Not long ago, as we were emptying a chest of drawers belonging to my dear late father and late mother, we found the documents of ownership from our two houses in Baghdad. My parents had kept them in the hope that her descendants would get some compensation.

Although we gave up a lot when we left Iraq, we gained personal security, personal rights, and great opportunities for ourselves. We became part of a Jewish country.

Some of our people are now government ministers and others are professionals. We are proud of our community and of Israel for helping us to become an important part of the flourishing country. We look forward to a continuing strong Israel, with our heart within and God overhead.

Gladys Peress Mooallem lives in Montreal.

Jewish Life

The Jewish artist Bezalel

By RACHAEL TURKIENICZ

For the next few weeks, the Torah readings will describe the instructions for the building of the Tabernacle and ritual objects.

There is tremendous detail in these descriptions and there is an enormous amount of accumulated commentary on the significance of all of the details. The measurements, the materials used and the intricate details – all are painstakingly outlined. And then God identifies a man named Bezalel Ben-Uri Ben-Hur of the tribe of Judah. Bezalel is identified by God as the artist with Divine inspiration in his heart.

The question of Judaism and artistic expression begins with the beginnings of Jewish law: the revelation at Sinai. The 10 commandments raise the question of creating images of God, images of creation, and imitations of the original that can mislead in their flat representations of Divine creations. And suddenly God speaks of a man who has been divinely commissioned to create Jewish art: Bezalel Ben-Uri Ben-Hur.

Jewish artistic expressions have always centred on narrative, song, dance or any other medium that did not focus on visual arts. We have always been careful about painting or sculpting anything but abstract art. And yet with all of our hesitation, how have we ignored Bezalel? How can he teach us to be a Jewish artist?

When God describes Bezalel, God identifies him by name and then states that God has filled him with a Divine Spirit and various forms of wisdom and visions. The artist becomes the tool and the message, and the art is much greater than the artist. What is to be experienced is the greater abstraction that stands beyond the artist. Bezalel facilitates a connection back to God who inspired him. The artist is almost the prophet.

Interestingly, shortly after meeting Bezalel, God tells Moses to return to the people and we are saddened to read of the outrage of the Golden Calf – another art form.

Clearly the differences are stark. Where Bezalel's work connected Israel to God through art, the uninspired work, the Golden Calf, represents the rift. The Israelites worshipped the Golden Calf, they worshipped the art for its own sake. It connected them nowhere, and spoke of no greater abstraction, no deeper spirituality. It spoke only of the product of a human hand and could not move its observer anywhere beyond since it did not originate from the soul.

Recognizing beauty in the world, recognizing artistry within creation is elevating ourselves spiritually to recognizing God as Divine Artist and we have been granted permission to live amidst the art. The Tosefta states: if a person says no more than "how beautiful is this bread! Blessed be He who is everywhere for having created it," that is sufficient blessing over the bread.

Bezalel, the Jewish artist, teaches us that to truly recognize beauty in the world around us is to recognize the Hand of God that created and inspires the heart of the artist.

Cholent on the web, Part 2

By MARK MIETKIEWICZ

Although cholent may not seem to be exotic fare, there are countless varieties and many closely held recipes.

The bubbie of all cholent lists can be found at the Jewish-Food Cholent Archives. At last count, there were almost 50 cholent recipes. But if you are really daring, why not try out the Chocolate Cholent or the Yogurt Curry Cholent. **[www.jewish-food.org/recipes/choindex.htm]** Add to that the offerings from the RFCJ Archives (tofu and shiitake mushroom, rib-sticking and vegetarian "local") and you can prepare a different recipe every Shabbat for a year. **[http://tinyurl.com/6u55g]**

Or you may want to try *yaptzok*, a Polish potato cholent in which nary is a bean is found. (I grew up on *yaptzok*, so I don't even want to get into the controversy over whether it is a genuine cholent or a variation of a potato kugel!) **[http:// tinyurl.com/6g89n]** For more variations, take a look at Oded Schwartz's Cholent – The Ultimate Shabbat Food. **[www.gemsinisrael.com/shabbat.html]** And if you're game for something a bit different, try bison cholent. **[http://tinyurl.com/4k9ja]**

It's not uncommon to enjoy cholent while downing an alcoholic beverage. But instead of washing down your cholent with a drink, why not pour it into your cholent? Cantor Joel Kessler of Adas Kodesch Shel Emeth of Wilmington, Delaware, has graciously supplied his recipe for Beer Cholent. **[www.kashrut.com/recipes/beer_cholent/]**

Rabbi J. Hershy Worch, a Lubavitch rabbi living in Australia, paid a visit to the Jews of Uganda and prepared for them something they had never had – cholent. The Abayudaya Jews always knew that cooking is forbidden on Saturday, but they weren't aware that Jewish law does allow food to be precooked and kept warm on Shabbat. Rabbi Worch explains how he built an oven into the packed earth floor of his bedroom, filled it with kidney beans, onions, garlic, salt, pepper, cloves and cumin, and served the Jews of Uganda their first hot Shabbat afternoon meal. **[http://tinyurl. com/7y8zs]**

George Erdosh enjoyed his family's cholent in Hungary before the war. He has tips about the ingredients and flavouring, along with practical cholent advice I hadn't seen on other sites. Check out *Indigestion on Shabbat* at JewishMag.com. **[www.jewishmag.com/43mag/cholent/cholent.htm]**

"Kayla Kuchleffel's" CHA-CHA-CHA CHOLENT doesn't offer any recipes. Rather, she examines cholent as a social phenomenon. "It is a known fact that in shuls where the rebbetzin serves cholent every week, there is 100 per cent attendance by men, women and children. Cholent is the glue (or should I say cement) that holds the congregants to their shul." **[www.countryyossi.com/jan00/humor.htm]**

Rabbi Reuben Poupko of Montreal's Beth Israel Beth Aaron's Congregation discloses the recipe for his "famous" cholent. Don't miss the minuscule note at the bottom of the page: "DISCLAIMER: Making cholent is an art, not a science." **[www.shul.org/cholent.html]**

All those recipes; all those recommendations. Sounds a bit daunting, doesn't it? That's how a couple of self-described "cholent virgins" felt when they embarked on preparing a Shabbat meal. So they turned to the Chowhound's kosher community message board for cholent help. **[http://tinyurl.com/4tr3v]**

And if you want to find a community that is devoted to the Sabbath stew, you need not go further than the Cholent Mix blog. "There are four necessary ingredients in my cholent," Velvel writes in the blog. "If any of these are missing, it's not cholent: meat, beans, barley, potatoes. I prefer the addition of the following ingredients, but Weight Watchers dietary restrictions, spicy-heat tolerance and the common sense of my wife may limit these: kishke, bourbon/beer, hot peppers, liquid smoke and maple syrup or honey." **[http://cholentmix.blogspot.com/]**

Perhaps delighting in a good cholent pays spiritual dividends. The Ohr Somayach site adds that the Jewish commentator, the Be'al HaMeor, composed the following poem in praise of those who eat hot food on Shabbat: **[http://ohr.edu/ask_db/ask_main.php/70/Q2/]**

"Who prepares cooked foods/ And wraps them 'round/ Delights in Shabbat… / Gains a pound… / He's the one whose faith is sound;/ When Mashiach comes/ He'll be around."

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Auschwitz 'anniversary gift' proposed

By PAUL LUNGEN
Staff Reporter

The government of Canada is being urged to take a leadership role at the United Nations to push for a resolution declaring suicide bombing a crime against humanity.

"That would be the best anniversary gift the world could receive on the 60th anniversary of [the liberation of] Auschwitz," said Rabbi Marvin Hier, dean of the Simon Wiesenthal Center in Los Angeles.

Rabbi Marvin Hier

The centre has raised the issue with the Pope, European leaders and Canadian government officials. "We say there is a role for Canada, that Canada has a distinguished record on human rights," Rabbi Hier said.

Canada could help pass a resolution that would make suicide bombing, whether directed at Jews, Christians or Muslims, an international crime.

Rabbi Hier said no country has taken up the centre's challenge to introduce the resolution, but noted that "resolutions against Israel can be passed in hours."

Speaking over lunch during a short visit to Toronto, Rabbi Hier suggested the current level of international anti-Semitism is a shocking development, particularly as it comes 60 years after the defeat of Nazi Germany.

European Jews today have become virtual "Marranos," he said, a reference to Spanish Jews who were forced to convert and practise Christianity, but continued to practise Jewish rituals behind closed doors during the Spanish Inquisition.

Chief rabbis in Europe have asked their parishioners not to wear public displays of Judaism, such as yarmulkes, Stars of David or distinctive clothing. Rabbi Hier said French Jews are being intimidated by fundamentalist Muslims more than by neo-Nazis.

"Without the Islamic influence, there would still be anti-Semitism, but not manifested to this extent," he said.

Rabbi Hier noted that educators in Belgium and Holland are afraid to teach about the Holocaust with Muslim students in their classes. "They object to it and violence can break out," he said.

Radical Islam is growing in Europe, and mainstream Muslims are either ambivalent about it or are afraid to oppose it, he said.

He added that European political leaders must react to the growing anti-Semitism, take charge of the schools and create a climate in which Jews feel comfortable. "Long-term Jews may have to re-think if Europe is viable for them," he said, noting that many French Jews in particular are "bolting" for Israel.

"Sixty years ago, no one would have dreamed this. If you said this would happen, you'd be called crazy," he added.

Fromm tries to keep teaching licence

By PAUL LUNGEN
Staff Reporter

Former school teacher Paul Fromm is contesting an effort by the Ontario College of Teachers (OCT) to strip him of his teaching licence for his associations with white supremacist and neo-Nazi organizations.

Facing an OCT disciplinary hearing last week, Fromm argued he was being "censored" for political activities in his private life which did not intrude into the classroom.

"You will have to make a decision about teachers and their outside political activity and if it should be censored," the *Toronto Star* quotes him saying.

Fromm is facing a number of allegations of professional misconduct, including failure to maintain the standards of the profession, conduct unbecoming a teacher and failing to comply with the Education Act and its regulations.

He lost his job as a teacher with the Peel Region Board of Education in 1997 after the board's trustees found he disregarded a 1993 warning against participating in programs organized by white supremacists.

"As a teacher, Fromm's conduct must be perceived to uphold the values and beliefs which are fundamental to the education system and the Peel Board of Education — including multiculturalism and ethnocultural equity. Fromm's remarks and activities have demonstrated a profound disrespect for these principles," Janet McDougald, the board's vice-chair, stated at the time.

The labour tribunal ruled 2-1 that restrictions on Fromm's Charter rights to free speech and free association were justifiable given his position as a role model and mentor in the education system.

Fromm "conducted himself in a manner that had as a reasonable and probable consequence the undermining of public confidence in the ability of the Peel Board to provide all of its students a school system free from bias, prejudice and intolerance," the majority ruled.

The *Star* reported the tribunal turned down Fromm's request for a one-month adjournment so he could perform background checks on the panel members to determine if they were biased against him. Fromm is quoted as saying he wanted to hold onto his teaching licence as "a matter of principle and honour."

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Greater Toronto Area

Tu b'Shvat seder promotes environmentalism

By CAROLYN BLACKMAN
Staff Reporter

The Jewish Nature Centre of Canada, Torat HaTeva, is intent on re-connecting Jews to the environment.

The organization, whose mission is to promote ecological awareness and provide models for spiritually and ecologically sustainable Jewish living, held the fifth annual Tu b'Shvat seder at Earl Bales Park Community Centre.

The fifth annual Tu b'Shvat seder sponsored by The Jewish Nature Centre of Canada, Torat HaTeva, was organized by, from right, Shai Spetgang, Matthew Steinberg, Lisa Steinberg, Tally Wolf and Chaya Leah Purwitsky. Missing is Matthew Somers. [Carolyn Blackman photo]

Tally Wolf, educational director of Torat HaTeva, said the concept for the seder, in honour of the Jewish new year of the trees, goes back to the 15th century, but in recent years "there has been new life breathed into it."

Environmentalism is an inherent part of Jewish life, said Shai Spetgang, chair of the board of directors of Torat HaTeva. "One of our foremost mitzvot is, prevent waste – do not destroy things for no reason."

The group's commitment to help the environment, he said, "is our commitment to Judaism. In addition to our personal and national identities, we all exist as part of humanity and all of creation."

Each morning and evening before reciting the *Shema*, "there are two blessings that introduce the declaration of the oneness: one for nature and one for Torah," he said.

At the seder, participants were reminded of how "wasteful we can be. Our obsession with overpackaging haunts us and mocks us in the form of landfills and litter.

"Pollutants from its production fill our air and intercede with our sun's light, turning it against us," Spetgang said. "The mitzvah of guarding the body originates as a caution to care for one's soul. The body is the soul's encasement, its means of nourishment and sustenance. How beautiful it is then, that keeping one's body fed organically, wholesomely and without toxicity is at once healthy for the soul and the earth."

Participants were told to use the date palm, one of the seven species of Israel, as an example of how to conduct their lives.

"Dates can be used for food or medicinal purposes. Husks are used for camel fodder, fibres for weaving of baskets and rope. Its presence signifies the location of an oasis, and its fronds are used for shelter.

"Best of all, it is biodegradable and renewable… let us become more conscious of how the packaging we choose affects both our physical and spiritual lives."

Torat HaTeva offers, among other programs, seminars for students of all ages, a wilderness adventure for grades 7 and 8 students, programs for synagogues and community centres; training for camp staff, naturalists and Jewish educators; and a small community outreach program.

For information call 416-992-9972.

FRUITFUL DAY: Junior kindergarten students at Netivot HaTorah took part in a Tu b'Shvat seder and eagerly sampled a wide variety of fruits. [Photo by Rebecca Ansel]

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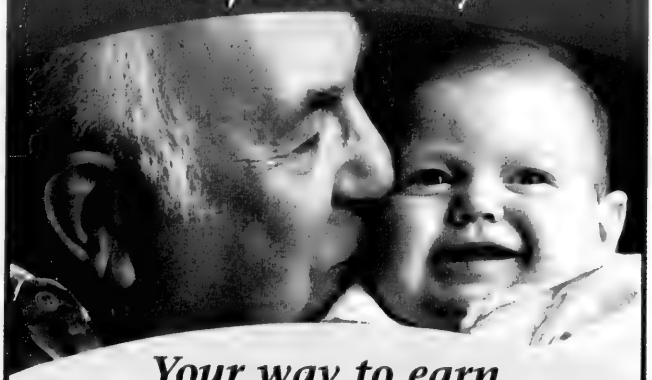

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Greater Toronto Area

Gold lambastes UN for treating Israel unfairly

World body described as 'a broken moral compass'

By SHELDON KIRSHNER
Staff Reporter

A former Israeli ambassador to the United Nations has compared that world body to "a broken moral compass."

Dore Gold, Israel's representative at the UN from 1997 to 1999, delivered his scathing critique at the University of Toronto last week.

His appearance was sponsored by Hasbara Fellowships, Aish Hatorah, Betar-Tagar, HonestReporting Canada and Birthright Israel.

Through a succession of resolutions critical of its policies on the Palestinians, the UN has treated Israel unfairly and with a lack of fundamental justice, said Gold, currently director of the Jerusalem Center for Public Affairs.

Gold – who was Benjamin Netanyahu's foreign policy adviser before and after he was elected prime minister in 1996 – said the UN was born in a moment of "extraordinary moral clarity" after World War II, but has since squandered its capital.

Claiming it has betrayed its mission, Gold, who has written a new book on the topic, *Tower of Babble*, accused the UN of a failure to distinguish between legitimate self-defense and terrorism.

Citing an example, he spoke of the UN's decision to ask the International Court of Justice in The Hague for a ruling on the legality of the security fence Israel is building through and along the West Bank.

Last summer, the court condemned the fence as illegal, basing its verdict on the fact that it intrudes into the West Bank, and called for its dismantlement. In a widely supported resolution, the UN General Assembly subsequently urged Israel to take down the fence.

Gold said Israel has a right under UN article 51 to build the barrier as a defensive measure to combat terrorism. He did not speak to the issue that the fence juts into the West Bank and separates Palestinians from their homes, farms and institutions.

He described the passage of a 1997 UN resolution deploring Israel's construction of an apartment complex in eastern Jerusalem's Har Homa district as yet another instance of UN unfairness toward Israel.

Gold said Israel was merely building condos on Jewish-owned land. Palestinian leaders characterized the Har Homa project as a unilateral attempt by Israel to pre-determine the outcome of negotiations with the Palestinians.

Gold, who served as ambassador when Har Homa was the subject of passionate debate, said the UN's attitude toward that issue convinced him that something was terribly amiss at the UN.

He asked why, on the other hand, the UN did not condemn the Palestinians for not living up to their obligations under the Oslo peace accords to deal effectively with terrorism as perpetrated by such groups as Hamas and Islamic Jihad.

According to Gold, the UN displayed "moral laxity" in three additional events: the election of Syria – a sponsor of terrorism – as a non-permanent member of the Security Council; the UN's disregard of warnings of an impending massacre in Rwanda, and the UN's implicit support of Serbian aggression in the Balkans against Bosnian Muslims.

The UN should not be disbanded, but should be reformed over time, he noted. And Canada ought to take the lead in cleaning it up.

If necessary, Gold went on to say, democratic nations should bypass the UN and work together as allies to combat terrorism.

During a question and answer session, a Palestinian student claimed Israel had not complied with accepted moral standards when it expelled his grandmother from her home in Jaffa during the 1948 Arab-Israeli war.

Though he did not directly address the student's question, Gold said Israel respects the rights of its Arab citizens and the religious rights of Palestinians in the West Bank and Gaza Strip.

By contrast, he pointed out, Arab armies destroyed many yeshivot and synagogues in Jerusalem's old Jewish quarter during the 1948 conflict.

In response to further questions, Gold argued that the advent of real democracy in the Arab world may bring peace to the region, and disputed the notion that the Arab-Israeli dispute is at the root of instability in the Mideast.

He also criticized Arab states for boycotting a recent UN session commemorating the 60th anniversary of the liberation of the Auschwitz death camp, and described Iran's long-range missile and nuclear programs as a threat not only to Israel but the world. "It's something we have to watch."

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CCRJ head to reach out to smaller communities

By FRANCES KRAFT
Staff Reporter

As a former Haligonian, the new president of the Canadian Council for Reform Judaism is very much aware that the Reform movement in Canada is "southern Ontario-centric."

Elliott Jacobson, 59, an accountant who moved to Toronto in 1978, counts off the CCRJ's 26 congregations by location. Nineteen are in Ontario, and the greater Toronto area is the only place that has more than one congregation. There are also Reform congregations in British Columbia, Alberta, Saskatchewan, Manitoba and Quebec. "Well over half the congregations, and much more than half the [Reform] population is in a relatively close area," he said.

"Not being a [native] Torontonian, I hope I'm sensitive to the fact that while the centre is important, the centre's only strong when the rest of the country's connected to it," he said in an interview at the accounting firm of Mintz & Partners, where he is a partner in public practice.

One of his priorities since he succeeded Gavin Herman as CCRJ president at the organization's biennial convention in November, is to work on "connectivity. It's important that the congregations in smaller centres don't feel isolated." Although he doesn't plan "a grand tour," Jacobson does intend to "earn or burn airline points" and is encouraging his vice-presidents to combine CCRJ business with their own travel plans, contacting and visiting member congregations whenever possible.

He is also encouraging larger congregations to provide resources to their smaller counterparts, and lay people to help other lay people.

The CCRJ office, headed by executive director Rabbi Sharon Sobel, is the agent for delivery of services provided to Reform congregations by the New York-based Union for Reform Judaism, Jacobson explained.

Elliott Jacobson

In the United States, Reform is the largest of the Jewish denominations, but Jacobson does not believe that is the case in Canada. In Toronto, he noted, there are more Conservative congregations than Reform. Also, he added, in a lot of smaller cities, if there is only one synagogue, it's more likely to be Conservative or Orthodox than Reform.

Helping congregations to become stronger and more vibrant "will make the Jewish people stronger and will help make Reform stronger within the Jewish people," he said.

He would like more people to know about the good works done within the Reform movement. His own congregation, Holy Blossom Temple, for example, was one of the first Jewish organizations to have an outreach program to the HIV community and was the first synagogue in Toronto to have an Out of the Cold program. "I don't know if those kind of groundbreaking programs are recognized."

More recently, over $50,000 was raised in a few weeks for tsunami relief through the CCRJ, just by asking member congregations to put notices in the pew cards, he said. "Reform tends to be very socially conscious, socially active and financially active."

CCRJ does not usually get involved in religious issues like same-sex marriage and the question of whether rabbis should officiate at marriages between Jews and non-Jews (Reform rabbis in the Toronto area do not officiate at interfaith marriages, however they may choose to officiate at same-sex ceremonies). However, the issue of same-sex marriage was discussed last year at the CCRJ.

"We did believe there was an element of human rights that would indicate – notwithstanding rabbinic decision – we didn't think Reform Jews should object. We wanted to inform lay people and reaffirm that [whether to officiate at same-sex marriages] was a rabbinic decision."

Jacobson's involvement with the Reform movement goes back to his days as a new member at Holy Blossom in 1982.

Although he grew up in a Conservative synagogue in Halifax, he and his wife, Judy Malkin, were drawn to the Reform approach to social action and egalitarianism, and its balance between tradition and modernity.

Contrary to what they had heard about the venerable synagogue – the largest Reform congregation in Canada and among the 10 largest in North America – they found Holy Blossom "open and welcoming," and began learning more about Reform Judaism when they joined a young leadership group.

"My view, from my parents, was that when you belong to an organization, you have an obligation to be involved positively – or to keep your mouth shut," said Jacobson, who grew up in Dartmouth, across the harbour from Halifax.

Starting as a member of the budget and finance committee, he served a two-year term as president of the congregation in the mid-1990s.

He is also active in the Canadian Liver Foundation and the United Way of Metropolitan Toronto.

Annual
Golf Tournament

SF Group

HOLD THAT DATE!

The ever-popular SF Group Annual Charity Golf Tournament will be held on June 15, 2005 at the Kleinburg Golf and Country Club.

The net proceeds from this event will again be directed to the Canadian Council of Christians and Jews, to provide funding for the Schools Interfaith Program, working to promote understanding and respect for different faiths and cultures.

To pre-register for this popular event, please call Rita Erkan at (416) 646-8061

בס"ד

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Wednesday, Feb 2
Toronto CA 8pm
Sephardic Kehilla Centre
Thornhill North

Thursday, Feb 3
Toronto CA 8pm
Miles Nadal JCC
750 Spadina Ave.

Saturday, Feb 5
Toronto CA 8:30pm
Shaarei Shomayim
470 Glencairn Ave.

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Greater Toronto Area

Anshei Minsk celebrating its 75th anniversary

By DAVE GORDON
Special to The CJN

The Anshei Minsk synagogue on St. Andrew Street celebrates the 75th anniversary of its building's completion this year.

The shul is located in Kensington Market, surrounded by fruit-and-vegetable markets, cafés and vintage-clothing stores.

Affectionately known as the "The Minsk," it is one of Toronto's oldest synagogues and an important spiritual and social centre for the downtown Jewish community.

When the Jewish community peaked downtown in the 1950s, 30 shuls, from modest storefronts to architectural gems such as the Anshei Minsk, thrived there. With the community's move northward, which began in the late 1950s, most of the synagogues disappeared, transformed into community centres or churches, or demolished.

The Minsk has survived the changing Jewish demographics of downtown Toronto and a fire that nearly destroyed the building.

On March 11, 2002, an arsonist set fire to the shul's upper balcony and set ablaze thousands of books. Damage was estimated at $200,000. Luckily, none of the Torahs were destroyed.

Today, the downtown Jewish community is going through somewhat of a revival. About 20,000 Jews live in downtown Toronto, according to Statistics Canada's 2001 census data. The Anshei Minsk serves those Jews who live and work downtown, as well as those in the area visiting the sick in hospitals, tourists and business travellers, and hundreds who come to enjoy its famous holiday parties.

Popular events at The Minsk include its Purim and Chanukah parties, regular guest lecturers, quarterly Shabbatons, poetry readings, "café nights" and Pesach seders.

Typical of its popular shindigs, the shul's annual Chanukah party last December drew about 200 people, who were packed into the dining hall on a Saturday night.

"Sounds of live music, sizzling latkes, and schmoozing filled the air," says Rabbi Shmuel Spero, spiritual leader of the Anshei Minsk. He adds that although the events aren't touted as singles events, four marriages have resulted in recent years from those gatherings.

"People come and grow in their Yiddishkeit. Relationships are created from this, with God, and other people," says Rabbi Spero.

"Through the years, the events have attracted a certain following. Quite often people feel touched by the shul and what it does for them."

One regular shul-goer, the downtown-based folk singer Noah Zacharin, has led many Shabbat services at Anshei Minsk. A member since 1991, he has performed at the shul's parties and events.

Zacharin says the shul has affected him in many ways, citing the "camaraderie, the rabbi's words of Torah, the cabbage soup, the davening, meeting new travelling Jews, and new downtown Jews."

While The Minsk is Orthodox, Rabbi Spero says that it welcomes all Jews. "I'm happy when the shul can pull together all sorts of people from all kinds of backgrounds. There's never any strings attached," he says.

Rabbi Spero took the helm of The Minsk after arriving from Cleveland, Ohio, in 1988. Since then, the synagogue has become downtown Toronto's only congregation with daily prayer services and regular classes. The shul has also taken on the task of reaching out to Jews who are hungry and homeless.

"We help a lot of people in difficult situations, families especially. They know they can come for support. As a result, the shul does need help from the community more," says Rabbi Spero.

It's not just the locals who come to Anshei Minsk for the many things it has to offer. Tourists come to visit the shul as well.

"There's not a day in the summer that we don't have someone just come by. We're even in the Fodor's travel guide," says Rabbi Spero, noting the shul is regularly featured on tours of Jewish Toronto.

Special "drop by" guests to the shul have included Israel's president, Moshe Katsav, Hollywood actor Adam Sandler and television broadcaster Maury Povich.

Rabbi Spero isn't surprised in the least. "It's part of Toronto's history – it's not just a synagogue," he says.

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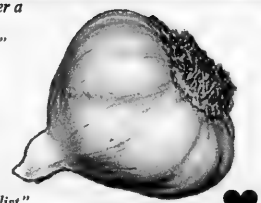

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Thornhill Secondary School students, from left, Sammy Katz, Amy Leifer, Ashley Amar and Brandon Crandall have tripled the size of the school's Jewish culture club. [Carolyn Blackman photo]

School's culture club triples in size

By CAROLYN BLACKMAN
Staff Reporter

Thanks to the efforts of four Thornhill Secondary School students, the school's Jewish culture club has more than tripled in size since last year.

Since being taken over by co-presidents Sammy Katz and Ashley Amar, and co-vice-presidents Amy Leifer and Brandon Crandall, the club has grown from 14 members in the past few years, to more than 60 members.

"There's no secret to how we did it; we just started advertising like crazy. We printed flyers, and we set up a booth at a spirit assembly and yelled at people through a megaphone to join," says Katz.

The weekly club, sponsored by National Conference of Synagogue Youth (NCSY), has been such a hit – it is one of the biggest school culture clubs in Canada – organizers had to get school permission to stay later, says Katz.

They've had speakers such as a Holocaust survivor, and they discuss subjects like anti-Semitism, Israel and Jewish holidays. Last Chanukah, they sold more than 80 tickets to a party held at the school.

There has been a problem with anti-Semitism at the school, says Crandall. "Someone drew graffiti in the washroom that had a heart with Hitler written in the middle. Our mouths dropped when we saw it.

"We wanted to take a picture of it, but it was cleaned up before we had a chance," he says.

They bring up such issues at the club, says Amar, because many students know nothing about the Holocaust. "We've even had some non-Jews come, and it's important for them to know about such things as well.

"We want to teach kids to stand up for Judaism and Israel, and for what they believe in," she says.

Leifer says that the club has changed their school week for the better. "We look forward to socializing and to discussing important issues. We never lack something to talk about."

Their plans include a Purim party, and they would like to take part in any upcoming culture festivals. "We're open to ideas. We want kids to come out and tell us what they'd like. It's everyone's club."

NCSY Rabbi Binyamin Pinkus, who attends the meetings, says he is "blown away by how much the kids have accomplished. [Our organization] sponsors the club, but the energy and momentum comes from them.

"It's a privilege to work with these students. I expect big things from all of them."

Only paid Mazel Tov announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first come, first served basis as space allows.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

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Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to:

The CJN, FamilyMoments, 1500 Don Mills Rd., #205 North York, ON. M3B 3K4
or email them to:
cblackman@cjnews.com

Mazel tov and happy birthday to Talia Zahava, 5; Zev Eitan, 2; and Samara Tova Bell, 7. We love you! Mommy & Daddy.

To Efrom and Tobi Dublin, we wish you a lot of luck and happiness. Love Bubbie & Zaida.

Dr. Lewis H. Freedman Saint John, N.B. Mazel tov on your special birthday. Your loving family.

Mazel tov to Jeremy Avraham Halpern, who recently celebrated his bar mitzvah at Beth Avraham Yoseph of Toronto.

Monique Irwin, Susan & George Ratner are happy to announce the engagement of Amanda Irwin & Jonathan Ratner. Grandparents, Alice & Adolf Schmid. Siblings, Mark Ratner and Jordana Irwin.

Lil & Ronald Jacobson celebrated their 40th wedding anniversary on Dec 6. Mazel tov from their children, grandchildren and sister/sister-in-law - Mark, Elisa, Shawn, Joshua Hunter, Eryn Hailey and Sheila.

Jeffrey & Maureen Katz of Ottawa announce the engagement of their daughter Jodie to Jeff, son of Sam & Tita Srour. Grandparents Juair & Jean Monson and brother Eli welcome Jeff to the family.

Judith & Hymie Suraski and Adele & Lorne Stulberg are thrilled to announce Beth & Jason's engagement. Mazel tov to grandparents Norma & Al Zeldin.

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What's New

By REBECCA NADLER

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What's New Deadlines: Monday, Feb. 7, is the deadline for the Feb. 17 issue and Monday, Feb. 14, is the deadline for the Feb. 24 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Feb. 3

ISRAEL'S PLACE

Eli Shenhav, of the Jewish National Fund, speaks about "Israel's Place in Our Jewish World." 7:30 p.m. at Solel Congregation, Mississauga. 905-820-5915.

Friday, Feb. 4

SHABBAT SERVICES

Hershell Ezrin, president of Canadian Council for Israel and Jewish Advocacy, speaks during Shabbat services at Solel Congregation. 8 p.m. 905-820-5915.

Saturday, Feb. 5

TORAH STUDY

Join **Henry Alkin** at Beth Tikvah Synagogue for Torah study of the weekly portion, Mishpatim. 9:45 a.m. 416-221-3433.

Sunday, Feb. 6

JEWISH IDENTITY

Beth Tzedec Congregation hosts scholars from the Schechter Institute of Jewish Studies, Jerusalem, exploring "Jewish Identity in Israel and the Diaspora." **Prof. David Golinkin** on "Wanted: A Jewish Educational Revolution in the State of Israel," **Prof. Renee Melammed Levine** on "A Question of Identity: Crypto-Jews in Portugal and the U.S. Southwest" and **Prof. Harvey Meirovich** on "Are Rabbis Still Relevant?" 9:45 a.m.-3 p.m. $25 includes breakfast and lunch. To register, contact **Marlene** at 416-781-3514, ext. 34, or mlaba@beth-tzedec.org.

JEWS IN THE WORLD

Torah in Motion presents "Jews and Other Societes: Isolation and Integration," with **Dr. Edward Breuer** on "Memory and Meaning in Jewish History: The Jewish Situation in the Enlightenment," and **Dr. Jeffrey Woolf** on "Can Judaism and Islam Co-Exist? The Roots of The Present Situation." 9:30 a.m. Shaarei Tefillah Congregation. $10. 416-633-5770 or www.torahinmotion.org.

DISCUSSION IN OTTAWA

Rabbi Ely Braun, director of the Gishur Centre for Counseling and Mediation, facilitates a discussion on how family and community should respond to interfaith relationships. **Jack Botwinik**, author of *Chicken Soup with Chopsticks*, shares his life journey from interdating to becoming observant. 1:30-3p.m. Soloway JCC, 21 Nadolny Sachs Private. Free. 613-321-9850.

A HEALING SERVICE

The Toronto Healing Project offers a healing service with **Rabbi Jason Rosenberg** and **Judy Sheir Weisberg**. 3 p.m. at Lipa Green, 4600 Bathurst St. 416-944-3359.

THE SHOFAR

Oraynu Congregation for Humanistic Judaism hosts **Dr. Barry Olshen** on "The Shofar: From Antiquity to The Present." 7 p.m. North York Central Library. Non-members $15. 416-385-3910.

UNCRATE THE SUN DANCE

Shaar Shalom Singles host the "Uncrate the Sun Dance" with DJ **Dave Jones**. 7:30 p.m. $15 includes refreshments. Cash bar. Call **David**, 416-224-9494.

JRCC LECTURE

Dr. Arnie Gotfryd speaks on "Judaism and Carbon Dating: Can the Two Ever Be Reconciled?" at the Jewish Russian Community Centre. 8 p.m. 416-222-7105.

SHMIRAS HALASHON

The Shmiras HaLashon Organization invites women and men in the community to hear "Every Word Counts" with **Rabbi Chaim Dov Keller**. 8:15 p.m. at Bais Yaakov High School.

Continued on page 21

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Continued from page 20

Monday, Feb. 7

CIRCLE OF CARE

Circle of Care continues its palliative care educational series with **Rabbi Yossi Sapirman** on "The Spiritual Perspective." 4-6 p.m. 530 Wilson Ave. 416-373-4798.

NOT THE NAKED CHEF

Beth Tzedec Sisterhood presents "Not the Naked Chef," with local experts on Jewish comfort foods and Ashkenazi dishes. Tonight, **Sharon Gottlieb** on "The Real Chicken Soup for the Soul." 7:15 p.m. Runs through Feb. 28. To register, contact **Marlene** at 416-781-3514, ext. 34, or mlaba@beth-tzedec.org.

TALMUD AND LEVINAS

Dr. Aaron Nussbaum begins a four-week course on "The Talmud and The Philosophy of Emmanuel Levinas" for men and women. 8-9:30 p.m. through March 7. 159 Almore Ave. Fee. To register, contact 416-398-1510 or www.mekorot.ca.

Tuesday, Feb. 8

DR. FILDERMAN LODGE

The B'nei Brith Romanian Language Lodge hosts **Hana Weidenfeld**, naturopathic doctor. 6 p.m. at 15 Hove St. 416-631-0634.

LECTURE ON DEPRESSION

Mount Sinai Hospital presents a free public lecture on depression. Health professionals discuss depression as it relates to drugs and aging, postpartum and medical illness. 7-9 p.m at the Leah Posluns Theatre, 4588 Bathurst St. To register. contact 416-586-8338 or visit www.mtsinai.on.ca/healthyliving.

ASK THE RABBI

Please join Beth David Sisterhood for "Ask the Rabbi" with **Rabbi Philip Scheim** as he celebrates his silver anniversary at Beth David. 7:30 p.m. Non-members $5.

SHIUR WITH RABBI ELON

Rabbi Mordechai Elon, rosh yeshiva of Yeshivat HaKotel, Jerusalem, gives a shiur in Hebrew at Congregation B'nai Torah, 465 Patricia Ave. 8 p.m.

Wednesday, Feb. 9

EMUNAH BAZAAR

Haifa Chapter of Emunah Women hold a bazaar at Baycrest Geriatric Centre from 9:30 a.m. to 3 p.m. This is an opportunity to pick up great deals and support needy women and children in Israel. 416-636-0036.

DRIVE WISE SEMINAR

A free driver refresher seminar presented by the OPP for mature drivers. 866 Sheppard Ave. W. 10:30 a.m. to noon. To reserve, call 416-636-9555 or 416-658-8887.

VE'AHAVTA MEETING

Avrum Rosensweig speaks to the Vaughan Chapter of Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee. 7 p.m. Contact **Dalia Margalit**, 416-964-7698, ext. 14, or dalia@veahavta.org.

BAT MITZVAH PROGRAM

Mothers and daughters are invited to participate in a program studying 10 Jewish Women throughout the ages, from **Rivka** and **Hanah** to **Dona Gracia** and **Nehama Leibowitz**. Program includes text study in Hebrew or English, art, community service and closing celebration. Begins tonight, 7-9 p.m. To register, contact 416-633-5770 or www.torahinmotion.org.

More news

FAMILY PURITY SERIES

Torah Conferencing Network invites women to a 14-part series with **Shani Taragin**, from Israel, on "Family Purity Law: From Sources to Practice," using sources in Torah, Mishna, Gemarah, Rishonim and Achronim. Mondays, 8:30 p.m. beginning Feb. 14. $36. or $5.00 per class. Clanton Park Synagogue. For information, contact drsis@rogers.com.

LEARN HEBREW

Beth Emeth Bais Yehuda Synagogue runs a six-week Hebrew Reading Course, level II, starting Wednesday, Feb. 16 at 8 p.m. Free. To register, call 416-633-3838.

Learn to read Hebrew at **Kolel**'s one-day marathon. Sunday, Feb. 20, 9:30 a.m.-4 p.m. $54. Adults only. Pre-registration by Feb. 14. 416-485-7007, ext. 0, or visit www.kolel.org.

BBYO WEEKEND

Join teens from Toronto, Ottawa and Montreal for a weekend of fun in Montreal, Feb. 18-20. Members $50, non-members $80. Call 416-398-2004.

SHARE YOUR BRAIN

The Rothman Research Institute at Baycrest Centre needs volunteers aged 18-40 for research studies on aging, memory and cognition. Call 416-785-2500, ext. 2080.

JF&CS GROUPS

Jewish Family & Child Service Lipa Green Building, 4600 Bathurst St. 416-638-7800.

School, Your Child and You, a parenting lecture, Thursday, Feb. 3. 7-9 p.m. Lipa Green Bldg. Pre-registration required. Call ext. 215.

The Challenge of Anger for Women. A six-session group for women. Thursdays, 7:30-9 p.m. beginning Feb. 3 at the Promenade Mall, Suite 313. Call ext. 215.

One Family, Two Homes. A three-session series for families experiencing separation and divorce. Children participate in separate age appropriate groups. Tuesdays, 6:30-8:30 p.m., beginning Feb. 8 at the Lipa Green Bldg. Call ext. 215.

Surviving Separation and Looking Ahead. A six-session group for those newly separated or divorced who are dealing with the initial feelings of loss, anger, loneliness and wanting to move forward. Wednesdays, 7:30-9 p.m. beginning Feb. 9 at the Lipa Green Bldg. Call ext. 215.

Today's Woman. A five-session group for women wanting to discuss relevant issues and wanting to make a change in their lives. Begins Monday Feb.14, 7 to 9 p.m. at the Lipa Green Bldg. Call ext. 215.

Social Skills Groups: An eight-week group for children and teens who have difficulty making and keeping friends. Younger adolescent group (ages 12-14) Mondays, beginning Feb. 7, 7-8:30 p.m. Older adolescent group (ages 15-17) Thursdays, beginning Feb. 17, 7-8:30 p.m. PALS for children 6-8 years, Tuesdays, beginning Feb. 22, 6-7:30 p.m. and PALS for children ages 9-11, Thursdays, beginning March 31, 6-7:30 p.m. Call ext. 246.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. 416-630-6481.

Information sessions for new immigrants are held every Tuesday morning 9 a.m. Registration required.

Conversation Café. Newcomers to Toronto are invited to the Second Cup at the Bathurst Jewish Community Centre for English conversation every Thursday at 7 p.m. For information, call **Suzie** at ext. 30.

EATING DISORDERS GROUP

Eating Disorders of York Region offers support groups for families and friends of individuals who are affected by anorexia, bulimia and disordered eating. Thursdays at 7:30-9 p.m. For information, contact **Robyn** at 416-576-0457 or www.edoyr.com.

FOR SENIORS

Earl Bales Seniors In The Club House In The Park. Sunday dance, Feb. 6; Casino Niagara, Monday, Feb. 28; Casino Rama, Wednesday, March 9. 416-395-7881. Mondays to Thursdays, 9 a.m.-1 p.m.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Feb. 3, bingo. New members 55+ welcome. Call **Menachem Wallach** 905-731-7748, or **Malka Colla**, 416-630-5771.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

"The White House: What's Next? What About Canada?" with **Prof. Hugh Innis**, Tuesdays, 10-11:30 a.m. through Feb. 22. Members $2, non-members $4.

Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays at 7 p.m. Feb. 8, concert and sing along. Call ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

The BJCC and Mount Sinai Hospital offers a two-week prenatal class. Sunday, Feb. 6 and 13. $156 per couple. Call ext. 390.

Kolel presents "Birth, Bris and Naming" with **Rabbi Elyse Goldstein** and **Dr. Jacob Langer**. An exploration of the traditional and contemporary rituals to greet the birth of a new Jewish child. Wednesday, Feb. 9. 7 p.m.

Registration is now open for September 2005 for morning preschool and full-day day care, 18 months through senior kindergarten. Programs include music, fun centre gym, swimming, Hebrew for groups (three years of age and up) and Discovery Museum for preschool and up. For information, call ext. 248.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Kolel offers "Judaism 101: The On-Ramp to Your Jewish Journey – Understand the Basic Principles of Judaism." Monday, Feb. 7. 7:30 p.m. $10. Call 416-485-7007, ext. 0.

Faces of Aliyah – Israeli artist **Aliza Auerbach**'s photos depict the emigration to Israel of Jews from Ethiopia and Russia. Exhibit runs through Feb. 21.

The Yiddish Song, four-week program Thursdays, Feb. 3-24, 12:30 p.m. with **Mitch Smolkin**, artistic director of the Ashkenaz Festival. Members $60, non-members $85.

Books & Bagels – **Howard Rotman** reading from his novel *The Second Catastrophe*. Sunday, Feb. 6, 11 a.m. Members $5, non-members $8.

"Fragments from the Delta of Venus" – slide show and an interview with **Judy Chicago**. Saturday, Feb. 5, 7:30 p.m. $5.

Good Age Club, Senior Programs, Feb 3, movie. 1 p.m.

SINGLES EVENTS CAN BE FOUND ON PAGE 16

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OBITUARIES
and Related Notices

Steeles Memorial Chapel

Goody, Nathan	Jan 18/05	48 Exbury Rd
Schwartz, Morris Mendel	Jan 18/05	206 Haddington Av
Isenberg, Elsie	Jan 19/05	2 Covington Rd
Erlichman, Luba	Jan 19/05	1131 Steeles Av W
Schaitman, Clara	Jan 19/05	Private
Saskin, Rita	Jan 19/05	10 Prue Av
Werger, Paul	Jan 20/05	409 Wilson Av
Harris, Amelia	Jan 20/05	303 Queens Dr
Ttcher, Sam	Jan 20/05	131 Torresdale Av
Handelman, Bertha	Jan 20/05	Private
Yampolsky, Mary	Jan 21/05	3560 Bathurst St
Andrews, Batya	Jan 21/05	Private
Pokrass, Nina	Jan 22/05	550 Cummer Ave
Segal, Esther	Jan 22/05	Private
Feldman, Mary	Jan 23/05	3300 Don Mills Rd
Zilberberg, Genesya	Jan 23/05	Private
Rosenberg, Morris	Jan 23/05	26 Kings Cross Av
Weisman, Michael	Jan 23/05	236 Crestwood
Grinberg, Fany	Jan 23/05	Private
Klein, Magdalena	Jan 24/05	10 Prue Av
Goldman, Pearl	Jan 24/05	Private

BENJAMIN'S PARK MEMORIAL CHAPEL

Phylis Mendelsohn	Jan 14/05	100 Alexander St
Netta Kraigman	Jan 15/05	27 Major Street
Sidney Miller	Jan 16/05	6 Shelborne Av
Golda Teversham	Jan 16/05	350 Lonsdale Rd
Mynne Friendly	Jan 15/05	44 Charles St W
Lynn Rae	Jan 17/05	8 Breanna Ct
Rose Davis	Jan 18/05	33 Wilmington Av
Sean Allen	Jan 18/05	6210 Yonge St
Lois Wolfson	Jan 18/05	4 Elmer Av
Arthur Segall	Jan 20/05	260 Heath St W
Sid Greenwald	Jan 20/05	131 Torresdale Av
Anne Nerenberg	Jan 16/05	25 Glenbourne Park
Regina Parnes	Jan 21/05	1101 Steeles Av W
Zoe Springer	Jan 22/05	319 Rosemary Rd
Nettie Berger	Jan 21/05	3560 Bathurst St

HEDREW DASIC

Nutzi Berkovici	Jan 14/05	605 Finch Av W
Michael Barron	Jan 14/05	3276 St Clair Av E
Igor Gonorizki	Jan 21/05	6000 Bathurst St

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Greater Toronto Area

Israeli man charged in child porn case

CJN Staff

An Israeli citizen of Ukrainian descent living in North York appeared in court via video link last Thursday on charges of sexual assault and sexual interference involving a 10-year-old Toronto boy.

Vitaly Levshin, 46, received landed immigrant status in 2000 and has been living in Canada ever since.

Last October, Toronto Police were notified by Interpol in Jerusalem that the accused was wanted by Israeli police for allegedly raping a nine-year-old boy, as well as for producing and distributing child pornography and sexually abusing minors.

Israeli authorities notified Toronto Police last year after they charged another Israeli – who they believe is linked to the accused in Toronto – with child pornography offences and commiting sexual assaults on children in Israel.

Police said that after obtaining an immigration arrest warrant in November, they raided an apartment on Antibes Drive in the Bathurst Street-Steeles Avenue area and found about 3,000 photos, as well as videos and films, of boys involved in sex acts with other men or boys, or in various stages of undress.

Toronto Police also believe the accused is part of a pipeline that brings Eastern European children to Canada to act as sex toys, the *Toronto Sun* reported.

One of 25 alleged victims in the photos seized by police is a Russian boy known as Pasha.

Det.-Sgt. Paul Gillespie told reporters last week that they "show the child being abused when he was approximately seven years old, right through until he's about 16 years old. We watched this boy grow up."

Some of the pictures were taken in Toronto in the summers of 2001 and 2002, and photos of other unidentified boys appear against the backdrop of Toronto landmarks, police said.

Police are hoping to find other victims they know about, as well as others who may not want to come forward.

The accused made his living giving music lessons and playing piano in bars, and he had placed ads in newspapers seeking boys to be his assistants during performances, police said.

He has also lived in and visited Israel, Russia, Moldova and the United States, police said, adding that there may be other victims living in those countries.

CanWest, Israeli firm spar over *Post* deal

JERUSALEM — Two months after the *Jerusalem Post* was sold to Winnipeg-based CanWest Global Communications and the Israeli firm Mirkaei Tikshoret (MT), the two new owners have fallen out, and control of the paper is now in the hands of Eli Azur, MT's president and CEO.

Last week, CanWest said MT had breached a joint 50-50 purchase agreement, and that after buying the paper on behalf of the two firms, MT refused to transfer the *Post*'s assets, including real estate in Jerusalem and its presses, to the new joint company set up to manage the paper for the two buyers.

The firms agreed to buy the *Post* in November from Hollinger International for $13.2 million (US), but since then they have failed to agree on policy and other issues. Sources close to the dispute told *Ha'aretz* that Azur opposes moving the paper more rightward, something CanWest president and CEO Leonard Asper reportedly wants. Azur, the sources said, feels the move would be a financial and editorial mistake.

The *Globe and Mail* reported that MT told CanWest executives it now wants 51 to 75 per cent control of the new holding company and refuses to cede editorial control to CanWest, as agreed to in the purchase arrangement.

Sources close to the deal told the Israeli business paper *Globes* that Azur may want to back out of the deal after learning the land owned by the Jerusalem Post Group is worth $7 million (US), making it possible for him to do without CanWest's $6.6 million share of the purchase price.

Photographer captured airlift of Ethiopian Jews

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The true story of Israel's rescue and absorption of Ethiopia's Jews is more exciting, and perhaps harder to believe, than any Hollywood movie.

How they have fared and where they are now is the subject of a photographic exhibit by American-Israeli photojournalist Ricki Rosen, who documented one of the famous airlifts from the east African country.

Only Canadian stop on North American tour

Rosen displayed some of the photographs from her exhibit and spoke at Ottawa's Soloway Jewish Community Centre about her experiences and those of her subjects. Her Jan. 23 appearance was her only Canadian stop on a North American tour.

Rosen, who lives in Israel with her husband and children, was working for *Time* magazine in 1990 when she received a phone call from a journalist friend that influenced her life and work from that day on.

The friend reported that "there was a rumour that there were 100,000 Ethiopian Jews camped out in Addis Ababa waiting for an airlift... I called my editor who said to go ahead. There weren't 100,000 people, but there were thousands."

Rosen was struck by the long lines of people in white robes – white being the colour Ethiopians wear on special occasions – who were waiting to approach the Israeli Embassy in the hope of emigrating.

"They were wearing white because they were close to Zion as they approached the Israeli embassy," she said. "Their longing to come to Israel was just incredibly inspiring."

In 1991, Rosen returned to Ethiopia to document Operation Solomon, the lightning-swift evacuation of more than 14,000 Ethiopian Jews in only 33 hours.

"Witnessing Operation Solomon was the highlight of my life," she said.

Rosen has kept in touch with many of the people she photographed before, during and immediately following the airlift, and has put together a photographic exhibit showing them "then and now."

Together with the journalist friend who went with her to Ethiopia in 1990, she has also put her work into a soon-to-be published book called *Transformations*.

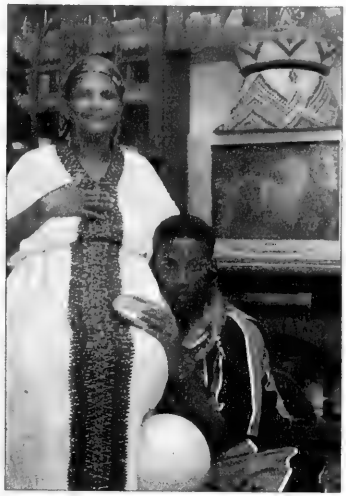
The striking images of Ethiopians then and now reflect the transformation of a people from poor and hungry, rural and largely illiterate to well-nourished, urban members of a modern, democratic society.

To highlight how quickly such a dramatic absorption occurred, Rosen juxtaposed a photo of a mother with the infant she bore just hours after arriving in Israel with a picture of the family at the boy's recent bar mitzvah.

Not all is rosy, however: Rosen noted that the family was unable to afford a celebratory party to mark the occasion.

Although many Ethiopians work at menial, low-paying jobs, their problems are economic rather than a result of racism, Rosen said.

Like immigrants everywhere, they are starting at the bottom, but they are making inroads. The young people are better educated, serve in the army, and are becoming completely integrated into Israeli society, as the photographs clearly show, she said.



Two of the many photographs from the exhibit at Ottawa's Soloway Jewish Community Centre

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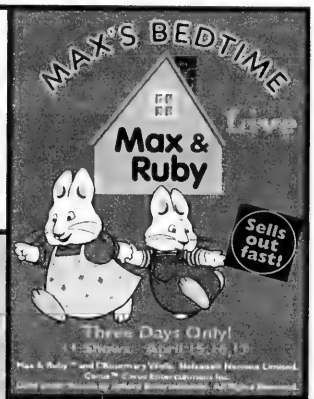

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Coast to Coast

Ottawa Jews raise thousands for tsunami relief

By BARRY FISHMAN
Ottawa Jewish Bulletin

The student council and Grade 4 students at Ottawa's Hillel Academy organized a tsunami relief raffle that raised more than $2,300.

OTTAWA — Shortly after the tsunami swept across the Indian Ocean from Thailand to Somalia, killing some 300,000 people and leaving thousands homeless, United Jewish Appeal of Ottawa responded by setting up a fund for the tsunami victims and publicizing it through a mass e-mail campaign.

Jack Silverstein, director of United Jewish Appeal of Ottawa, said the response has been phenomenal.

"The Jewish community of Ottawa is once again rising to the challenge," Silverstein said. "Our phones have been ringing non-stop. In fact, even many of our 'snowbirds' are calling in with their donations to the relief fund."

UJA staff person Jean Myers, who has been taking phone calls, said that "people are very touched by what is going on and want to do all they can to help. It is especially gratifying to see such a very broad range of people giving."

All money raised will be forwarded to the American Jewish Joint Distribution Committee (JDC) and associated disaster relief organizations. As of Jan. 17, Ottawa UJA had received $70,000.

Last week, the JDC reported that it had raised more than $12 million (US) in contributions from more than 30,000 individual donors and local Jewish federations across North America, including Calgary, where the Jewish community has raised some $15,000 for tsunami relief.

Many Ottawa Jews have also donated to numerous non-sectarian relief organizations, including the Canadian Red Cross, Doctors Without Borders and CARE Canada.

Young Jews are also helping out.

The student council and Grade 4 students at Hillel Academy organized a tsunami relief raffle. Using their Chanukah gelt and money they had been saving, the kids – and their parents – bought tickets and raised more than $2,300 for the Red Cross.

Sara Breiner, the school's vice-principal of Jewish studies, said she is "proud of everyone who participated," adding that Hillel students learn the importance of tikkun olam – making the world a better place.

"The children are taught that they are not alone. They are part of the world and must do their part in helping people in need."

Rafi Brass, Ottawa student leader with the National Conference of Synagogue Youth (NCSY), decided that local youth groups should get involved. With the help of Bram Bregman, NCSY Ottawa director, and his fellow NCSY members, Brass organized a tooney drive among teens at Yitzhak Rabin High School, the Ottawa Torah Institute, Machon Sarah High School, Glebe Collegiate, Canterbury High School and Sir Robert Borden High School.

"All the NCSY members thought it was a great idea and everyone wanted to help," Brass said.

In just one week, the students raised more than $1,200 and donated it to the Canadian Red Cross and Chabad of Thailand. Chabad has set up three emergency shelters that distribute aid and medical care to Jews and non-Jews alike.

"I am really impressed with how well these teens did," Bregman said.

The staff at the Early Beginnings Multicultural Child Development Centre, the daycare centre next to the Soloway Jewish Community Centre, also helped out.

"The staff came up with the idea of baking cookies on their lunch hour. When parents came to pick up their children, they were offered a cookie and asked for a donation for tsunami relief," said Marie Stovicek, the centre's director.

The staff collected $510 and donated the money to the Canadian Red Cross.

Elsewhere, at a special bingo event, the seniors at Hillel Lodge donated their winnings to the Red Cross.

To donate to the Ottawa UJA fund for tsunami victims, call 613-798-4696.

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Long time volunteer named CEO of Jewish Foundation of Manitoba

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Jewish Foundation of Manitoba has chosen an insider to fill the void left by the retirement of longtime CEO David Cohen.

Marsha Cowan, who assumes the position on March 1, is a past president of the foundation with a lengthy record of community involvement.

"This was a once-in-a-lifetime opportunity," Cowan said. "I know the community well. I have a particular interest in the foundation and endowments, so I decided to put my name forward.

"It's exciting to be chosen as David's successor. He is my role model. We worked together for 15 years."

The lifelong Winnipegger and Peretz School graduate began her working career as a junior high school teacher. After staying home to raise her daughters for a few years, she went to work with her late husband in his garment manufacturing business, which was sold in 1997.

As a teen, Cowan was a member of United Synagogue Youth and BBYO. As an adult, her community involvement began through the National Council of Jewish Women. She chaired the NCJW capital campaign that resulted in the building of the Gwen Secter Creative Living Centre in the early 1980s. She also served as president of the centre, which provides programming for Jewish seniors, and was vice-president of the NCJW's Winnipeg section.

Her work on behalf of the NCJW led her into further community involvement. She served as president of the Jewish Foundation from 1994 to 1998, during which time the foundation launched its Women's Endowment Fund.

Following her tenure at the foundation, Cowan and her close friend Sandra Secter co-chaired the Combined Jewish Appeal campaign for two years. Most recently, she served as co-chair of the Asper Jewish Community Campus Building on Success Campaign, whose goal was to raise $7 million to expand the seven-year-old building, retire its current debt and create an endowment fund to help pay for its future needs.

Cowan becomes the Jewish Foundation's third CEO. Cohen served for 14 years, leaving the more than 40-year-old foundation with capital assets of nearly $48 million over more than 3,000 funds, making the foundation the second-largest private foundation in Manitoba.

While other foundations require a minimum donation of $1,000 to start a fund, the Jewish Foundation only requires an initial $100.

"The foundation has come a long way since its inception," Cowan said. "My goal is to take it to the next level. I have a plan to take the foundation out into the community in a strong way and add to our capital assets."

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Repressive regimes use intimidation to avoid press scrutiny

According to Reports

By PAUL MICHAELS

The situation in Iraq, including the Jan. 30 election, and the destructive impact of the tsunami in Southeast Asia, continue to dominate the news. Meanwhile, the media all but ignore daily destruction – wrought by man, not nature – in many African and Asian countries.

According to human rights organizations, a staggering two million people – mainly civilians – have been killed by fighting, famine and disease caused by warfare in the past 10 years, while another four million have been internally displaced.

For a relatively short period, the Western media brought their cameras, and the world's eyes, to the carnage in Darfur, Sudan. But almost as soon as a "peace accord" was reached between the Sudanese government and rebel forces in the south, Darfur went back to being mostly ignored. The cameras left but the conflict roiled on.

The *New York Times*' Lydia Polgreen ("Civilians Bear Brunt of the Continuing Violence in Darfur," Jan. 24) contributed a detailed account of the ongoing strife. Polgreen wrote: "Even as Sudan celebrates the recent end of the 20-year conflict between the country's [Arab-ruled] Muslim north and the mostly Christian south, promising peace throughout this troubled country, the ethnic violence that has devastated villages in the western region of Darfur continues unchecked while the world's eyes are elsewhere."

Polgreen explained that a small African Union "peacekeeping force" has been ineffective in stopping the violence inflicted on the people of Darfur by the Arab militia, known as the Janjaweed. Recently – despite ceasefires – the militants burned 25 villages to the ground, killing hundreds, mostly women and children, and causing thousands to flee "adding to the two million people pushed into tattered camps in Sudan and neighbouring Chad."

Patrick Kavanagh touched on the theme of media inattention in his review of *Allah's Torch* by Tracy Dahlby (*Globe and Mail*, Jan. 22). Dahlby's book chronicles his travels in Indonesia, including encounters with various Islamic militant groups.

Indonesia, Kavanagh wrote, "is headquarters to several small but particularly vicious militant Islamist organizations" such as Jemaah Islamiyah, which was responsible for the horrific Bali nightclub bombings in 2002. Parts of the country have received massive media attention because of the tsunami devastation. Yet under Indonesia's partial and nascent democracy (which replaced the previous dictatorship), restrictions on the media still prevent reporting on corruption and militant Islamic groups.

Restrictions facing journalists in Bangladesh were described in Eliza Griswold's gripping account about the rise of militant Islam in that country ("The Next Islamist Revolution?" *New York Times Magazine*, Jan. 23). Griswold wrote: "Bangladeshi politics have never strayed far from violence. During the war of independence from Pakistan, in 1971, three million people died in nine months. Thuggery has been a consistent feature of political life since then and is increasingly so today."

Griswold noted that local journalists have been frequently imprisoned. Last year, three journalists were killed "while reporting about corruption and the rise of militant Islam," and foreign journalists are intimidated. This explains why so few Western correspondents even try to report from Bangladesh, even though it may be a recruiting ground for Al Qaeda.

Freedom to report is, of course, key to getting a story out to the world. This is one reason why so few meaningful stories emerge from countries with repressive regimes, including Cuba, China, North Korea, Syria, Saudi Arabia and, increasingly, Russia (think Chechnya).

Paul Michaels is communications director for the Canada-Israel Committee.

***EVERY DREAM WILL DO*: Students from the Community Hebrew Academy of Toronto, Tanenbaum Campus, recently performed *Joseph and the Amazing Technicolor Dreamcoat* to sold-out audiences on two consecutive nights. More than 200 students performed and produced the event.**

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On Campus

Venue changed for 'Israeli Apartheid Week' rally

By FRANCES KRAFT
Staff Reporter

IsraelFEST 2005, Hillel at the University of Toronto's celebration of Israeli culture, kicked off last Thursday night with a concert by Israeli Ethiopian musician Idan Raichel, attended by more than 800 people.

Although a Jan. 25 news release by the Jewish student group acknowledged "some concerns" that the concurrent Israeli Apartheid Week, organized by the university's Arab Students Collective would "hinder" IsraelFEST, students expected the Hillel event to proceed as planned.

"We acknowledge the rights of other groups to hold events on campus. Along with other student groups, we believe that the campus community at large should be free to consider all viewpoints and draw their own, unbiased conclusions," the release stated.

A subsequent release clarified that Jewish students and Hillel "strongly disagree with the title, tone and objectives of 'Israeli Apartheid Week' in the strongest possible terms," and that its timing is meant to distract from the positive message of IsraelFEST, an annual event instituted more than 20 years ago.

It said that U of T administration had "assured Hillel that any hateful or anti-Semitic statements expressed by the organizers of 'Israeli Apartheid Week' or their guests [would] be dealt with according to the university code of conduct."

The news release asked for the Jewish community's support in what it believes is the appropriate course of action, and noted the "open, respected lines of communication" between Hillel and U of T administration.

As of late last week, an "anti-corporate action" rally that originally called for participants to assemble behind Robarts Library has been moved to King's College Circle.

The original location was adjacent to Hillel's Wolfond Centre, provoking concerns for student safety. Dylan Rae, vice-president, student life, of U of T's Student Administrative Council, said he's "glad common sense prevailed."

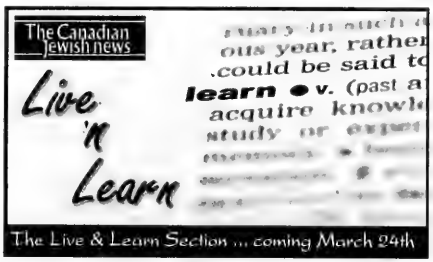
Johanna Herman, chair of Hillel at U of T, said the arrangements for the new venue are "probably what should have happened in the first place. That's where most rallies happen. I'm glad everyone co-operated."

The university did not cancel Israeli Apartheid Week because of its "commitment to freedom of speech," according to a statement issued two weeks ago by David Farrar, deputy provost and vice-provost, students.

Jonathan Jaffit, president of Betar-Tagar at U of T, said late last week he commends the administration for its role in changing the venue, but added that his organization, the campus wing of Herut-Likud Canada, would continue to pressure the administration to cancel the rally and in fact the whole event, which he termed a "vehicle for hate speech."

Betar-Tagar students plan to attend the Arab student event to offer a counter-view.

Tilly Shames, Hillel's Israel Affairs director, noted that Hillel staff and students will also be monitoring Israeli Apartheid Week events.



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Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

איצט איז „אַ פּאַסיקע געלעגנהייט"

פֿון אַלעק סילווער

די וועלט־וערטער ווערן געשריבן נישט לאַנג נאָך יאָסיר אַראַפֿאַט טויט. מיר גלויבן נישט, אַז עס וועט זיך עפּעס ענדערן. אויב יאָ, איז זייט מיר מחילה.

ענגליש. אַן ענלעכער אויסדרוק איז זיכער פֿאַראַן אויך אין אַנדערע שפּראַכן. עס איז אויך דאָ אַן ענלעך גלייך־ וועלט אין ייִדיש: אַ גוטע געלעגנהייט איז נישט וויי דיין שכנטע, וואָס קלאַפּט אין דיין טיר דריי מאָל אין טאָג. אין אַנדערע וועלטער — דער טייוול פֿון דעם אויסדרוק, אין וועלכער שפּראַך מען זאָל עס נוצן, איז: אויב עס שאַפּט זיך אַ גוטע געלעגנהייט, כאַפּט עס מיט ביידע הענט און לאָזט עס נישט אוועקפֿליען.

אקעגן וואָס שרייב איך דאָס באַלד נאָכן טויט פֿון פּאַלעסטינער „פּירער" האָט זיך די וועלט פֿרעסע, טע־ לעוויזיע און ראַדיאָ צעשריבן אויף די העכסטע קולות: איצט איז דאָ אַ „פּאַסיקע געלעגנהייט" צו מאַכן שלום. די „גוטע" פֿריינד פֿון מדינת ישׂראל אָרן די „נישט־גוטע" פֿריינד פֿון מדינת ישׂראל האָבן אַלע מיט איין קול גע־ פֿרוווט אויפֿוועקן דער ישׂראל־רעגירונג, אַז איצט, נאָכן טויט פֿון אַראַפֿאַט איז פֿאַראַן אַ „גוטע געלעגנהייט" צו מאַכן שלום.

די ייִדישע מדינה מוז אָט די „גוטע" געלעגנהייט אָנכאַפּן, ווייל „אויב נישט, וועט זיין נישט גוט". צי די גוטע געלעגנהייט איז טאַקע גוט, אָן צי די כוונה פֿון די אונטערוואָגערס איז אויך אַ גוטע, וועגן דעם לאָזט זיך זייער אָרן זייער אַ סך נאָכדענקען. צום באַדויערן איז דער „אויב נישט, וועט זיין נישט גוט" באַרעכטיקט געוואָרן אַ סך מאָל אין דער פֿאַרגאַנגענהייט. אויף דעם „וועט זיין נישט גוט" געפינט זיך תּמיד עמעצער, וואָס זאָל דערפֿילן די דאָזיקע וואָראַנעס.

קוקט מען אָבער צוריק איבער דער 58־יאָריקער געשיכטע פֿון מדינת ישׂראל קען מען געפֿינען אַ סך, אַ סך אַזעלכע ענלעכע „פּאַסיקע געלעגנהייטן", וועגן די גאַנצע וועלט האָט געגעבן דער ישׂראל־רעגירונג די עצה, אַז איצט איז אַ „גוטע" געלעגנהייט צו מאַכן שלום. וואָס עס האָט זיך אויסגעלאָזן פֿון די אַלע עצות, וויייסן מיר שוין ענגוי. גאָרנישט מיט גאָרנישט. אָרן עס איז נישט געווען צוליב דעם, וואָס ישׂראל האָט נישט געוואָלט כאַפּן די גוטע געלעגנהייט. די „גוטע" ענ־ לעגנהייט איז פּשוט נישט געווען קיין געלעגנהייט בכלל — גוטע אַדער שלעכטע.

מיר, ייִדן, וויייסן וואָס עס באַטייט מאַכן שלום. מיר וויייסן עס שוין פֿון לאַנג. אָבער די „פּריינד", וואָס גיבן ישׂראל די עצה וועגן „מאַכן שלום", פֿארשטייען עס נישט. פֿאַר זיי מיינט עס „צו מאַכן אַ זשעסט", אפֿילו וועגן דאָס מיינט אָוועקגעבן דאָס העמד פֿון לייב. איצט נאָכן טויט פֿון דעם, וואָס האָט טאַקע קיין מאָל וועגן שלום נישט געזאָרגט, איז אַרויס דער „סלאָגאַן" פֿון אַ „פּאַסיקער געלעגנהייט" צו מאַכן שלום.

וועגן אייגנטלעך איז אַ פּאַסיקע געלעגנהייט אויף שלום? אייניקע פּעלקער האָבן שוין געגעבן אַ ביישפּיל וועגן דעם. זיי האָבן נאָר געוואָרט, אַז די געפֿאָר איז אַריבער אָרן דער שׂונא קען זיי קיין שלעכטס נישט טאָן, קאָנסטרוקציע גדול מאַכן שלום. דער טעראָריסט אויף דער גרענעץ קען דיך נישט גרייכן — מאַך שלום. דער שותף צום שלום־אַפּמאַך איז גרייט אָרן וויליק — מאַך שלום. אָבער וואָס זאָל טאָן אַ ישׂראל־רעגירונג, וועגן זי האָט נישט די דאָזיקע פֿאַרזיכערונגען? . . .

אויף שלום דאַרף מען נישט קיין „פּאַסיקע געלעגן־ הייט". שטענדיק איז די געלעגנהייט פּאַסיק פֿאַר שלום. מען דאַרף נאָר פֿאַרזיכערן, אַז דער שלום, וואָס וועט דערגרייכט, איז באַזירט אויף ישׂראל אָרן פֿרייַנדשאַפֿט.

Food, Scrumptious Food

Keep it simple when preparing for Super Bowl

By EILEEN GOLTZ
Special to The CJN

The Super Bowl has become one of the biggest, most extravagant sporting events in North America, but feeding friends during the game can be kept simple.

We always serve platters of veggies, three kinds of pretzels and eight kinds of chips. Needless to say, you must have dips to go with all the munchies.

The following recipes are all tried and true favourites of our friends and family. All the recipes can be doubled or tripled. You can also substitute low or no fat or even the non-dairy sour cream and cream cheeses to reduce the calorie content.

ZESTY DILL AND PEPPER DIP

1 8-oz. pkg. cream cheese, softened
½ cup sour cream
3 tbsp. prepared horseradish
2 tbsp. fresh dill, chopped
1 tbsp. coarse ground mustard
2 tsp. red pepper hot sauce

In a food processor or blender combine the cream cheese, sour cream, horseradish, dill, mustard and red pepper sauce and mix until combined. Makes about 1½ cups.
Suggested dippers: veggies, fish sticks, pita chips, corn or potato chips.

SWEET AND SOUR DIPPING SAUCE

¼ cup red currant jelly
¼ cup ketchup
2 tbsp. spicy mustard
few drops liquid red pepper sauce, if desired

Combine all the ingredients in small saucepan, stirring with fork or whisking to blend. Heat to simmering then remove the sauce from the heat. Serve warm. Makes ½ cup sauce.
Suggested dippers: miniature egg rolls or chicken wings or strips.

ORIENTAL DIPPING SAUCE

⅓ cup dark soy sauce
1 tsp. ginger, minced
2 tsp. sesame oil
½ tsp. sugar
⅓ cup rice vinegar
3 tsp. garlic, minced
1 tsp. chili oil

Combine all ingredients and let stand 10 minutes to blend. Makes about 1 cup.
Suggested dippers: miniature egg rolls or chicken wings or strips.

PRETZEL DIPPING SAUCE

½ cup Dijon-style mustard
½ cup mayonnaise
1 tsp. soy sauce
1 tsp. garlic powder
hot pepper sauce (optional)

In a small bowl, combine all the ingredients and mix well. Cover and chill for at least 1 hour. Serve with hot pretzels or mini-hot dogs. Makes 1 cup.

CREAMY RED PEPPER DIP

1 package cream cheese, softened
8 oz. sour cream
8 oz. sharp cheddar cheese, grated
1 fresh jalapeno pepper, seeded and finely chopped
1 red pepper seeded and finely chopped
1 clove garlic, minced
½ tsp. ground cumin

In the bowl of an electric mixer combine all the ingredients and mix well. Cover and refrigerate until ready to serve. Makes about 2½ to 3 cups.

QUICK AND EZ PIZZA DIP

1 8-oz. pkg. cream cheese
5 tsp. pizza seasoning, divided
⅛ tsp. garlic powder
2 cups shredded mozzarella cheese
1 can (8 oz.) tomato sauce
¼ cup chopped red or green bell pepper
2 tbsp. chopped onion

Preheat oven to 350. In a bowl combine the cream cheese, 2 teaspoons pizza seasoning and garlic powder and mix until blended. Spread the mixture on the bottom of 9-inch glass pie plate. Top with 1 cup mozzarella cheese. In a bowl combine the tomato sauce and the remaining tablespoon of pizza seasoning. Pour the tomato sauce mixture over the layer of cheese. Sprinkle the top of the tomato sauce with the chopped pepper and onion and then top with the remaining cheese. Bake at 350 for 15 to 20 minutes or until heated through and cheese is melted, or microwave for 5 minutes until the mixture is bubbly. Serve with breadsticks. Makes 10 servings.

CHEESECAKE DIP

2 cups softened cream cheese
½ cup whipping cream
½ tsp. vanilla extract
¼ cup brown sugar
½ tsp. cinnamon
1 tbsp. lemon juice
½ cup raisins
½ cup mini chocolate chips (can use milk or semi-sweet or mini M&Ms)

In the bowl of an electric mixer combine the cream cheese and whipping cream and mix until well blended and smooth. Add the vanilla, mixing well. Blend in the brown sugar, cinnamon and lemon juice. Add the raisins and chocolate chips and mix them in by hand Spoon the dip into a serving bowl and garnish with a light dusting of cinnamon or graham cracker crumbs. Serve at room temperature. Makes nearly 4 cups.
Dipping suggestions: apple slices, graham crackers, strawberries, pound cake slices.

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Testing virtually eliminates Tay-Sachs among Jews

By LEILA SPEISMAN
Staff Reporter

Tay-Sachs, one of the best-known Jewish genetic diseases, has been almost completely eradicated among Jews, says Robert Desnick of the department of human genetics at New York's Mount Sinai Hospital.

Tay-Sachs is a fatal genetic disorder that causes progressive destruction of the central nervous system. Children affected by it seldom live beyond the age of four. While it occurs in other ethnic groups, it is most common in Ashkenazi Jews.

In 2003, there were no Jewish babies born in North America with Tay-Sachs, Desnick says in a report on his findings in the Israeli daily *Ha'aretz*.

Joel Zlotogora, head of the Israel Health Ministry's department of community genetics, says in the same article that just one baby was born with Tay-Sachs in Israel in 2003. It appears that none was born last year, although since symptoms don't usually appear for several months, that figure may change.

Credit for the decline appears to go to the extensive genetic testing carried out on couples planning to marry, or in early pregnancy. If the disease is found, the pregnancy is frequently terminated.

Dor Yesharim, a haredi organization based in New York, carries out genetic testing for Tay-Sachs, as well as Canavan disease and cystic fibrosis, on young people in the community. When a couple starts to date, or plans to start to date, Dor Yesharim informs them if the marriage could possibly result in an affected child.

Tay-Sachs is classified as an autosomal recessive disease, which means that both parents must be carriers, although neither has the illness. Each pregnancy has a one in four chance of producing an affected child, a 50 per cent chance of producing a carrier (someone who carries the gene, but does not have the disease) and only one in four of producing a child who neither has the disease nor is a carrier.

There are other diseases that affect mainly Ashkenazi Jews, including Type A Niemann-Pick, a neurodegenerative disorder; Gaucher, a neurological disease; Fanconi anemia, a blood disorder; familial dysautonomia, which leads to abnormal development of the nervous system; and Canavan, where there is a progressive loss of the white matter of the brain, through which nerve impulses are sent to other parts of the brain or the spinal cord.

The success of Dor Yesharim comes from the cultural mores of the haredi community. Young men and women by and large do not date for social reasons, but only to find a spouse. The person who arranges a meeting, either a friend, family member or shadchan, tells each family about the potential match. The families then decide whether the couple should meet. It is at this point, before emotions and hopes are involved, that the Dor Yesharim databank is checked and the couple is told, not the individual genetic status, but rather if the marriage could produce an affected child.

Many Orthodox secondary schools, including those in Canada, test their students and send the data to the New York headquarters of the organization.

In regular circles, the possibility of hurt and disappointment is much greater. What happens if a couple is already engaged, or close to being engaged and discovers that they are carriers? Do they take a chance that they will have a "normal" baby? Do they plan to test each pregnancy to see if it is affected? And if it is, do they abort? Suppose they don't believe in abortion?

Or do they get married at all? Do they get pregnant at all? Do they adopt?

There are also some diseases that affect Sephardi Jews, although not as many. Among them are Machado Joseph disease (MJD), a fatal disorder of the nervous system; beta-thalassemia, a blood disorder; and Mediterranean fever, a rheumatic disease. As a point of interest, MJD, which occurs among the Portuguese, has recently been found to be an indicator that the sufferer is of Marrano origin.

Theoretically, a marriage between an Ashkenazi and a Sephardi should be genetically safe. However, this is not necessarily so. Tay-Sachs, for instance, while rare in Sephardi circles, is not unknown. Also, with increased intermarriage, it is possible for two half-Sephardi or half-Ashkenazi people, both carriers of a certain gene, to marry and have a child with a genetic disorder.

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For more information, please contact:

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Pioneer overcomes resistance to Sunday blood donor clinic

By CYNTHIA GASNER
Special to The CJN

Think blood. Think life. Think mitzvah. That is Anna VanDelman's philosophy.

She has a dream – to establish annual Sunday blood donor clinics at synagogues and temples around the world.

"When my 90-year-old mother, Ida Gold, was ill, she refused to accept a life-saving blood donation. She said that the blood should be given to younger people as there was a blood shortage," VanDelman says.

To convince her mother to accept the blood transfusion, VanDelman said to her, "I will return tenfold the amount of blood you need."

She asked Canadian Blood Services to hold a blood donor clinic on Sunday, a day on which they weren't held. She argued that Saturdays were out of the question for many Jews and most working people were unable to come in the evening.

In 2000, VanDelman got approval for a Sunday blood donor clinic. It was held at her synagogue, the Beth David Congregation, and was a project of Beth Tikvah's social action committee.

"The clinic was an overwhelming success," she says. She notes that each unit of blood given has the potential to serve four people.

But then, she says, she had to "fight with them for three years to make this happen again because until recently, they told me again and again that Sunday was not an option."

When Canadian Blood Services told her that Sunday was the Lord's Day and they could not hold a clinic, she replied, "What better work to do on the Lord's Day?"

VanDelman's dedication and persistence paid off. In October 2004, a blood donor clinic was organized in the Bayview corridor. Along with Beth Tikvah Synagogue, Temple Emanu-El, Temple Har Zion, Kehillat Shaarei Torah and Beth Rayim Synagogue participated.

Each synagogue involved dedicated the clinic in memory of one of its own members.

Some people at the clinic were first-time donors and others had given blood before. Ruth Belick made her 126th donation. Keyboardist Shaya Petroff, who had recently donated blood for the 100th time, played soothing Yiddish melodies. People of all ages – three generations – attended.

VanDelman says that the need for blood has not diminished over the years but the number of potential donors has decreased significantly. "This is because there are tighter screening procedures to reduce health risks."

Canadian Blood Services has now approved a plan to permit annual Pikuach Nefesh Sundays (Saving a Life Sundays).

"This is a step towards fulfilling my dream, that every synagogue in the world will hold a Pikuach Nefesh Sunday. Perhaps the next will be in the Bathurst corridor and then hopefully expand to other areas," says VanDelman.

Anna VanDelman, who founded the Pikuach Nefesh Sunday blood donor clinic, is seen with her mother, Ida Gold.

Gordon Sher, CEO of Canadian Blood Services, said that the "demand for blood and blood products continues to go up…

"Canadians are much more confident in the safety and security of the blood supply in Canada than they were five years ago." He noted that only 3.7 per cent of eligible people in Canada donate blood.

Sher says the reasons most commonly given for people not donating blood are lack of time and inconvenient locations. "Canadian Blood Services is trying to accommodate donors by having clinics in convenient locations and extending clinic hours to evenings and weekends."

For more information on establishing a Pikuach Nefesh Sunday blood donor clinic, call Anna VanDelman, 416-638-3342.

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Israeli satirist Ephraim Kishon dead at 80

By DAN BARON
Jewish Telegraphic Agency

TEL AVIV — Unbowed by the horrors of the Holocaust, Ephraim Kishon immigrated to Israel and became his adopted country's most beloved humorist.

Obituary

But Kishon died in semi-exile Saturday at 80, driven back to Europe by the same outsider sensibility that made for such great Israeli satire.

"With a sharp wit, both favourably and critically, Kishon set before us an exact mirror from which the ups and downs, fears, arts and opinions of Israeli culture could be seen," Prime Minister Ariel Sharon said in a eulogy broadcast over Israeli media Sunday.

"The painful fact was that for many years Kishon felt rejected by the Israeli cultural establishment" Sharon told his cabinet. "But his monumental cultural works remain with us and with future generations. Thus we will remember him."

"He often said there was a clique of sabras who were against him because he was from Hungary," wrote actor Haim Topol in *Yediot Achronot*.

Ephraim Kishon

Kishon died of a heart attack in his second home in Switzerland, where he had enjoyed material comfort and renown earned from books that were translated into 37 languages.

A Hungarian who survived Nazi labour camps, he always enjoyed the irony that his urbane, dry humour – much of it Seinfeld-style riffs on family life – had found a ready audience in Germany.

They used to ask him how he could succeed in Germany of all places, his son, Raphael Kishon, told Army Radio. "He would reply: 'It's a wonderful feeling to know that the children of my executioners admire me and read my books."

Soon after arriving in Israel in 1949, Kishon taught himself Hebrew and was given the satire column in *Ma'ariv*. Several successful books followed, including *So Sorry We Won!*, in which Kishon mounted a spirited defence of Israel's triumphs in the 1967 Six-Day War, which were already drawing criticism in some parts of Europe.

In the 1960s, he began working in Israel's cinema and scored major coups for a nascent national industry.

He wrote and directed *The Policeman* and *Sallah Shabati*, both bittersweet social satires that were nominated for Academy Awards in the best foreign film category.

Sallah, about the trials and tribulations of North African immigrants, shot Topol to stardom years before he appeared as Tevye in *Fiddler on the Roof*.

"Ephraim was a comic genius of an international calibre," Israeli opposition leader Yosef Lapid, Kishon's lifelong friend, told Israel Radio.

Kishon won the Israel Prize for his life's work in 2002. He was to be flown back to Israel for burial. "It is a country where nobody expects miracles, but everybody takes them for granted," Kishon once wrote.

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Holocaust remembered, but anti-Semitism not understood

Continued from page 1

1930s' Stalin-imposed famine, when millions of Ukrainians died.

Who could have foreseen that Putin would in turn admit that anti-Semitism persists in his own country, and that he would then go take his seat next to Aleksander Kwasniewski, the president of the Republic of Poland, to commemorate a moment in time that initiated the bitter occupation of Poland by Russia?

Sixty years ago, who would have dreamed that the president of the State of Israel, an Iranian-born Jew, would be in Krakow to place a candle on the monument dedicated to the victims of Auschwitz-Birkenau?

But politics sometimes facilitates the unthinkable, and current events often realign world powers into new partnerships. Immediately after the war, survivors waited for years in refugee camps, while the world sat silently. Now, Canadians, Europeans and Americans are willing to remember the anti-Semitism and racism of the World War II era and discuss its current manifestations.

In his speech, Putin alluded to a letter he had just received, signed by 500 Russians, including nationalist members of the Duma (Parliament), accusing Jews of fomenting ethnic hatred and demanding that all Jewish organizations be outlawed. Putin, who is currently fighting Chechen terrorists, also declared, "We shall not only remember the past but also be aware of all the threats of the modern world. Terrorism is among them, and it is no less dangerous and cunning than fascism."

He added that just "as there were no good and bad fascists there cannot be good and bad terrorists."

Yet, the day before officials assembled on the grounds of the largest Nazi concentration and death camp, Poles and Germans were still arguing over how to describe Auschwitz-Birkenau.

On Jan. 26, German and Polish deputies met in the European Parliament in Brussels to debate whether the word "German" could be used to describe the camps. Poland, which was occupied by Germany, was offended by the fact that the international press was referring to Auschwitz-Birkenau as a Polish camp. Germany, on the other hand, argued that the word Nazi should be used instead of German. In the end, a compromise was reached – it was agreed that Auschwitz would be described as a "German Nazi death camp."

The next day, Kwasniewski spoke of "Nazi death factories."

"This place presents in its terrible entirety what Nazism really was," he said. He spoke about the Poles as victims of a Nazi occupation that brought to an end "the special bond connecting us with the Jewish people," referring to a long history of Polish Jewish culture and a prewar period during which the urban population of Poland was about 30 per cent Jewish.

For hundreds of years Jewish academics, artists, actors, farmers, business and tradespeople lived in Polish cities and shtetls. Before the war, the richness of Jewish life was almost unprecedented compared to other European countries. Polish Jews were proud of their heritage and the culture they had created, and official Poland looks back in pride on that period.

And yet on the streets of the old town in downtown Warsaw, there are dolls for sale – chassidic-looking men holding moneybags at their sides and Polish zlotys in their hands. Members of the small Jewish community in Warsaw have complained about the dolls and are told they just don't have a sense of humour. The Holocaust is remembered in Poland today, but anti-Semitism, it would seem, is not yet fully understood.

Hamas, Hezbollah sign pact against Israel

Ha'aretz Daily Newspaper Ltd.

BEIRUT — Hezbollah and Hamas have agreed to continue their resistance against Israel despite U.S. pressure on the groups, a Hezbollah statement said Sunday.

The agreement came in a meeting between Hamas leader Khaled Mashal and Hezbollah leader Sheik Hassan Nasrallah at the Nasrallah's office in Beirut.

The talks covered developments in the Arab region, "particularly pressure to which the resistance and steadfastness forces in Syria and Lebanon are subjected through [UN] Resolution 1559 and in Palestine through the continuing [Israeli] aggression on the Palestinian people," the statement said.

"Agreement was reached that the resistance and steadfastness option is the only option in confronting the current pressure," it said.

UN Resolution 1559, passed last September, calls for the dismantling of Hezbollah and armed Palestinian groups and a withdrawal of Syrian troops from Lebanon.

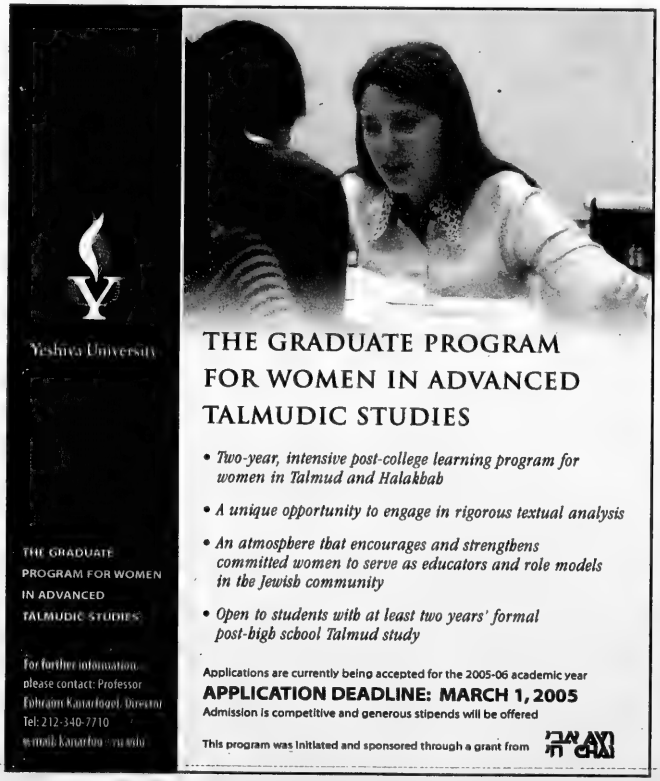
Lebanon and Hezbollah rejected the resolution, saying it contained Israeli demands.

It was not immediately known whether a proposed Palestinian truce with Israel was discussed by Mashal and Nasrallah. Mashal said last week that his group is prepared to accept a temporary conditional truce with Israel.

On Saturday, Palestinian Foreign Minister Nabil Shaath announced in Damascus that Hamas and Islamic Jihad, another militant group based in Syria, have committed to a temporary ceasefire with Israel, but only if the Jewish state halts attacks on Palestinian areas and releases Palestinian prisoners.

Hamas and Islamic Jihad are responsible for killing scores of Israelis in suicide bombings.

Describing Hamas' relationship with Hezbollah as "strong," Mashal told reporters after meeting Nasrallah, "We are partners in this march of confronting a common enemy. In the same way south Lebanon was liberated, we have hope that all of Palestine will be liberated."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Israel & the Jewish World

Sharon satisfied with Abbas

Prime Minister Ariel Sharon praised Palestinian Authority President Mahmoud Abbas for reining in violence. "There is no doubt that [Abbas] has begun to work," Sharon told *Yediot Achronot*, referring to the PA leader's ceasefire talks with terror groups in Gaza. "I am very satisfied with what I hear is happening on the Palestinian side, and I have a serious interest in advancing the peace process with him." But Sharon said Israel must not let down its guard. "I intend to be accommodating with [Abbas] while remaining vigilant and assessing the situation on their side."

Sharon, Mubarak speak

Prime Minister Ariel Sharon spoke Thursday with Egyptian President Hosni Mubarak, who phoned to congratulate him on the positive atmosphere in the region in the wake of dialogue with the Palestinians. Mubarak said Egypt is ready to help in advancing the peace process. The two agreed to stay in close touch and to enhance bilateral relations.

Eyeing Mossad from abroad

Fewer than a third of would-be spies who browse the Mossad website are Israelis. Limor Friedman, head of the Internet section in the Government Advertising Bureau, said that of 1 million people who visited the intelligence service's site since it was launched last year, only 31 per cent were from Israel. Almost a quarter were from North America and Western Europe, she said, but only some three per cent from Arab nations or Iran, possibly a reflection of restrictions on Web access in those countries. The Hebrew and English-language versions of the site can be found at www.mossad.gov.il.

Hamas trounces Fatah

Hamas won an overwhelming victory in Gaza Strip local elections, final results showed Friday. Hamas won control of seven of the 10 municipal councils that held votes. Palestinian Authority President Mahmoud Abbas' Fatah party won the other three councils. The first-ever municipal elections in Gaza, held last week, were seen as a test of strength between the Islamic group and Abbas. Hamas won 75 out of the 118 seats in the 10 local councils, while the ruling Fatah party won 39 seats.

Syria confirms missile sale

Syrian President Bashar Assad confirmed Syria is trying to buy Russian anti-aircraft missiles, saying they're for self-defence. "This is a defensive, air defence weapon," he said during a visit to Moscow. "If Israel is against us buying it, it means it wants to invade our airspace. The Israeli stance is illogical." Russia previously denied Israeli reports that it planned to sell Syria an undisclosed number of SA-18 shoulder-fired missiles. Israel fears they could find their way into the hands of Syrian-backed Hezbollah or Palestinian terror groups funded by Damascus.

Rice to Middle East

Condoleezza Rice will visit the Middle East next month. Rice, who has just been confirmed as U.S. Secretary of State, plans to visit the region at the beginning of February, David Satterfield, the deputy assistant secretary of state, said last week. Such a visit would be Rice's first in her new job. She said during recent confirmation hearings that she would devote "enormous effort" to bringing about Israeli-Palestinian peace.

Files from JTA and Ha'aretz

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World leaders gather in Auschwitz 60 years after liberation

Ha'aretz Daily Newspaper Ltd.

AUSCHWITZ-BIRKENAU — Israel's President Moshe Katsav asked at a ceremony marking the 60th anniversary of the camp's liberation last Thursday whether the memory of the Holocaust had lost its power to deter further acts of anti-Semitism.

"We see the shacks, the boulevards and the final stop of the railroad tracks from all over Europe. It feels as though we still hear the cries of the victims," he said. "We are witnessing an awakening of anti-Semitism in Europe. Has the Holocaust's deterrent force waned?"

More than 40 heads of state, including Russian President Vladimir Putin and French President Jacques Chirac, gathered in Auschwitz, along with survivors and liberators, to commemorate the anniversary. In attendance from Canada were the president of Canadian Jewish Congress, Ed Morgan; Auschwitz survivor and former chair of CJC's Holocaust Remembrance Committee, Nate Leipciger, and Gov. Gen. Adrienne Clarkson.

About 2,000 Holocaust survivors attended the ceremony at Auschwitz, which began with the sound of a train whistle to signify the mode in which Jews were brought to the camp.

German President Horst Koehler remained silent throughout the ceremony, as an acknowledgment of his country's responsibility under Adolf Hitler for the Holocaust.

Auschwitz-Birkenau, the most infamous of the Nazi extermination camps, was liberated by the Soviet army on January 27, 1945.

Last Thursday in Krakow, world leaders joined survivors and liberators in a special forum in Krakow's Slovacki Theatre ahead of the main ceremony in Auschwitz.

Putin acknowledged that anti-Semitism and xenophobia had surfaced in Russia, which is tackling an issue that the Kremlin had long failed to confront directly.

Putin said that many in the world should be ashamed of new manifestations of anti-Semitism six decades after the defeat of fascism.

"Even in our country, in Russia, which did more than any to combat fascism, for the victory over fascism, which did most to save the Jewish people, even in our country we sometimes unfortunately see manifestations of this problem and I, too, am ashamed of that," Putin said, to long applause.

Russian Jews earlier had expressed hope that Putin would use the occasion to address the issue of anti-Semitism. Earlier this month, a group of nationalist Russian lawmakers called for an investigation aimed at outlawing all Jewish organizations and punishing officials who support them, accusing Jews of fomenting ethnic hatred and saying they provoke anti-Semitism.

Addressing world leaders and Holocaust survivors at the morning forum in Krakow, Katsav said Europe must educate its people about the Holocaust.

"We call upon the European Union – do not let Nazism dwell in the imaginations of the young generations as a 'horror' show, so to speak," Katsav said.

"We fear anti-Semitism," said the president. "We fear Holocaust denial, we fear a distorted approach by the youth of Europe. We fear a distorted approach that the youth of Europe might develop towards their past."

Katsav also said World War II allies have failed to do enough to protect the Jews of Europe and prevent the Holocaust. "The Holocaust is not only a tragedy of the Jewish people. It is a failure of humanity as a whole.

"The Allies did not do enough to stop the Holocaust, to stop the destruction of the Jewish people. The allies knew about the destruction of the Jews of Europe; the allies did not take any initiative to prevent the destruction of European Jewry."

Katsav said destroying Auschwitz, or the railroad tracks that led to the camp, from the air "could have saved many hundreds of thousands of Jews from the gas chambers."

Maj. Anatoly Shapiro, who commanded the unit that captured the camp, opened the ceremony in the Krakow theater.

More than 10,000 guests and 1,600 journalists came from around the world to Krakow, some 60 kilometers from the camp, filling every hotel in the city.

"I'm closing a circle," said one of the survivors. "I've returned after 60 years. I haven't been able to sleep for two weeks."

Dan Arad, an 83-year-old Israel Defence Forces pensioner and the author of a book called *Surviving Auschwitz*, came with his wife from Haifa. He feels lucky. He was at Auschwitz-3, a forced labour camp, where "the fit and healthy were sent," he said.

"Conditions were good there. Each person had a bed. We had money in the form of coupons. We could trade with the Polish prisoners. They used it for prostitutes and we got bread in exchange."

"I spent six weeks at Birkenau, until [Josef] Mengele came to our barracks and looked at me. I still looked pretty good and he sent me to Auschwitz-3."

Some 1.5 million people perished in Auschwitz-Birkenau, more than one million of them Jews. When the Soviet army arrived to liberate the camp, they found only 7,000 survivors, many of them barely alive. The retreating Nazis had driven most of the prisoners who still had strength to walk out into the snow, on a "death march" toward camps farther west.

For the full text of the address given by the president of the State of Israel, Moshe Katsav, at the commemoration of the 60th anniversary of the liberation of Auschwitz, see page 9.

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Palestinian anti-Semitism poses danger

By GIL SEDAN
Jewish Telegraphic Agency

JERUSALEM — It's no secret that media in the Palestinian Authority, as in much of the Muslim world, depict Jews in a way that would not have been out of place in the most anti-Semitic of Nazi publications.

"As in Nazi Germany, there is an entire culture of hatred in Palestinian society today, from textbooks to crossword puzzles, from day camps to TV music videos. And calling for the murder of Jews, as Jews, is the end result," said Natan Sharansky, Israel's minister for Jerusalem and Diaspora Affairs, at a news conference last week at which a report by Palestinian Media Watch on anti-Semitism in the Palestinian Authority was presented.

Palestinian Media Watch scrutinizes local media for anti-Jewish and anti-Israeli bias. Some Middle East experts are critical of the organization, charging that it distorts a situation that, even without exaggeration, is grave enough. But others defend its scholarship.

"Palestinian anti-Semitism has intensified in the past few years," Hebrew University professor Menahem Milson told JTA. "This is so because the media has become more sophisticated, particularly satellite TV and the Internet."

Milson, a professor of Arabic literature, is the academic adviser for the Jerusalem-based Middle East Media Research Institute, which monitors Arabic-language media.

> ***The best way to fight ... anti-Semitism is to expose it***

Anti-Semitic messages also are spread through popular books, textbooks and political statements. Demonizing Israelis in particular and Jews in general serves to legitimize acts of terrorism, experts say.

Palestinian Media Watch director Itamar Marcus told JTA that "we receive from Palestinian society three messages – the Jew is essentially wicked, therefore he is dangerous to us and to the world, and therefore we need to fight against him."

In the run-up to recent Palestinian Authority presidential elections, PLO chief and eventual winner Mahmoud Abbas met with the head of the Palestian Authority and asked him to check all programs aired on PA television to prevent the broadcast of inciting material.

Marcus conceded that nationalistic programming calling for violence against Israel has decreased somewhat, but said anti-Semitic rhetoric depicting the Jews as subhuman, dangerous creatures has even increased.

Sharansky said the Palestinians have upgraded the conflict from a political stalemate over borders to "a battle of God against the Jews."

Palestinians said that wasn't the case.

"We oppose incitement. We don't believe incitement leads to anything. We are just covering events," Radwan Abu-Ayyash, director-general of the Palestine Broadcasting Authority, told JTA.

But he added that on talk shows "people talk freely. We cannot always predict what those people might say, and we cannot censor the sheik in the mosque because it is against our religion."

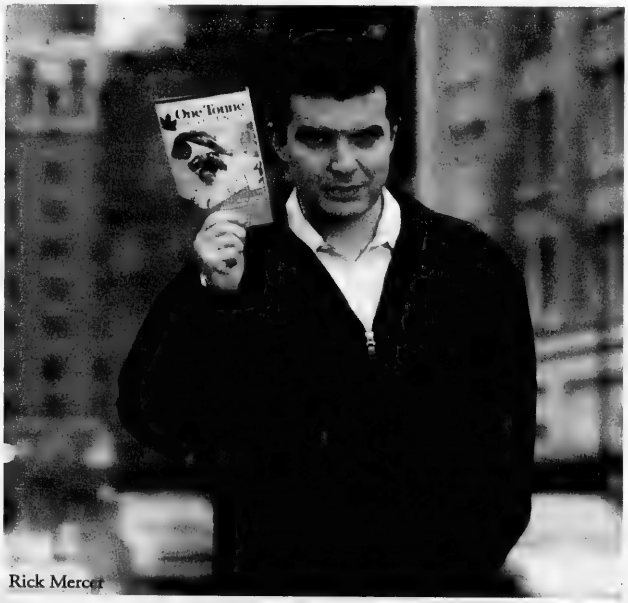
Palestinian media adjust to fit the mood on the street and the political directives coming from above. Thus, under the late PA president Yasser Arafat, strong incitement against the Jews was welcome. With Abbas in charge, the atmosphere seems to be changing.

Abbas himself used to indulge such anti-Semitism, Milson pointed out. Abbas' doctoral dissertation, written in 1984 at Moscow's Institute of Oriental Studies, minimized the number of Holocaust dead and claimed that Zionists collaborated with the Nazis to annihilate the Jews of Europe.

Though it's possible to change the tone of the media fairly quickly, it takes much longer to change textbooks – and Palestinian textbooks are full of anti-Israel propaganda.

A new book teaches sixth-graders what they must do for "occupied Palestine," their "stolen homeland".

Hebrew University's Milson is convinced that the best way to fight Arab and Muslim anti-Semitism is to expose it, because Arab opinion leaders are sensitive to criticism from the West.



Rick Mercer

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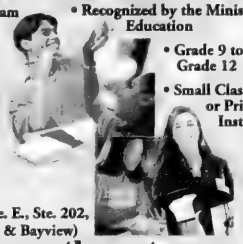

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"Good choice, Solomon, good choice. You could have asked for a long life, or for money. You could have asked me to kill all your enemies. But you asked for wisdom. Good choice.

"Behold, I have given you the wisdom you asked for, wisdom greater than anyone before you has ever possessed, greater that anyone ever will have. Also I have given you things you did not ask for. Wealth, long life...you will be the greatest king of all. But remember to follow my laws and do what is right, as your father David did."

"King Solomon, wake up! You've got a busy day ahead of you! There's a difficult case waiting for you in the chambers. Nobody knows what to do."

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* * * * *

Solomon sat on his golden throne. Two women stood before him. One clutched a wailing baby in her arms.

"Your Majesty, please have mercy on me, and don't let her steal my son," pleaded the woman holding the baby.

"Liar!" shouted the second woman. "He's *my* child!"

"Silence," demanded Solomon. "You," gesturing to the woman without a baby, "what's the problem?"

"Well, Your Highness, the two of us run an inn together. I had a baby, and three days later she did too. But her son died last night, and she took my child instead, putting her dead son in his place. I woke up this morning with a dead baby next to me, but it wasn't mine. It was hers! She stole my son!"

"You're such a liar!" burst in the first woman, clutching the baby more tightly. "He's my son!"

"No he's mine!"

Solomon thought to himself. He knew what he had to do.

"Bring a sword!" he declared. "We'll cut the baby in half and they'll split him."

Everyone was aghast, but you have to listen to the king, so a courtier ran and fetched a huge, shiny sword.

"No!" screamed the second woman. "Let her keep him, but don't kill him!"

"Here, take him and cut him up!" demanded the first.

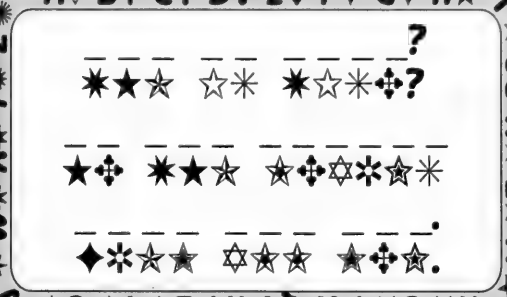
Solomon glared at her. "No mother would do that to her baby. He turned to the second woman. You must be the real mother. Take your son and go."

And everybody realized that Solomon really did have incredible wisdom.

DECODING

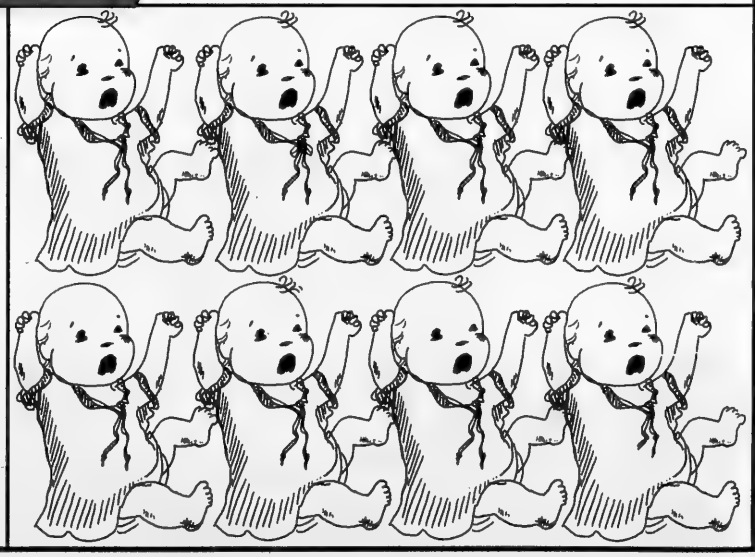
See if you can decode this saying from Pirkei Avot (Ethics of the Fathers 4:1).

A✡ B✣ C✣ D✤ E✣ F✦ G✧ H★ I✩ J✡ K✣ L✤ M✱ N✡ O✧ P✩ Q✱ R✱ S✱ T✱ U✱ V✱ W✱ X✱ Y✱ Z✱



MATCHING

King Solomon found the right mother for the baby in the story. Now can you find the two babies that match?



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CJKids

Young girl finds kindness and intolerance in Canada

By LEILA SPEISMAN
Staff Reporter

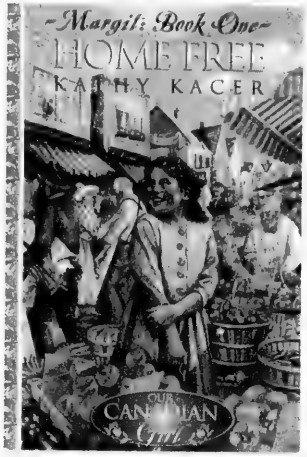
Jews who managed to escape Nazi Germany and come to Canada were very lucky. After all, in Canada they were safe from persecution and murder. Even here, however, things were not perfect.

Kathy Kacer, who has written a number of books about children in the Holocaust, including *Gabi's Dresser* and *Night Spies*, has written a fascinating story about a young girl in just this position. Called *Home Free* (Penguin Canada, 2003), it tells the story of Margit, an 11-year-old girl from Czechoslovakia who is allowed to come to Canada with her mother in 1944.

Her father has been taken away by the Nazis

Her father has been taken away by the Nazis, and they have no idea where he is – or even if he is still alive. After a long, exhausting trip, they arrive in Toronto. Everything is strange – the language, the clothes, the food. Luckily, some cousins, Esther and Joseph, who already live in Toronto, find them an apartment, and help get them settled.

While shopping in Kensington Market, which at that time was the centre of Jewish life, Margit is accused of stealing fruit from a cart. Alice, a girl of about her own age, saves her (the embarrassed merchant gives the girls bags of dried fruit in apology) and becomes her friend. She is even in the same class in school, and becomes Margit's protector.



And she did need protection. While a lot of her classmates were very nice, some, like Ellen, called her names and told her she had no right to be there. They also claimed that the war was the fault of the Jews. This was not exactly unusual in those days. Unfortunately, some people still feel that way.

Margit was very hurt, as you can imagine. She was also hurt when some of the kids in her class laughed at her because her English was poor. Her teacher, Miss McCaul, who was very kind, suggested that instead of doing the regular work, Margit should concentrate on writing her thoughts and experiences in a journal.

Margit was thrilled, and poured her emotions and memories onto the pages. The teacher was so impressed that she asked her to read her work to the class.

Margit was terrified. In Prague, Jews had learned to keep quiet, to make sure they didn't do anything to be noticed. After all, the more you were noticed, the more likely you were to be arrested, and they didn't quite know just what happened when people were taken away. Information about the concentration camps was just starting to be known.

Margit thought that now the kids in the class would really hate her. Instead, they stood up and cheered her. Many said they understood what their relatives and friends who were in the army were fighting for.

All except Ellen. She said that Margit was "still a stupid Jew."

In the middle of all this, Margit's mother had a baby (she was pregnant when they came to Canada, but hid the news because she was afraid they wouldn't be allowed into the country.) They named the baby Jack – a good Canadian name, they thought. Margit helped her mother take care of Jack and loved making him laugh.

Finally the war was over. The whole city celebrated for two days. There were parades, religious services and flags.

One day, the best thing happened. They got a letter that said: " I'm alive and I'm coming home to you. Love, Papa."

As book endings go, that has to be one of the best.

Home Free is part of a series of books called Our Canadian Girl. Each book tells about a girl from a different time and a different part of Canada.

LET IT GROW! Edan Scheiner waters his carrot while classmate Molly Toby looks on. With the help of parents, the nursery classes at Associated Hebrew Schools recently planted carrots and seeds in honour of Tu b'Shvat.

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CJN Purim Art Contest

It's time again for our annual **Purim Art Contest.**

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2005 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ont., M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, March 4, 2005. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, March 11, 2005.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 24, 2005. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

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Arts & Travel

Natalie Portman among Jews up for Oscars

Jewish Telegraphic Agency

Israeli-born actress Natalie Portman and British director Mike Leigh head this year's list of Jewish Oscar nominees.

Screenwriter Charlie Kaufman also received a nod.

And a short documentary about Sister Rose Thering, a Roman Catholic nun who has devoted her life to fighting anti-Semitism, won a nomination as well.

Portman, born in Jerusalem and the granddaughter of Holocaust survivors, was nominated for best supporting actress for her role in *Closer,* a look at love and betrayal in contemporary London. She won a Golden Globe for best supporting actress in the film.

Discovered at the age of 11, Portman made her Broadway debut in the title role of *The Diary of Anne Frank,* and shot to movie fame as Queen Amidala in *Star Wars: Episode One — The Phantom Menace.*

Her latest project is an Israeli movie by director Amos Gitai. He said last week that filming was about to begin on *Free Zone,* in which the Jerusalem-born Portman plays one of three women involved in selling cars between Israel and Jordan.

"In this film, she speaks both Hebrew and English," Gitai, who has won accolades for his politically charged work, told Israeli Army Radio. "Obviously, she understood that the terms would not be the same as on a Hollywood movie, but she was very keen to get involved."

Leigh, best known for his penetrating working-class dramas, was nominated for directing *Vera Drake,* focusing on a warm-hearted back-street abortionist. He was a longtime member of Habonim, a labour Zionist youth movement, and has spoken fondly of his time there.

Kaufman was nominated in the best original screenplay category for the romantic comedy *Eternal Sunshine of the Spotless Mind.* His most notable past credits include *Being John Malkovich* and *Adaptation.*

Sister Rose's Passion, a short film by Oren Jacoby and Steve Kalafer, is about the life and work of the nun, a professor emerita at New Jersey's Seton Hall University, where she helped establish the school's graduate department of Jewish-Christian studies. Thering, who has gone to Israel more than 30 times, is a strong and vocal supporter of the Jewish state.

Germany's *Downfall,* which dramatizes the last 10 days of Hitler's life in a Berlin bunker and has raised controversy for humanizing the Nazi dictator, was one of five finalists for best foreign-language film.

Veteran director Sidney Lumet will receive an honorary Academy Award for his life work at the Feb. 27 Oscars ceremonies in Hollywood's Kodak Theater.

Natalie Portman

INSTRUMENTS OF FAITH: The Shaarei Tzedec Synagogue is one of six synagogues in downtown Toronto photographed by Robert Burley. The picture is included in his exhibit "Instruments of Faith – Toronto's First Synagogues" at the University of Toronto.

The synagogues, all still active today, were established early in the 20th century. Burley was drawn to this project by the beauty of the buildings and his curiosity about why so few of them are left. Of some 30 synagogues built in downtown Toronto before 1930, only the six in the exhibition remain open today. Constructed by immigrant communities in difficult economic times, these modest buildings played an important role in Toronto's development as a major urban centre by creating a focus for a community that grew exponentially in the first part of the century.

Burley, a teacher at Ryerson University's School of Image Arts, has been photographing buildings for more than 20 years. The exhibition runs Feb. 3 to May 21 at the Eric Arthur Gallery, Faculty of Architecture, Landscape and Design, U of T, 230 College St., Toronto. 416-978-5038, www.ald.utoronto.ca.

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Greenberg featured on multi-disc release of Jewish music

By CYNTHIA GASNER
Special to The CJN

Helen Medwedeff Greenberg's song cycle *Froyen Shtimme* has been selected by the Milken Project to be included in its release of some 60 recordings of works by American Jewish composers.

Greenberg, who is from Toronto, has composed a large body of secular and liturgical works mainly for voice and piano. She was born in Baltimore, Md., which makes her eligible to be included in the project.

The Milken Project, established by the Milken family of California, records and distributes unreleased works of well-known Jewish composers such as Kurt Weil, Sam Adler and Leonard Bernstein and music by little- known Jewish composers on the Naxos label.

"I fall into the little-known Jewish composers," says Greenberg, 65, who recently released a CD of her compositions titled *Magic Breath*.

The CD includes art songs in English, Yiddish and Hebrew, and features soprano Margaret Burton of Minneapolis and pianist Elizabeth Acher, whose many credits include a stint as the keyboardist for *Phantom of the Opera*.

Some of the 21 songs on *Magic Breath* are from poems, including *A Vinterlid* by Avrom Leisen, *Shiru Ladonai* from Psalm 96, *When You Are Old* by W. B. Yeats and *Magic Breath* by Carole H. Leckner.

"*Magic Breath* represents the realization of a long-held dream of recording some of my music for voice and piano," says Greenberg. "The magnificent poetry for which the music was composed provided creative inspiration for me."

She praises the late composer Srul Irving Glick, "my composition teacher extraordinaire, my mentor and friend. I owe him a huge debt of gratitude." She also studied with composers Oskar Morawetz and Edward Laufer.

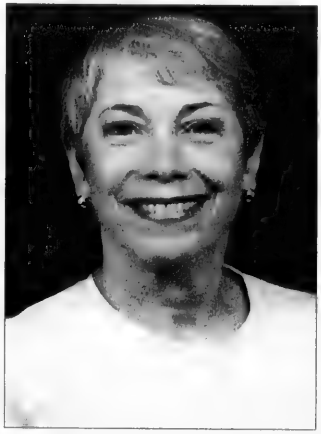
Greenberg's compositions include song cycles, single songs, a cappella works and accompanied choral pieces. She has also composed for solo wind instruments with piano.

Her music has been performed throughout Canada and in the United States, Europe and Israel. It has been featured at the Holocaust Museum in Washington, D.C.

In 1992, commissioned by the Holocaust Remembrance Committee of the Jewish Federation of Greater Toronto, Greenberg wrote the Yiddish song *Royt Knospn Oyfn Shney* (*Red Petals on the Snow*) for voice and piano. Commissioned by the sisterhood of Holy Blossom Temple in 1996, she composed a setting of *Hannah's Prayer* for voice and piano in honour of the temple's 75th anniversary.

Greenberg's music is part of the repertoire of cantorial students at Hebrew Union College and Gratz College, and is included in studies offered by Canada's Contemporary Showcase, the Royal Conservatory of Music and the Glenn Gould Professional School.

To order Magic Breath *or scores of the music, call 416-223-1717, e-mail musarch@pathcom.com or visit www.toreadorrecords.com.*



Helen Medwedeff Greenberg's music has been performed throughout Canada and in the United States, Europe and Israel.

Survivor publishes her story after Spielberg interview

By CYNTHIA GASNER
Special to The CJN

Romanian Holocaust survivor Edith Elefant Sommerfeld says her memory was triggered after she was interviewed for Steven Spielberg's Shoah foundation.

Edith Sommerfeld seen in the Israeli Defence Forces' offices of the military police in 1945.

Out of that interview, conducted by the film director's Shoah Visual History Foundation, came her book *Too Small to Matter*, in which she recalls her life in Romania, and later in Palestine and Canada.

Sommerfeld documents her idyllic early childhood in Romania in the 1930s and the journey that brought her to Palestine, as well as the events leading to the establishment of the State of Israel.

Sommerfeld took two years to complete *Too Small to Matter* and it was two more years before it was published by Trafford Publishing's web bookstore, www.trafford.com.

"I wanted to show what had happened to a family during the war – not only what the Germans and Russians did, but also the Romanians," she said.

Sommerfeld was born in 1932 in Romania, part of German-speaking Bukowina in Romania.

She says that the Jews were proud of their German culture and refinement, and despite the horrific events during the Holocaust, some elderly Jewish residents in Czernowitz "are still delighted to be reminded of their cherished German heritage."

In 1941, Romania's German allies occupied Bukowina and schooling for Jewish children was prohibited.

In 1943, at the age of 11, Edith and her parents, part of a small group of academics, began their escape from Czernowitz. Their goal was to reach Palestine, which at the time was a British Mandate protectorate. In peacetime, the trip would have taken a few days by train. It took the group two torturous years.

Sommerfeld's account of their arrival in Palestine and the rebuilding of their lives reflects the many challenges and joys the pioneers faced. In 1950, she was drafted into Israel's Defence Forces and served in the offices of the military police. She also worked as a stewardess at El Al Airlines.

After a divorce, she became reacquainted with an old friend, Uri Sommerfeld. A single parent with a son, she married him in 1961.

"On our honeymoon in 1961," she says, "we came to Canada. We fell in love with the country and decided that once we retired, we would spend the rest of our life in Canada."

Sommerfeld is now writing a book about her life in Israel. Once again, she will interweave historical events with her story.

The Sommerfelds have three sons from previous marriages, two living in Israel and one in Los Angeles, and a daughter, Daniella, who lives in Toronto.

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Authors & Poets

The CJN is pleased to announce its

Annual Passover Literary Supplement

We invite our readers to submit unpublished, original works of fiction or poetry that explore Jewish themes. Stories should not exceed 2,000 words.

We must receive your submissions no later than Friday, March 18. E-mail submissions are preferred, but works can also be sent by mail or brought to our office.

E-mail: **info@cjnews.com.** Mail: 1500 Don Mills Rd., Suite 205, Toronto, Ont., M3B 3K4.

Please note: submissions will *not* be returned. Only writers whose work is chosen for publication will be contacted.

Message to *CJN* Snowbirds

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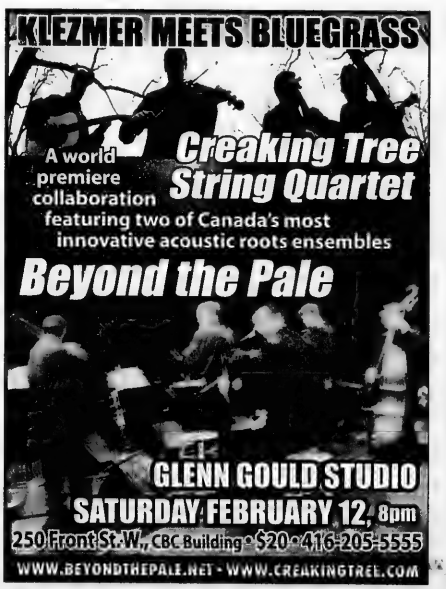
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Arts & Travel

CBC TV biopic on Newman is absorbing

By SHELDON KIRSHNER
Staff Reporter

Midway through *The Biographer's Voice: The Life & Times of Peter C. Newman*, the rumpled subject of this absorbing CBC television biopic says, "I've had a very busy life."

This is surely an immense understatement, since the distinguished Canadian journalist has been extremely prolific.

As a correspondent and columnist for the *Toronto Star* and *Maclean's* magazine in Ottawa, he filed more than two million words on Canadian politics. And as an author, he has written 20 books, including *Flame of Power*, *The Distemper of our Times*, *The Canadian Establishment* and *Company of Adventurers*.

Newman hardly paused for breath as he climbed from Jewish refugee in Nazi-occupied Europe to Canadian journalistic icon. His odyssey will be broadcast on Thursday, Feb. 10, at 7 p.m.

The documentary, ably directed by Mike Sheerin and coinciding with the publication of Newman's memoir, *Here Be Dragons: Telling Tales of People, Passion and Power*, navigates his personal and professional lives.

Rather than unfolding in time-honoured chronological order, the film jumps around, starting with Newman's days as an outsider at Upper Canada College – a bastion of the Anglo-Saxon elite – and ending with a snapshot of himself and his fourth wife, Alvy – the love of his life – at sea on his sailboat.

What emerges is a nuanced portrait of an aloof, overweeningly ambitious, somewhat insecure man who reinvented himself in his adopted homeland.

A child of privilege, he grew up in a mansion in Breclav, a town in Czechoslovakia where his father, an industrialist, was the biggest employer. On his eighth birthday, Newman's parents gave him a swimming pool. "Anything I wanted, I got," he recalls.

But the idyll was shattered by Germany's dismemberment of Czechoslovakia. When Newman's father realized that the Czech army was powerless to protect them from Nazi anti-Semitism, he announced, "It's over for us here. We have to flee."

When Newman returns to Breclav on a sentimental visit, he can no longer identify with the place, but probably can commiserate with the American novelist, Thomas Wolfe, who once remarked, "You can't go home again."

As Sheerin retraces Newman's boyhood, Newman appears at Upper Canada College in Toronto's affluent Forest Hill neighbourhood. Newman arrived at the school on Sept. 4, 1943, some three years after he and his parents fled Europe on the last ship to leave Nazi-occupied France.

His English was faulty and he felt alone, desperate to gain the acceptance of his fellow students. But, as he acknowledges, he was not "one of them."

He did not fit into "the prevailing jock culture," Hal Jackman, a contemporary and a former lieutenant-governor of Ontario, observes.

Nevertheless, Newman yearned to be a white Anglo-Saxon Protestant. He had already embarked on that quest. Before their arrival in Canada, he and his parents were baptized as Catholics.

"We had to stop being Jews to enter Canada," says Newman in a reference to Canada's restrictive immigration policy. In effect, their baptismal certificate was their passport to Canada.

Newman's ill-conceived marriage to an Anglo-Irish girl was part of his assimilationist strategy. But the union – the first of four – collapsed, and the divorce left him virtually insolvent.

Sheerin does not say why Newman chose journalism as a profession. But he was eminently successful, vaulting to the editorship of the *Toronto Star* and *Maclean's*, which he adeptly transformed into a thriving weekly.

His second book, *Renegade in Power*, a best-seller, was a probing account of John Diefenbaker's prime ministership that clearly offended Diefenbaker. One of his cronies, a senator, hit back, branding Newman "a Jew boy."

Newman now considers that incident as "a slap in the face." It left him with the realization that he would "never be a WASP." What is surprising is that Newman, a shrewd and sophisticated man, could be so blinkered and naive.

The Other Zionists a critique of Israeli checkpoints

By SHELDON KIRSHNER
Staff Reporter

For more than a decade now, Israel has used a system of checkpoints to control the movements of Palestinians in the West Bank.

Put into place before the eruption of the current Palestinian uprising, checkpoints, permanent or temporary, help the Israeli army deal with the scourge of terrorism, which has had a devastating effect on Israel in the past five years.

Checkpoints also tighten Israel's grip on the territories, humiliate, embitter and alienate the Palestinian population and exacerbate and perpetuate the Arab-Israeli conflict.

Eric Scott's documentary, *The Other Zionists*, deals broadly with two related topics: the checkpoints and the Israeli organization, Machsom Watch, that tries to blunt the inconvenience and pain they inflict on Palestinians. It was screened recently under the auspices of Yosher: Toronto Jewish Network for Social Justice, which advocates a two-state solution.

Machsom Watch, which was formed after the eruption of the second intifadah in September 2000, is composed solely of women – 400 or more – and is associated with Women in Black, an anti-occupation organization. The reason only women are recruited is that they are less likely to get into fights with the soldiers on duty at checkpoints.

Scott, a Montrealer, spent two years filming *The Other Zionists*, which takes a dim view of the occupation and the checkpoints, and conveys the impression that the young soldiers who man them tend to be immature and insensitive.

In part, the film revolves around Ronnee Jaeger, a Machsom Watch activist from Toronto who fervently believes that checkpoints run counter to Israel's interests in achieving a rapprochement with the Palestinians.

Scott – whose previous film turned on Esther Delisle, a Quebecois academic who incurred the wrath of her fellow Catholics by writing a book about anti-Semitism in Quebec – presents both sides of the argument on checkpoints.

He talks to Jaeger, who claims that they spawn terrorism; Gidon Levy, a *Ha'aretz* reporter who describes them as "the gates to a terrible prison" and the occupation as a corrupting influence on Israel; an Israeli reservist who opposes Israel's presence in the territories, and a mother who feels that her son, a soldier, was killed in vain while manning a checkpoint.

In addition, he interviews a 43-year-old Palestinian who was severely beaten by soldiers while trying to cross a checkpoint on his way to visit his wife in a hospital.

The pro-checkpoint view is represented by David Bedien, a right-wing journalist who mocks Machsom Watch; an unnamed and observant American Jewish immigrant who dismisses Machsom activists as fools; Yossi Klein Halevi, an American reporter based in Jerusalem who thinks that they're naive, and two soldiers who believe that checkpoints are absolutely necessary under the current circumstances and present evidence for their case.

There is merit in this balanced approach. But Scott, who made *The Other Zionists* mainly for a Diaspora audience, does not pay sufficient attention to the underlying purpose of checkpoints. Bad as they are for Israel's image and the negative impact they have on Palestinians, checkpoints are largely a response to terrorism.

He alludes to Israel's security problems only in passing, though his interview with a victim of terrorism – a teary French-born woman who wants no contact with Palestinians after being wounded in a suicide attack– is compelling.

It should be noted that *The Other Zionists*, though yet to be seen in Israel or broadcast on TV in English Canada, is being considered by the Toronto Jewish Film Festival for inclusion in its 2005 lineup.

Arts & Travel

Eye on Arts

By Bill Gladstone

BRAVO TO BROADCAST SHORT FILMS BY DAVID STEIN

Four short films by the late Toronto filmmaker **David Stein** are being aired this week on the Bravo television network.

A talented and passionate filmmaker, Stein directed numerous short films, investigative documentaries for television, and music videos featuring the klezmer ensembles **Beyond The Pale** and the **Flying Bulgar Klezmer Band**. He died last December at the age of 34.

The program is introduced by Stein's brother **Eric**, a member of Beyond the Pale. Bravo!FACT Presents, Wednesday, Feb. 2, 7:30 p.m. To donate to a memorial fund, please phone 416-780-0324 or e-mail donations@benjamins.ca.

* * *

Olympian Scores Honours: Toronto author **Anne Dublin**'s 2004 book *Bobbie Rosenfeld: The Olympian Who Could Do Everything* has won an honourable mention in the Association of Jewish Libraries' Sydney Taylor Book Awards. The mostly American members of the association designated the title as an "honour book," roughly the equivalent of a second prize, in their influential annual assessment of new Jewish children's literature.

Bobbie Rosenfeld: The Olympian Who Could Do Everything was published by Second Story Press of Toronto. Dublin is the librarian at the Holy Blossom Temple. Top prize winner is **Pnina Moed Kass** for *Real Time*, while author **Eric A. Kimmel** won a "Body of Work" award for his overall contribution to the genre.

* * *

Books and Bagels: After 10 years, the monthly literary tradition at the Miles Nadal JCC is still as fresh as the bagels and coffee. This Sunday, **Howard Rotberg** reads from his provocative novel *The Second Catastrophe*, in which the dramatic events in Prof. Norman Rosenfeld's life mirror the catastrophic events in the life of the Jewish people. Members $5, non-members $8. 750 Spadina Ave. (at Bloor). Sunday, Feb. 6, 11 a.m. 416-924-6211.

* * *

Jessica Greenberg

Names in the News: Jessica Greenberg, a young actor who opens this week in *Blue Planet* at the Lorraine Kimsa Theatre for Young People, holds a BA from McGill and also attended Circle in the Square Theatre School in New York. A former member of the apprentice company of the Actors Theatre in Louisville, Kentucky, she has appeared in enough productions locally (including *Jacob Two-Two*, *A Little Night Music* and *Sweeney Todd*) that she's been described as an "up and coming young actress making a splash on Toronto's theatre scene."

Blue Planet, by **Andri Snaer Magnuson**, is the story of an intergalactic travelling salesman who crashes onto a small planet inhabited only by children. It opens at LKTYP on Feb. 3 and runs through March 20. $29 - $19. 165 Front St. E. 416-862-2222.

* * *

Arts in Brief

• Musicians and musicologists explore the life and works of the complex modern composer **Sergei Prokofiev** in a wide-ranging Prokofiev Festival co-produced by the University of Toronto's faculty of music, with most events on campus. Feb. 3 to 7. Call 416-964-8994 or visit www.utoronto.ca/crees/prokofiev.htm.

• "This Is Not A Reading Series" presents **Judy Chicago** offering "Fragments from the Delta of Venus," a slide show and interview. $5. Al Green Theatre, Nadal JCC. Saturday, Feb. 5, 7:30 p.m. Advance tickets from Pages Books or the JCC.

• **The Toronto Mandolin Orchestra** with vocal and instrumental soloists present a program of folk, world and light classical music, including beloved pieces by **Vivaldi** and **Mussorgsky**. Leah Posluns Theatre, 4588 Bathurst St. $22-$20. Sunday Feb. 6, 2 p.m. 416-533-2725.

• "Anne Frank: A History for Today" is a free exhibit that relays the story of the Frank family from Anne's birth in 1929 to the years in hiding in Amsterdam. Curated by the Anne Frank Centre USA and presented here by OISE and the Albert and Temmy Latner Family Foundation. RWB Jackson Library, Ontario Institute for Studies in Education, 252 Bloor St. W. Feb. 10 to March 9.

* * *

At the Galleries

• "Faces of Aliyah," a collection of photos by **Aliza Auerbach**, is on view at the Nadal JCC until Feb. 21. Also presented by the Israel Aliyah Centre. 416-924-6211.

• Toronto native **Johnathan Ball**, son of a Newfoundland-born father and Indian-born Jewish mother, is a third-year fine arts student at York University. He's a featured artist in "Body and Embodiment," a diverse show currently on view at the Kipling Gallery, 7938 Kipling Ave. in Vaughan. 905-265-2160.

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CJN Profile

Studio does brisk business through word of mouth

By DAVID SILVERBERG
Special to The CJN

Declining profits in the music industry, bruised by file-sharing and falling CD sales, leave record companies no choice but to limit how many artists they sign.

Logic dictates this means recording studios would also be teetering on the precipice – but in fact Toronto's Phase One Studios is doing brisk business while also giving Jewish artists a platform.

Barry Lubotta's Phase One Studios huddles at the edge of a strip plaza, practically hidden from sight on Kennedy Road; yet its footprint has made its mark in the North American music industry. Artists such as Sting, Herbie Hancock, Rush, Anne Murray, Jann Arden and Amy Sky have all recorded or mixed albums inside one of the four studios in the 7,500 sq. ft. facility.

Lubotta is also proud to be one of the premiere studios for Jewish musicians. A clientele list ranges from Cantor Shlomo Simcha Sufrin of Shaarei Shomayim to popular ensemble Zemer Orchestra to renowned singer Mordechai Ben David. Not to be forgotten, the Barenaked Ladies (whose singer Steven Page is part of the tribe) recorded four songs at Phase One.

"I like helping the Jewish community. I feel like I'm doing my part," says Lubotta, 57, who has run Phase One for the past four years. A sidekick project that also enlists Jewish artists – such as reggae artist Ron Wiseman – is Lubotta's label MarshMellow Records, which is "not a big part of the business but it's good to be vertically integrated."

What also helps is Phase One's reputation sown from the seeds of its rock' n' roll days when it first opened doors in 1973.

Known as a high-end recording studio home to Canada's most famous mastering facility, Phase One worked with Canadian talent such as Randy Bachman. But in the 1990s, Phase One fell into disrepair and owner Paul Gross was looking to sell the space. Lubotta, a Montreal native who played in a band during his university days in upstate New York, ran a popular indie music studio at the time and expressed interest in buying Phase One. In September 2000, Lubotta acquired the sprawling studio and promised himself to renovate Phase One to become "a world-class facility."

He says he brought with him a "commitment to excellence and a passion for doing things correctly."

Many of its studios were rebuilt from scratch and expanded. Studio C, which was little more than an office at the time, became a mixing room featuring a 72-input console, a ProTools HD system and a projector delivering a 62-inch picture. (One pair of speakers in Studio C retails for $40,000, to give an idea how costly a studio renovation can be.)

Studio A, the infamous space where Sting recently sang, enjoyed a redesign that brought in a Yamaha piano and an adjoining private lounge. Lubotta points out that Studio A is home to a Neve console, considered the Jaguar of recording consoles.

"Sometimes, I'll get a booking just because I have a Neve," Lubotta says.

Hearing Lubotta go on to explain the technicalities of each studio is almost dizzying but it makes one thing clear: Phase One is serious about music. And not just rock n' roll – "every type of music imaginable," Lubotta says, "from country to pop to classical."

Sometimes, Phase One will work with film actors, as it did once with Catherine Zeta-Jones for the animated film *Sinbad*.

Even more rare is leaving the studio to record events, but Lubotta is overjoyed he was able to record a speech by Rabbi Leonid Feldman of Florida when he came to Toronto to lecture on the March of the Living. "If I hadn't recorded that, I wouldn't have that living piece of history," Lubotta says, his eyes looking off in the distance.

He then adds, "The beauty of recordings is that you can capture a moment of time forever."

Music trends may change over time, Lubotta explains, but the art of capturing great music hasn't changed. To make a lasting piece of work, rather than "a quickie pushed out to be successful," a musician needs to put immense effort into the project. He remembers Anne Murray recording her latest album at Phase One, spending nine weeks at the facility, working daily from 10 am to 5 pm.

"To play with the big boys, you need to be in the same league," Lubotta advises, citing how home studios give the impression of an easy job but they inevitably produce inferior albums. But to make clients feel at home, Phase One offers creature comforts like LCD televisions, leather couches and a kitchen.

Walking through Phase One feels more like a peek behind the production curtain than a stroll around an expansive bungalow. As Lubotta mentions, many music lovers don't know – or understand – what goes into recording an album.

From the rubber-sealed soundproof doors to the computer monitors displaying the zig-zag colours of instrument tracks, Phase One holds an impressive array of technology designed to deliver optimum sound.

A sound engineer demonstrates the various effects sprinkling modern music by increasing the reverb on one instrument in a hip-hop tune, and then raising the volume of the soul singers in the background. What sounds effortless on a song looks meticulous in the recording studio, and Lubotta claims the "real heroes in music are the engineers and producers. They are the sound sculptors who don't get much press."

With experienced engineers and a long clientele list, Phase One "makes a reasonable profit every year," Lubotta says, despite the hefty capital investment in hi-tech equipment. Marketing costs are minimal, since 99 per cent of business comes from word-of-mouth, Lubotta notes. "If we continue like this, I'll be very pleased," he says.

It seems Lubotta is already very happy with his business, and how he spends his nine-to-five. "I feel like the luckiest guy in the world because I get to indulge my passion in music daily," he says. "It certainly beats working in a lot of other jobs."

Barry Lubotta, left, with Cantor Shlomo Simcha Sufrin at Phase One Studios.

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Books & Authors

Schindler – the man behind the myth

***Oskar Schindler, The Untold Account of his Life, Wartime Activities and the True Story Behind the List* by David M. Crowe, Westview Press**

By JOSEPH SERGE
Arts Editor

For most people, Oskar Schindler will forever be linked with the portrayal by Liam Neeson in Steven Spielberg's award-winning 1993 film *Schindler's List*.

It was this movie that made Oskar Schindler a household name. Based on a book by Thomas Keneally, *Schindler's List*, however, did take a few liberties with the truth.

In particular, ironically, as David Crowe points out in his recently published book *Oskar Schindler, The Untold Account of his Life, Wartime Activities and the True Story Behind the List*, there was no "Schindler's List" per se.

Unlike Keneally's book, Crowe's book is a far more scholarly approach, delving behind the Schindler myth and into the full tragedy of the Polish Holocaust and how it affected Schindler and the group of Jews known as the Schindler Jews.

As Crowe points out, the dramatic sequence in the film in which Schindler and Itzhak Stern, a Jew chosen by Schindler to work as an accountant, type out the "Schindler's List" on a typewriter just before the liquidation of the Plaszow Camp is pure fiction.

When Plaszow's ruthless commander Amon Goth was arrested by the SS for corruption in 1944, his replacement was ordered to liquidate the camp. Schindler was determined to save its Jews from Auschwitz and managed to get permission to transfer his enamel factory Emalia to Brunnlitz in Czechoslovakia.

Because Schindler himself was preoccupied at the time fighting resistance to this move by local party figures and business interests, the task of coming up with the list of 1,000 people to work in Brunnlitz fell to Marcel Goldberg, the assistant to Franz Muller, the overseer of Jewish labour in the region.

"In reality," Crowe writes, "Schindler had absolutely nothing to do with the creation of his famous transport list… [in fact] so many longtime Emalia workers were not on it."

Goldberg was an OD man – Jewish police – in the Plaszow Camp. Several Schindler Jews were critical of him when interviewed by the author, mostly because he sold spots on the list for diamonds and other valuables that were smuggled into the camp.

"If you had no connections, money or significant ties, it was possible you could be replaced by someone who had the money to bribe Goldberg," Crowe writes. Although Schindler didn't have much of a say, Goldberg was smart enough to know that he had to put the important Schindler people on his list.

Schindler likely pointed out to Goldberg the people he knew. (Helen, Goth's housemaid, was one such person who Schindler personally intervened for.) Unlike in the film portrayal, Schindler was not on intimate terms with the majority of workers at Emalia and probably couldn't name more than a handful.

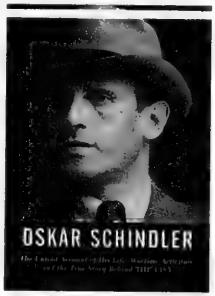
The majority of the Jews on the list were chosen especially because they had money, influence and closeness to Goldberg. As one Schindler Jew tells Crowe: "There were a lot of crooks and kapos on the list."

But Crowe points out it is wrong to imagine there was something wrong with being on the list because one was in a position of influence at Plaszow.

"For every unsavoury character… there were many, many caring Jewish 'prominents' who used their positions to help others."

Another interesting aspect of the "Schindler's List" is that there was more than one list – and each was revised several times.

There was the original men's Plaszow-Gross Rosen (an Auschwitz subcamp where the men were quarantined before their transfer to Brunnlitz) list; another list from Gross Rosen to Brunnlitz, plus two separate women's lists for the 300 women sent to Auschwitz (as dramatized in the film) and from Auschwitz to Brunnlitz.



"The problem with each of these lists is some of the Schindler men on the Plaszow-Gross Rosen list were taken off by Goldberg and replaced when [they] arrived at Gross Rosen. The same is true for the list of 300 women on the Plaszow-Auschwitz transport… the lists drawn up by Goldberg in Plaszow were different from the lists of men and women who reached Schindler's camp in the Sudetenland."

There are also other aspects of Spielberg's film and Keneally's book that Crowe says didn't happen or were highly dramatized.

For example, while the 300 women being sent to Brunnlitz were incarcerated at Auschwitz just as they were in the film, it is a myth that Schindler himself jumped to their rescue.

Schindler likely never went to Auschwitz to bribe the commandant for their release, as depicted in the film. He knew that the women, like the men, had to undergo a quarantine period before their transfer to Brunnlitz. But when they failed to show up after a few days he did get worried.

"But what really happened was quite different from the Spielberg version." Crowe claims that the basis of Spielberg's version was drawn from the Keneally book, which stated that "it was part of the 'Schindler mythology.'"

According to Stern, Schindler sent his secretary with some bribes to negotiate for the women. Ironically, Stern's mother, who contracted typhus at Auschwitz, was one of at least five women whose names were left off the Brunnlitz transfer list.

But according to Schindler's wife Emilie, Oskar sent his technical engineer from Brunnlitz with a bribe to Auschwitz. But when this didn't work, Schindler sent his friend Hilde to Auschwitz to free the women with, according to Emilie, "her great beauty."

Yet another story is told by Mietek Pemper, a Schindler Jew who said Oskar used his military connections to release them.

So which story is accurate? In all likelihood a combination of all of them, but it is most likely that Schindler never made the trip to Auschwitz. It would have been too dangerous for himself and for the 700 men left to the whims of the SS in Brunnlitz.

There are other myths and historical inaccuracies in the film – such as the little girl in the red dress Schindler sees while watching the evacuation of the Kracow ghetto – which Crowe goes to great length to disprove. But this book is not merely a criticism of the Spielberg film.

Oskar Schindler is a scholarly attempt to bring the real Schindler to life and to try to explain why Schindler did what he did.

He begins with Schindler's ties in Czechoslovakia to the *Abwehr* – Germany's military intelligence. Schindler was arrested by the Czech police in 1938 and described in a report as "a spy of big calibre and an especially dangerous type."

Those ties with the *Abwehr*, though, would become crucial later on. Without them, it is unlikely Schindler would have been able to save his Jews.

After the fall of Poland in 1939, Schindler went to Krakow to start a business and become rich. Schindler, an opportunist, hired Jewish labour only because it came cheaply. There was no altruistic motive, at least not then.

Crowe describes Schindler's relationship with Goth, the sadistic overseer of Plaszow; the Krakow Ghetto and its liquidation. A chapter is spent detailing the infrastructure of the SS and its corruption.

Crowe's book is comprehensive and gives a good account of the mechanisms of the Holocaust in Poland.

The book also details Schindler's life after the war. Schindler was never allowed to return to his Brunnlitz factory in Czechoslovakia. As a Sudeten German, he was stripped of his Czech citizenship. He immigrated to Argentina and started a fur farm, which was a financial disaster.

Back in Germany, he struggled to get adequate compensation for his wartime expenses saving the Jews and ultimately had to rely on his Schindler Jews for financial support.

Schindler's one hope for financial rescue came from a Hollywood studio. In 1964, MGM expressed interest in making a film on Schindler's life to be called *To the Last Hour*. A film treatment, described in the book, was made and Gregory Peck was touted to play the lead role. The financial terms were quite impressive and Schindler stood to make a large amount of money from the movie. However, MGM pulled out and the film was never made.

Throughout the book, the author tries to make sense of the enigma that was Oskar Schindler. When, he asks, did Schindler change from being a greedy factory owner to a Righteous Gentile?

Unlike the film, in which Schindler watches the liquidation of the Kracow ghetto on horseback, such a distinct moment of change never happened in real life. Schindler's change didn't happen overnight, the author believes.

Crowe says while Schindler's interest in his Jewish workers was initially good business sense (a starving, beaten worker is rather unproductive), the growing death and violence "disgusted him and prompted him to do whatever he could to protect his Jewish workers from the SS… as the Holocaust became more deadly."

A key example of Schindler's change came in the fall of 1944 when he chose to risk everything to move the factory to Brunnlitz after the liquidation of Plaszow. At that point, he could have taken his profits and escaped westward, leaving the Jews to their fate.

"At this point in his life, I think Oskar Schindler was absolutely determined to do everything he could to save as many Jews as he could regardless of the cost," Crowe writes. "During the last two years of the war, he had undergone a dramatic moral transformation, and he came more and more to associate himself with his Jews than with other Germans."

In his 700-page book, Crowe steps outside the Schindler myth, giving an objective historical analysis of Schindler's life. *Oskar Schindler* features groundbreaking research and took seven years to write. Crowe took advantage of the recently found Schindler documents unavailable to previous writers and to Spielberg. Anyone wishing to dig deep into the real Oskar Schindler will find this book rewarding.

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5 HOUSES FOR SALE

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BATHURST-CENTRE - ON FRANKLIN
Very elegant home about 4,000 sq. ft. plus prof finished basement on a private mature lot! Strip hardwood & granite floors, custom built-ins in bdrms, 3 baths w/jacuzzis on 2nd floor, sauna. Absolutely stunning! Must see! *Cila Fleischmann or *Sarah Tamin

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BATHURST-ATKINSON - PRIME "ROSEDALE NORTH"
Over 3,000 sq. ft., 2 storey foyer, 4 bdrms, new kitchen, separate study. Fin bmsnt w/separate entry. $539,000. *Lucy Melamud

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BATHURST-STEELES - NEW WESTMINSTER
Renovated 3 bedroom, laminate floor, newer roof & windows, large eat-in kitchen, central air, extras galore! Shows great. $315,000. **Mark Waxman

• • •

BATHURST-FINCH - CONDO TOWNHOUSE
Totally renovated with new kitchen, new bathrooms, new doors, 3 bdrms, walk-out fin bsmnt (could be in-law apt) *Lucy Melamud

• • •

CONDOMINIUMS FOR SALE

BATHURST-STEELES - "COURTLAND"
Fabulous 2 bedroom corner unit about 1,400 sq. ft. Balcony & locker, 6 appliances, separate shower stall, all large rooms, Shows well! $219,000. *Ted Waxman

• • •

YONGE-STEELES $205,900
2 bdrms, new kitchen, new appliances, 3 piece ensuite bathroom, balcony. *Alex Bodik

• • •

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56 Clarkehaven St. $1,688,000. 4+1 bedrooms, 6 baths, exquisitely designed custom kitchen, limestone & hardwood floors, walkout from finished basement. 100'x 150'.

115 Arnold Ave. $1,598,000. Luxury, gated residence, 5+1 bedrooms, 7 baths, hardwood flrs. Elegant reception rms., gracious family rm, w/out to magnificently landscaped, mature treed private garden + pool, 4 car garage. 100'x 180'.

562 Spring Gate Blvd. $679,000. 4+2 bdrms, 5 baths, 2 kosher kitchens, 10 appl's, hrdwd flrs, 2 w/outs, fin basement.

193 Crestwood Rd. $479,000. 3+1 bdrms, sep entr to bsmnt apt. Rented at $2300/month, great carriage trade bldg lot.

19 Tillingham Keep. $1,050,000. Quiet, exclusive court, 4+1 bedrooms, 5 baths, hardwood floors, LR/DR combination, finished basement, walkout to pool & landscaped garden.

333 Clark condo $849,000. (exclusive). 3 bdrms, 3 full baths, open concept, LR/DR/Den, 2,800 sq. ft. + 200 sq. ft. terrace.

333 Clark condo $569,000. (excl). 2 bdrms, eat-in kitchen, wall to wall windows, huge LR/DR/SOL, 1,800 sq. ft., balcony.

135 Antibes, 18th flr. condo $229,000. 2 bedrooms, 2 baths, jacuzzi, eat-in kitchen + window, walk-in closet in Master bedroom, wrap-around balcony, stunning views.

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78 ALEXIS BLVD! BATHURST S/SHEPPARD!
$649,900! Value packed 4+1 BR, 4 bath! Mn Fam+2pce! Nanny ste! 40x161'! Motivated! Sandon Schwartzben** 416-226-1987

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Detached 4 bedroom, 2 baths, private drive, 30 x 130 ft. lot. Faithe Sversky** 416-488-2875

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Stunning updated family home, separate LR, DR, renovated basement, built-in garage. Saul Merrick* 416-488-2875

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50 VAUGHAN BLVD! BATHURST N/CENTRE
$669K! Vendor says sell! Custom 4 BR, 3 BTH! Mn fam+Lau +2pce! Gorg'us 46x135'! Sandon Schwartzben** 416-226-1987

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New fabulous 1,975 sq. ft. 3 bdrm w/numerous upgrades + walk-out bsmnt, Jan. poss. Won't last! Adam Feldman* 416-488-2875

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CONDOMINIUM PROPERTIES

FOREST HILL PENTHOUSE, 3 BDRM, $729,000
Gorgeous recently renovated, 3 baths, 2 prkng, indoor pool, concierge, walkout to shops, subway. Marilyn Merrick* 416-488-2875

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$679,000. Panoramic City V[illegible] 1,510 sq. ft. of total luxury finishes! A must see! Marilyn Merrick* 416-488-2875

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EXCLUSIVE LOWER VILLAGE GATE $529,000
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238 DORIS AVE! STUNNING 2 BR, 2 BTH!
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MERTON ST., YONGE/DAVISVILLE $269,900. Bright sun filled 1 BR+den loft. Pkg.

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THE PARK AVE., YONGE/ST. CLAIR $675,000. NEW! 1526 sf. 2+2 BRs, 2 bths, fplce.

WALMER RD., ST. CLAIR/SPADINA $729,000. Penthouse! Custom reno. Corner ste. 3 bdrm.

LOWER VILLAGE GATE, HEATH ST. $529,000. Bright ... R, 2 bath. Lrg LR/Dr. SOLD

SPADINA/HEATH PENTHOUSE $679,000. Gorgeous corner unit. Simply beautiful. SOLD

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* * *

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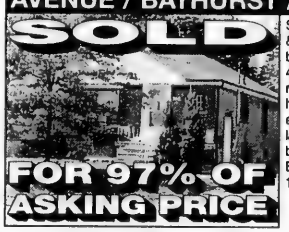

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35 CONDOMINIUM FOR RENT

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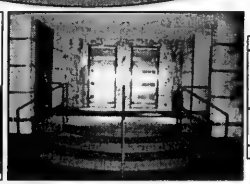

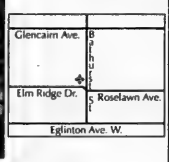

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Coast to Coast

White supremacist finds it hard to get web presence

By PAUL LUNGEN
Staff Reporter

A B.C. White supremacist appears to be playing a cat-and-mouse game with Internet service providers, switching from one to another in order to remain on the Web.

The Friends of the Simon Wiesenthal Center reported last week that web host Shaw Communications had removed "exterminance.org," a site that contained neo-Nazi materials and had been trying to recruit for a skinhead group in Fort St. John, B.C., a town about 1,200 kilometres northeast of Vancouver.

But Shaw president Peter Bissonnette said exterminance.org was never hosted by the Calgary-based telecommunications company. "We wouldn't allow a site like that on Shaw," he said.

Bissonnette said Shaw personnel tracked the website to an Internet service provider in Dallas, Texas, called The Planet.

Rick Eaton, senior researcher at the Simon Wiesenthal Center's Los Angeles office, said he had found evidence that linked exterminance.org to Shaw. A search using "whois," a web tracking service, found that the registrant for exterminance.org has access to the Internet though his e-mail address "adolfhitler@shaw.ca."

"The connection to Shaw is that [the registrant] clearly has a Shaw e-mail," Eaton said.

Bissonnette told *The CJN* that while the customer had chosen a disturbing e-mail address, that did not necessarily mean his website was ever hosted on a Shaw computer. He said he would consult with the company's legal counsel "to see what we can do to limit use of that name.

"I don't like to see that kind of juxtaposition either," he said.

Eaton said determining web hosts is a "murky" business. "This is an inexact science. They may be moving it."

By late last week, exterminance.org appeared to be hosted by a service provider in Denver, Eaton said. However, the day before, Shaw had tracked it to the Dallas company. A month before that, the Wiesenthal Center operated on the assumption that the site was hosted by Shaw.

As *The CJN* went to press, the site had been removed several times and was no longer available, but Ella Petrovic, an education assistant at Friends of Simon Wiesenthal Center in Toronto, speculated the white supremacist behind the site might succeed in again placing it on the Internet, even if the service provider denied him access.

"This kid is probably very handy with computers," she said.

The site, which was decorated with swastika flags, the "14 words" of the white supremacist movement and a violent novella by David Lane, a jailed member of The Order, was initially discovered by a supporter of the Wiesenthal Center in December.

The Friends subsequently contacted Shaw, but company spokespeople stated they had no record of the site's existence. Shaw recommended that the center contact police. A complaint was laid with the British Columbia hate crimes unit, which is investigating.

Leo Adler, director of national affairs for Friends of Simon Wiesenthal Center, said white supremacists generally avoid Canadian service providers, who must comply with Criminal Code provisions against promoting hate, as well as human rights legislation. Instead, they locate their Internet operations in the United States.

Eaton said The Planet at one point hosted sites from jihadist groups that aired beheading videos online. The service provider pulled them once it was informed of their content.

Web service providers can host tens of thousands of sites and are generally unaware of their content unless someone brings it to their attention, he said.

In addition, wholesalers buy space from service providers and sell it to individuals who maintain websites on the host computers. It's possible a service provider would not know who it was hosting on its computers, Eaton added.

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No bluffing – poker takes hold among Jews

By SHERI SHEFA
CJN Intern

Poker, a game once dominated by thugs and cheats, is finally beginning to shed its bad reputation as Jewish youth all over North America are coming together to play for fun, or for a cause.

Weekly poker nights with the boys – or girls – have become a widespread fad since the U.S. sports station ESPN began airing the World Series of Poker seven years ago.

With the game branching out from casinos to suburban basements across North America, poker is finally becoming a game even your mother could love.

"Despite the negative connotation poker receives, it has turned out to be another way for 20something Jews to spend more time together," says Oren Shefa, who has been hosting weekly poker nights for the past year in Toronto for a group of friends.

But the poker they're playing is not the traditional five-card stud of those old Hollywood westerns.

Shefa and his friends play a version called No Limit Texas Hold'em, in which the player who makes the best five-card hand with any combination of their two face-down cards and five community cards wins the round. The game emerged as early as the 18th century, but gained widespread popularity in 1970 when it became the official playing style of the World Series.

> *'Jews have a history of playing games, from the spinning of the dreidel on Chanukah to the hiding of the afikoman on Passover'*

Isaac Oziel, another local poker fiend, says it's only natural that Jews have picked up the game.

"In terms of the jump in Jewish people playing poker, Jews have a history of playing games, from the spinning of the dreidel on Chanukah to the hiding of the afikoman on Passover," he says.

In fact, Jews playing poker is not a new phenomenon.

Isaac Oziel, left, places a bet at a Sunday night poker games with friends Moshe Hadida, centre, and Moshe Salama. **[Sheri Shefa photo]**

Players such as the late Stu Ungar, who some argue was the best to ever play the game, and Jay Heimowitz, who won the coveted World Series bracelet six times, dominated the game in the 1970s alongside Texas poker legends Johnny Moss and Amarillo Slim Preston. The two groups even developed a "Texans against Jews" rivalry.

Today, such ethnic and geographic divisions are not as obvious, but there is still a Jewish presence at pro tables.

Jeff Shulman and his father, *Card Player Magazine* publisher Barry Shulman, are both professional players, and Russell Rosenblum, a real estate attorney, is good enough to have finished fifth in the 2002 World Series.

The game has become such a phenomenon that people are coming up with any excuse to play, including fundraising.

Last November, a chapter of the Jewish fraternity AEPi at the College of William and Mary in Williamsburg, Va., helped organize a Texas Hold'em tournament to raise money for the Winnipeg Centre for Ethiopian Jews in Be'er Sheva and the Susan G. Komen Breast Cancer Foundation.

Yet, despite the good intentions of the fraternity and prominent professional players such as Barry Greenstein – known as the "Robin Hood of Poker," because he donates all his winnings to charity – there is an ongoing debate about whether playing poker is permissible under Jewish law.

While gambling for a cause is frowned upon, gambling itself is not against halachah, provided it's done for fun and not to make a living.

But although it's not strictly forbidden, it is discouraged by rabbis, including Rabbi Jeremy Schwartz of Kolel, the Adult Centre for Liberal Jewish Learning.

In his "Reb on the Web" column, Schwartz wrote that many rabbis permit occasional gambling on holidays such as Purim and Chanukah, but the Central Conference of American Rabbis (CCAR) passed a resolution in 1979 that said the Reform body "deplores the use of gambling devices to raise funds for Jewish religious and communal institutions as being contrary to our faith and tradition."

Regardless of the reasons people play, poker is bringing young Jews together.

"I play poker with my Jewish friends because it's a way for me to see all my synagogue buddies at least once a week," says Moshe Hadida, who plays with Oziel on a regular basis.

"We all have different things in our life, like school, work, girlfriends… When we play poker on Sunday nights, it's our way to catch up with each other."

Smashnova fails to advance in Australia

By Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Anna Smashnova's run at the Australian Open was brought to an abrupt end by former world number one Venus Williams last week. Williams powered into the fourth round of the tournament with a 6-3, 6-0 victory over the 27th seeded Smashnova.

The eighth-seeded American romped through the contest in exactly an hour, despite making 26 unforced errors.

Looking for her first grand slam title since 2001, Williams began by dropping her serve but with her ground strokes working well, broke back in the fourth game on her way to taking the opening set.

She then stepped up a gear in the second and Smashnova, an Israeli who has never been beyond the third round at Melbourne Park, had no answer.

Anna Smashnova

"For me it's all about consistency and errors. The less errors I make, the tougher it is for my opponent," Williams said.

The result left men's doubles pair Andy Ram and Yonni Erlich as the only remaining Israeli representatives at the competition, after Tzipi Obziler's run was ended by Anna Myskina.

The Israeli pair advanced to the third round without playing after Jarko Nieminen of Finland, who plays with Hyung Taik Lee of Korea, retired with an injury.

Ram and Erlich were knocked out in the third round after a three-set battle, 6-1, 4-6, 7-6 (10-8) with brothers Bob and Mike Bryan of the United States. Both players were in action soon afterward in the mixed doubles. Ram teamed up with Conchita Martinez of Spain to beat Sebastian Prieto and Giselo Dulko of Argentina 5-7, 7-5, 7-6. Erlich and Tiantian Sun of China lost 6-3, 7-6 to Rick Leach of the United States and Virginia Pascual of Spain.

* * *

While New England Patriots owner Robert Kraft was in Pittsburgh rooting on his team to a 41-27 win over the Pittsburgh Steelers in the AFC championship game, his wife, Myra, held a party at the David Citadel Hotel in Jerusalem, where dozens watched the game on a big screen TV. Myra Kraft, who was in Israel with a delegation of young leaders from Boston's Jewish federation, was held up in Israel because of heavy snowstorms that covered the northeast of the United States and was unable to get to the game. The Krafts are the patrons of the American Football in Israel league, and paid for the building of the league's stadium in Jerusalem, which is named Kraft Field.

A day of bravery

Bravery: courage, boldness, heroism. Bravery is also the quality of spirit that enables you to face danger or pain without showing fear.

I recently witnessed four acts of bravery on the same day.

something

By MIRIAM PORTER

1 p.m. – On the street walking towards the subway: I saw a friend who was recently released from a detoxification centre for alcoholism. He was living on the street for more than two years and is now actively working to change his life. He is looking for a job and recently moved into a room of his own. He had stopped drinking for 50 days straight.

He looked me in the eyes with a fierce determination and said, "I slipped up on New Year's and had a drink. But I am not giving up, I am back on track now and I am going to Alcoholics Anonymous twice a day. I am also going back to detoxification and I will try again."

I am extremely proud of him. He is an inspiration to everyone who has ever struggled with addiction – on or off the street. The challenges he faces on a daily basis are beyond anything I can comprehend.

3 p.m. – The Don Jail: This was my first time in a jail except when I was on vacation and toured the abandoned Alcatraz in San Francisco. I got off the streetcar and walked up to the cold gray and black building. Inside, the guard instructed me to take a number and wait. So I waited – for two hours – until my number was called. I waited with the other visitors and I was overwhelmed by the images before me.

In the crowd of 30 people, five young women with babies were waiting to visit someone. One girl barely looked 18 years old and had to change her newborn baby's diaper right on the bench. She did it with a smile.

These women have their own stories and situations with one thing in common. They are not giving up despite their circumstances, challenges and perhaps their fear. It appeared some, if not all, of them were bravely raising their babies on their own. The life of a single mother is not easy, but these women have found an inner strength that helps them continue.

5 p.m. – The Hospital for Sick Children: I have been a volunteer at the hospital for four years. My experiences have been both heartwarming and devastating. Unfortunately I have witnessed situations no child should ever have to go through. But despite their unlucky circumstances, these kids are fighting. They are heroes. They courageously struggle to stay alive when they should be playing with toys and laughing with other kids. These pint-sized warriors are some of the bravest people I have ever met.

8 p.m. – Finally at home: I received a phone call telling me a man I know had just passed away. A month earlier, I had handed him a significant cash prize for winning the writing contest for the homeless that I co-ordinated through Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee.

His winning entry about his life struggles, family and miracles was beautifully written and inspirational. It was very difficult for him to write about his personal life experiences, but with encouragement, he empowered himself, faced his fears and made his voice heard.

I remember how he grinned proudly like a little boy when I handed him his prize and gave him a huge hug. For the last three weeks of his life, he rented an apartment with his winning money. His bravery allowed his story to live on forever.

It takes a brave person to overcome alcoholism, to raise a child alone, to battle illness or to make his or her voice heard. I admire all of these people and applaud their efforts to face the danger of pain without showing fear.

All four situations affected my life and touched my soul. I wonder what tomorrow will bring.

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2 tblsps. sliced or chopped nuts, toasted

Accompaniment: vanilla ice cream

Melt butter in heavy skillet over moderately high heat until foam subsides, then sauté banana, cut sides down, shaking skillet, 1 minute. Remove skillet from heat and sprinkle brown sugar around banana, then pour rum around banana. Return skillet to heat and continue to sauté, shaking skillet occasionally, until sugar begins to melt, about 30 seconds.

Add water, nutmeg, cinnamon, and a pinch of salt and cook over moderate heat, shaking skillet occasionally, until sauce is slightly thickened, 1 to 2 minutes.

Serve banana hot, sprinkled with nuts.

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"Jews in history"

By JOE KING

Rosalind Franklin, (1920-1958) provided the X-ray data vital to the discovery in 1953 of the double helical structure of DNA, labelled "the most important discovery in 20th-century biology," but she was not even mentioned in the citation for the 1962 Nobel Prize.

James Watson and Francis Crick shared the Nobel Prize that recognized the importance of the discovery, but it was Franklin's preparatory work with X-ray photography that led to the discovery.

Watson, writing about the discovery in his 1968 book *The Double Helix*, referred, patronizingly, to his colleague only as "Rosy" and stated, arrogantly, "the best home for a feminist is in another person's lab."

Two books were written in the early 21st century telling Franklin's side of the story – *Rosalind Franklin and DNA* by Anne Sayre, and *Rosalind Franklin: The Dark Lady of DNA*.

Rosalind Franklin attended Cambridge where she earned a PhD in physical chemistry despite the fact that the university was not granting women undergraduate degrees. At that time, only men were permitted in the university dining rooms!

Rosalind Franklin

She undertook research in Paris and at Birkbeck College in London, but in between, she spent two years in the biophysics unit at King's College London. Franklin theorized that DNA existed in two distinct forms, A and B, and then proved it with clear X-ray photos.

J.D. Bernal, a physics professor at Birkbeck, described her work in these words: "The most beautiful X-ray photographs of any substances ever taken."

Her "photograph 51," which became famous, clearly showed the structure of DNA. Why was Franklin denied her proper share of recognition? It likely stemmed primarily from male prejudice. Anti-Semitism may have also played a part.

She died of cancer at age 37 – four years before the Nobel Prize was announced for the discovery of the double helix model of DNA.

This is an excerpt from The Jewish Contribution to the Modern World, *researched and written by Joe King. In the book, King highlights the contributions of Jewish people in many different fields.*

Joe King is a veteran Montreal writer and publicist.

Israel-Diaspora exchanges

By AVRUM ROSENSWEIG

The Diaspora-Israel relationship has been based mostly on fundraising. Vast amounts of tzedakah have been donated to Israel by international Jewry, especially during times of war and mass immigration. This process has enabled Diaspora Jews to help secure and build the State of Israel, albeit as junior partners.

URBAN WRITER

Israeli taxpayers have benefited from Diaspora tzedakah. The money has alleviated some of their financial stress in absorbing newcomers, feeding undernourished children, helping victims of terrorism and maintaining expensive social service programs.

The times, however, are a-changin'. Tzedakah is vital to our relationship with Israel, but an additional partnering option has presented itself to the children of Israel. We can invest by exchanging creativity and know-how in areas such as education, technology, agriculture and humanitarian and relief work.

Israelis are curious folk, frequently exhibiting great brilliance through their design, discoveries, strategic thinking, academia and education. Numerous examples of this are listed in *Israel In the World* (Weidenfeld & Nicolson), a book compiled by Helen Davis and Douglas Davis with a forward by international philanthropist, Rupert Murdoch.

In it, Murdoch writes: "With such a wealth of creativity, I fully expect Israel to remain at the forefront of technological development… this book is a testimonial to the Israelis' incredible originality, dynamism and entrepreneurship."

I was encouraged by Murdoch's words and strengthened in my belief that a shift in Diaspora-Israel relations, focusing more on mutual goals through growth, would put Jews everywhere on an even footing, rather than maintaining the somewhat lopsided perception of Israel as the taker and Diaspora as the giver.

Israeli curiosity and Diaspora resourcefulness would be a fine recipe for powerful Jewish harmony. *Israel In the World* lists dozens of options to take us there, including:

- a study by Dr. Michal Shwartz of the Weizmann Institute of Science, showing that the body's own immune system can treat debilitating disorders of the central nervous system, and possibly repair damaged spinal chords if treatment is carried out within 14 days after the damage is done;
- the invention by Given Imaging Ltd. in the town of Yokne'am of a miniature disposable video camera that is swallowed by a patient and transmits 50,000 real-time images to the attending physician. The M2A Capsule Endoscope replaces invasive and uncomfortable procedures that often causes great pain to the patient;
- the development by Dr. Benjamin Bartoov of Bar Ilan University of a procedure that magnifies sperm by a factor of 6,000, compared to previous magnification of up to 400, thereby discovering the sperm with the greatest potential for inducing a successful pregnancy through in-vitro fertilization;

Other examples are: Researchers at the Soroka Medical Centre in Be'er Sheva that have shown a red tomato can deter heart disease; a creation by M-systems of Kfar Saba, called the DiskOnKey, a miniature silicon chip in the form of a small key-ring that stores huge amounts of data, including music, pictures and Powerpoint presentations; Netafim, a kibbutz co-op that pioneered drip irrigation, a watering procedure that is helping grow bananas in the Ivory Coast, sugar cane in Mauritius, melons in Mexico, vegetables in India and grapes in Germany.

Diaspora-Israel relations will and should always include the exchange of tzedakah (interestingly, Israel now funds some Diaspora programs). Our relationship can be enhanced, however, when Jews in and out of Israel build an organic partnership sharing our grandest resource – the Jewish mind, our curiosity, our ability and our yearning to invent, grow and repair the world.

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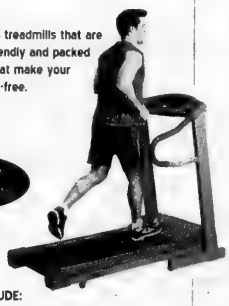

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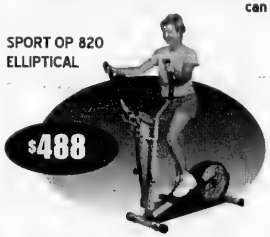

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GTA

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Canada Post Publication Agreement #40006684
Publication Mail Registration #09694

40 years of German – Israeli friendship

German President Horst Koehler pledged his country would support Israel forever. "Ties between Israel and Germany today are strong and full of friendship," Koehler said at the outset of a two-day visit to Jerusalem last week marking 40 years of formal relations between the two countries. During his visit, Koehler visited Yad Vashem and addressed the members of the Knesset. Koehler was moved by his visit to Yad Vashem, as is apparent from the tears visible in his eyes, above right.
Please see related story on page 33.
[Israel and RNS photos]

CIA agrees to disclose postwar links to Nazis

Ha'aretz Daily Newspaper Ltd.

WASHINGTON, D.C. — The CIA, under pressure from the U.S. Congress, has agreed in principle to release new documents detailing its ties to former Nazis who helped with U.S. Cold War espionage against the Soviet Union, officials said last week.

Facing demands for public testimony before the U.S. Senate judiciary committee, CIA officials have conceded that records on former Nazis who have not been accused of war crimes, including members of the German SS, should be subject to the Nazi War Crimes Disclosure Act of 1998, the officials said.

"This means the information we thought would come out when we wrote the law, will now come out," said Senator Mike DeWine, an Ohio Republican who co-authored the disclosure legislation.

The CIA, which had no immediate comment, has released some 1¼ million pages of documents about Nazi war criminals, in compliance with the disclosure act, which requires government agencies to divulge records of war criminals to the Nazi War Crimes and Japanese Imperial Government Records Interagency Working Group.

But until now, the CIA has refused to disclose documents on ex-Nazis who have not been accused as war criminals. Members of the working group and American lawmakers say the law applies to any individual who belonged to an organization guilty of war crimes.

The records at issue include hundreds of thousands of pages of documents, including material on CIA dealings with former members of the Nazi party and the German SS who joined the allied Cold War effort against the Soviet Union, congressional officials said.

The CIA's position changed late last week in closed-door discussions with working group members after DeWine, who sits on the Senate judiciary committee, demanded that CIA director Porter Goss appear before the panel to provide a public explanation of his agency's refusal to disclose the records.

It was not clear whether DeWine would cancel the judiciary committee hearing, tentatively set for Feb. 15. A CIA spokesperson said the agency was prepared to demonstrate flexibility.

Diplomatic Development

This issue of *The CJN* went to press before Canadian Foreign Minister Pierre Pettigrew met with Israeli officials and before the summit in Sharm el-Sheikh, Egypt, where Israeli Prime Minister Ariel Sharon was to meet with Palestinian Authority President Mahmoud Abbas. Coverage of these events will appear in next week's *CJN*.

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U.S. general to help Israelis, Palestinians with security — see page 31

The News in Brief

Canada

New Ryerson Prez

TORONTO — Sheldon Levy will be the new president of Ryerson University for a five-year term beginning Aug. 1, the school announced. Currently vice-president of finance and strategy at the University of Ontario Institute of Technology in Oshawa, Levy has also served as a vice-president of the University of Toronto, president of Toronto's Sheridan College and as a vice-president at York University. He succeeds Claude Lajeunesse, Ryerson's president for the past 10 years.

Comment Denounced

TORONTO — Canadian Jewish Congress strongly denounced comments last week by a veterinarian that Ontario's proposed pit-bull ban is "eerily reminiscent of fascism and the final solution." Mary Yett of the Beaver Creek Animal Hospital told a legislative committee holding hearings in Brantford, Ont., on the ban that classifying all dogs with a similar appearance as dangerous is "analogous to racism." Yett later apologized for making an "entirely inappropriate" analogy. "My partner is Jewish and I would never want to offend anyone. What I was comparing was a political technique and I admit I used harsh language," she told the *Toronto Star*.

Taylor Hearing Off

TORONTO — A U.S. judge says he will settle an ownership dispute over a Van Gogh painting between actress Elizabeth Taylor and the family of Hamilton, Ont., lawyer Andrew Orkin based on written arguments alone. Judge Gary Klausner, a U.S. District Court judge in California, made the move as he cancelled a hearing on the matter slated for last week. Taylor wants him to dismiss Orkin's claim that his German-Jewish grandmother was forced to give up the 1889 painting *View of the Asylum and Chapel at Saint-Remy* when she fled Nazi persecution in the 1930s. Orkin wants the judge to throw out Taylor's bid to have her declared the rightful owner of the painting. She claims it legitimately changed hands after the war and that she bought it in good faith in 1963.

World

Nazis Clean Up Road

PORTLAND — Despite an uproar, officials in Oregon's rural Marion County say they can't stop the American Nazi Party from taking part in a road-cleaning program that puts the party's name on a roadside sign. The U.S. Supreme Court recently refused to hear a challenge to the Ku Klux Klan adopting a stretch of road in Missouri.

Lawsuit Threatened

NEW YORK — A Jewish group has threatened to sue the Vatican if it doesn't release information about Jewish children hidden in convents during World War II who may never have been returned to Jewish communities. In Jan. 27 news conferences in New York and in Washington, D.C., the group Coalition for Jewish Concerns-Amcha said it would sue if the Vatican didn't release its records within a week. The move came after the recent discovery of a Vatican letter to French authorities asking them not to return Jewish children who were hidden and baptized to their parents or Jewish communities. The Anti-Defamation League is circulating a petition urging the Vatican to release its war-era baptismal records.

Jews Head to Spain

MADRID — Argentine Jewish immigration is boosting the numbers of Spain's Jewish community. Federico Zukierman, vice-president of Madrid's Hebraica Jewish community centre, said some 10,000 Argentine Jews arrived in Spain in 2004. "In 2004 there have arrived more Jews to Spain than in the last 10 years," and most are 20 to 30 years old, Zukierman said.

Conference Postponed

NEW YORK — A Columbia University conference on the Middle East slated for last week was postponed after Israel's U.S. Ambassador Danny Ayalon refused to appear due to controversy over charges that faculty are intimidating pro-Israel students. Columbia has assembled a panel to probe the charges. Jewish groups and Israeli officials asked the school to postpone the meeting until after the panel issues a report this month. Conference co-ordinator and ex-U.S. senator George Mitchell said he put off the event because some Israeli, Palestinian and U.S. officials who agreed to take part said they could not because of commitments in the Mideast.

Burial in Israel

KABUL — The next-to-last Afghan Jew will be buried in Israel. Yitzhak Levi's remains were sent to Uzbekistan last week, the first stop on a journey to Israel. Levi, 80, died from complications related to diabetes in Kabul last month. Zevulun Simantov, 45, is the last Jew still in the country.

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Kodak Buys Canadian-Israeli Firm

TEL AVIV — Photography giant Eastman Kodak announced last week it would pay $980 million (US) cash for the Canadian-Israeli digital printing company Creo.

Creo's 1,000 Israeli employees, many of whom were around when its operations were sold by Israel's Scitex Corporation to Creo in 2000, were told that until the deal closes, there will be no changes at the firm and no layoffs, but they received no promises for the future.

No one at Creo expects mass dismissals, and a 2006 move to new Israeli facilities is still on track. Creo Israel president Michael Rolant said Creo will likely be merged into Kodak's graphic media division as a single entity.

Creo was founded in Canada in 1992 by former Israeli Dan Gelbart. It makes hardware and software for the pre-printing and digital printing industries. Kodak was mainly interested in Creo's digital media and software divisions, but Creo wanted to sell the entire company. Creo had revenues of $635.8 million (US) in 2004, half from its Israeli operations. Both firms' boards have approved the deal.

The Canadian Jewish news

Vol. XXXV, No. 7 (1,684)*

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CIRCULATION

Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.

CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS

Canada: $34.95, 1 yr. incl. GST. $62.95, 2 yr. incl. GST.
U.S.A.: $100 U.S funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to Toronto office.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09694

*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

Canada

The Canadian Jewish news

How To Reach Us

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Jewish students kept tabs on anti-Israel event

Protesters march past Convocation Hall at the University of Toronto last Friday as part of the Arab Student Collective's "Israeli Apartheid Week."
[Frances Kraft photo]

By FRANCES KRAFT
Staff Reporter

Jewish students at the University of Toronto devoted significant time last week to monitoring "Israeli Apartheid Week", a series of lectures and events organized by the school's Arab Student Collective, while also attending IsraelFEST, Hillel's annual week-long event celebrating Israel.

But the Arab group's controversial "anti-corporate action rally" on Friday – which was moved from just outside Hillel's Wolfond Centre to the heart of the downtown campus outside Convocation Hall – brought out only two Jewish student monitors. They left when it became apparent there were only about 20 protesters.

The small group of Arab students and their supporters marched past the Wolfond Centre, without incident, to protest elsewhere. They said they were protesting the "corporatization of our city and of campus," and they carried signs with slogans such as "Zionism = Racism," "JNF Out of Canada," "Israeli Death Forces" and "The Wall Will Fall."

A contingent of police officers was outside Convocation Hall, and at least one was stationed at the Wolfond Centre, where Tilly Shames, Hillel's Israel affairs director, said the rally showed "that there's a very small number of activists who have achieved a very loud voice."

She said she was "very proud" of Hillel students "for maintaining their focus on IsraelFEST and keeping it cultural. I think it's just unfortunate that some of our positive events that were so successful were overshadowed by anti-Israel events, but the students who were exposed to IsraelFEST came out feeling a sense of Jewish pride and pride in Israel."

She added that tensions did rise during the week, and that there were "a very small number" of Jewish students who spoke "angrily and provocatively" at some of the Israeli Apartheid Week lectures. Others asked their questions in a calm manner, she reported.

Continued on page 45

McBride trial set for this week

The trial of Christopher Steven McBride, the man charged with the July 2002 stabbing of David Rosenzweig was expected to proceed this week.

Rosenzweig, 49, was standing on Bathurst Street, south of Lawrence Avenue, when he was stabbed in the back. He had answered a call from his son, who was having car trouble, and the two were waiting for a tow truck when Rosenzweig was attacked in an apparently random fashion.

The incident provoked anger and concern in the Jewish community.

It took police less than two days to track down McBride, who was 20 at the time, and his Guyanese-born girlfriend. They were arrested by a police tactical squad in an apartment a few kilometres from the scene of the murder.

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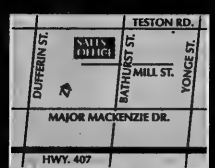

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Plaudits to campus youth

From the editor's desk

Each year for more than 20 years, the Jewish students of Hillel on Toronto campuses have organized a week-long tribute to Israel known as IsraelFEST. The annual event is a celebration of Israeli art, culture and diversity. The program is marked by music, culinary displays, art exhibits and, in general, a sense of social conviviality.

It came as no surprise, therefore, that the hard-core opponents of Israel on campus and their off-campus confederates chose the very same week as Hillel's IsraelFEST 2005 – last week – to stage Israeli Apartheid Week.

Organized by the Arab Students' Collective (ASC) at the University of Toronto, the aim of this week-long diatribe against the Jewish state was as transparent as it was spurious.

It leaped with a clumsy thud, without nuance or subtlety, from the very title of their program: Israeli *Apartheid* week. It was yet another in-your-face rant against Israel by the same cadre of loud campus activists who fall within the category of anti-Israel spear-carriers described by McGill sociologist Morton Weinfeld in his essay *The Changing Dimensions of Contemporary Canadian Anti-Semitism*, recently published in *Contemporary Anti-semitism: Canada and the World*, University of Toronto Press, "left-liberal hard-line critics of Israeli policies [who] find themselves in bed with knee-jerk and reflexive demonizers of Israel, who include some of the most unsavoury, undemocratic, violent, dictatorial, misogynist, homophobic and generally illiberal regimes and groups anywhere."

The rant was not new. Indeed, it is and has been the mantra of anti-Israel propagandists ever since Yasser Arafat was welcomed to the rostrum of the United Nations General Assembly some three decades ago.

Their obvious aim is to cast Israel as a racist, apartheid state, the present incarnation of the only other racist, apartheid state to have ever existed – South Africa – and thus deserving of the same international condemnation, isolation and political reconfiguration that transformed South Africa. But the characterization of Israel as apartheid is invidious and utterly false. It is totally devoid of truth. Anyone who has ever spent 10 minutes, let alone 10 hours or 10 days, in Israel will know the comparison to be false.

Renowned feminist, social activist, political thinker and much-published author, professor emerita Phyllis Chesler, in her book *The New Anti-Semitism*, Jossey-Bass publishers, 2003, responds to the apartheid slander thus:

"If Israel is a racist, apartheid country, why did it launch Operation Solomon in 1991 to airlift 14,200 black African Jews from Ethiopia within a 24-hour period?"

And, of course, many more thousands of Jews of Ethiopia have arrived in Israel since 1991.

But even if the apartheid calumny was intended – as it was – not literally with regard to matters of race, but indirectly in relation to the Palestinians, it is still utterly devoid of truth. The evolving political separation between Israelis and Palestinians was brought about by the onslaught of Palestinian terrorism. Moreover, the separation of two peoples into two independent respective polities, is not the legalized, institutionalized separation of two peoples within one polity (apartheid).

If the slander was invoked in relation to the living conditions of the Arab Israelis, the vocal anti-establishment participation of elected Arab Israeli members of Knesset refutes this lie as well.

The social and economic disparities between Muslim and Jewish Israelis are primarily a result of the Arab world's existential war against Israel. And even here, as Chesler also notes, "in many respects (infant mortality, employment, education, religious and intellectual freedom, and freedom from torture), Israel Arab Muslim and Christian citizens fare far better in Israel than do their Arab counterparts in Islamic Arab countries."

The apartheid accusation against Israel, therefore, is a hoax and a fraud. Its utility however is unrelated to its connection to truth and reality. Its utility, like the utility of all such "big lies," is in its constant repetition. There is only one way to deal with the "big lie" and that is to fight it. The big lie must be exposed.

And that is precisely what the Jewish students on campus did last week. And for this they are to be commended. To be sure, there were differing approaches among the various Jewish student organizations to fighting the big apartheid lie. But fight they did. They responded to the apartheid provocation with clear-eyed purpose and dignified resolve and in the process, they retained credibility with other campus organizations of goodwill.

IsraelFEST itself was an eloquent refutation of the apartheid lie. It was a display of Israeli images that were diametrically at odds with the images of Israel as an apartheid state. The students cast Israel in its truer light as a multi-ethnic, multi-cultural, multi-racial, democratic, though imperfect society. Indeed, the opening of the festival with the Israeli Ethiopian musical group Idan Raichel belied the apartheid slander.

People of goodwill, who genuinely want to know the truth about the conflict between Israel and the Palestinians, will also know immediately that they cannot find it among those who degrade and deceive. And that is what the apartheid labelling of Israel is: a degradation of truth and a deception directed at the public.

— MBD

SeeJN

ZIMRIYAH 5765: The Netivot HaTorah choir, under the direction of Klara Bagley, performed at this year's annual Zimriyah music festival, organized by the UJA Federation Board of Jewish Education.
[Rebecca Ansel photo]

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11:30 – 12:45 PM SESSION I (Lunch #1 in Dining Room/Session Rooms)
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Authority vs. Autonomy: Asking A She'elah vs. Deciding for Yourself
Rabbi Dov Linzer & Rabbi Robert Klapper

1:00 – 2:15 PM SESSION II (Lunch #2 in Dining Room/Session Rooms)
Modern Biblical Scholarship and Orthodoxy
Rabbi Menachem Leibtag & Eric Grossman
Creating Bridges Across the Jewish Divide
Rabbi David Kalb
Reconceptualing the American Orthodox Rabbinate
Dr. Adam Ferziger & Rabbi Dov Linzer
Honoring Parents: Kaddish and Memory
Sam Freedman & Ari Goldman
Can Israel be Both Democratic and Jewish?
Dr. Daniel Statman & Rabbi Dr. Jeffrey Woolf
The "Other" As Amalek in Orthodox Life
Dr. Gerald Cromer & Dr. Steven Bayme
Pre-Nuptial Agreements as Solution to the Agunah Problem in the US and Israel
Rabbi Michael Broyde & Rachel Levmore
Religious Dimensions of the Israeli-Palestinian Conflict
Dr. Shmuel Sandler & Rabbi Dr. Marc Gopin
Halacha and Emotions in Organ Donation
Nechama Glogower & Blu Greenberg & Robert Berman
Whither Who Goest? Modern Orthodoxy and Conversion
Dr. Sylvia Barack Fishman & Rabbi Yair Silverman
The Price of Science Without Moral Constraints: German & US Medicine.
Dr. Robert Pollack
"Silly but Dangerous": The Slippery Slope of Rabbinic Responses to Feminism
Dr. Tova Hartman
Rav Soloveitchik and Non-Orthodox Denominations
Rabbi Seth Farber
Orthodox Shuls Serving the non-Orthodox: Should They, Can They?
Rabbi Barry Gelman & Fran Lunzer Kritz
The Use and Abuse of the Holocaust in North American and Israeli Culture
Dr. Efraim Zuroff & Rabbi Dr. Gilbert Kahn
Accent Wars: Linguistic and Halachic Aspects of Pronouncing Loshon Kodesh
Dr. Lewis Glinert
From Prayer to Avodah: To Improve Tefillah in Modern Orthodox Synagogues
Rabbi Nathaniel Helfgot & Ilana Fodiman Silverman
When Our Children Choose A Different Path: A Workshop
Chana Sperber

2:30 – 3:45 PM SESSION III
The Performance of Mitzvot in a World Emptied of Religious Meaning
Rabbi Dr. Tsvi Blanchard & Dr. Daniel Statman
Does Israeli Orthodoxy Share in Democratic Values?
Dr. Shmuel Sandler & Dr. Amnon Shapira
Modern Orthodox in Charedi Garb: The Same Intellectual Haberdasher?
Rabbi Dr. B Barry Levy & Rabbi Dr. Alan Brill
Conversion as a Personal and as a National Issue
Rabbi Dr. Seth Farber & Rabbi Robert Klapper
Addressing Sexual Abuse in the Orthodox Community
Rabbi Mark Dratch & Dr. Brian Leggiere
Orthodox Responses to the Rise of Reform: What Can We Learn?
Dr. Jay Berkovitz & Rabbi Adam Mintz
Torah and Economic Justice: Revitalizing a Lost Connection
Rabbi Micha Odenheimer & Dr. Moses Pava
Substance Abuse in Yeshiva High Schools
Rabbi Jack Beiler & Rabbi Scot Berman
Our Obligations To Ourselves and the World
Linda Levi Tarlow & Dr. Rick Hodes
Leaders for Klal Yisrael in a Post Denominational Era
Rabbi Dr. Naftali Rothenberg & Rabbi Nathaniel Helfgot
Judaism, Idolatry and Our Gentile Neighbors
Dr. Asa Kasher & Rabbi Dr. Eugene Korn
Kevod HaBeriyot as A Factor in Halachic Decision Making
Rabbi Ezra Labaton: In the writings of Hacham Ovadia Yosef
Rabbi Dr. Daniel Sperber: With Regard to Women
Is Government Funding for Day Schools a Boon or a Threat to Jewish Survival?
Cooki Levy
Understanding "Honor": Kevod Ha Tzibbur and Kevod HaBeriyot Revisited
Rabbi Dr. Aryeh Frimer
Halachic Challenges for Orthodox Lawyers
Rabbi Michael Broyde & Rabbi Stephen Friedman
A New Look at Yirat Shamayim
Dr. Jacob Joshua Ross
The Legal Thought of Rabbi Hershel Schachter
Rabbi Alan J. Yuter

4:00 – 5:00 PM SESSION IV TEXTS AND TOPICS
"Tikkun Olam" – A Biblical Theme or A Mitzvah?
Rabbi Menachem Leibtag
The Biblical Tendency to Limit and Mitigate War
Dr. Amnon Shapira (Note: This session will be in Hebrew)
God Post-9/11: Theology, Politics and the New World Order
Rabbi Eliyahu Stern
What Happened to Modern Orthodoxy When it Went to the Army?
Moshe Tur-Paz
Law of Love: The Ethical and Moral Basis of Halacha
Rabbi Dr. Daniel Sperber
Rejection or Reconstruction: Reb Nachman and the Haskala
Rabbi David Bigman
Can Peace be Made Without Religious Leaders?
Rabbi Dr. Marc Gopin
Maoist Rebels & Ethiopian Tribes: A Jewish Journey to the Heart of Globalization
Rabbi Micha Odenheimer
Can Divorce Courts Produce Justice?
Rachel Levmore
Holiness Even in Heresy: The "Other" in the Thought of Rav Kook
Rabbi Bob Carroll
The Limits of Halachic Diversity in Issues of Personal Status
Rabbi Rod Glogower
Amalek-Absolute or Relative Evil: "The Descendants of Haman Studied Torah..."
Rabbi Yair Silverman
The Use and Misuse of Midrashic Sources in Halacha and Hashkafa
Rabbi Charles Sheer
The Authority of Gedolim: R. Soloveitchik and His Circle
Rabbi Shalom Carmy
Women, Keriah and Aliyot to the Torah
Rabbi Dr. Ephraim Bezalel HaLivni
The Crisis of Halachic Authority
Rabbi Dr. Daniel Tropper
Case Studies in Ethical Dilemmas of Jewish Students
Dr. Moses Pava

5:15 – 5:30 PM Mincha
5:35 – 6:35 PM Closing Plenary
Disobedience of Military Orders in a Democratic Society: Israeli Voices
Rabbi Dr. Naftali Rothenberg & Rabbi Dr. Shlomo Riskin
6:40 – 6:50 PM Maariv

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Vaughan mayor to lead delegation to Poland

By SIDURA LUDWIG
Special to the CJN

Michael Di Biase, the mayor of the City of Vaughan, will lead a delegation of municipal leaders to Poland in May.

The trip, which hopes to attract 40 mayors, councillors and other municipal representatives, will commemorate the 60th anniversary of VE-Day – the end of World War II in Europe – and the liberation of prisoners from Nazi concentration and death camps.

"I'm very honoured," said Di Biase. "I think the only way we can stop atrocities is by going back, finding out, understanding, learning and talking about it with other people throughout the world, and working towards a better world and a better understanding of minds."

Delegates will be in Poland at the same time as students participating in the March of the Living. On May 5, Yom Hashoah (Holocaust Remembrance Day), the municipal leaders will participate in the program's traditional three-kilometre march from Auschwitz to the Birkenau camp, which is considered to be the focal point of the trip. This year, March of the Living officials predict there will be 18,000 participants from around the world, the largest delegation in the history of the program.

The municipal delegates will visit the cities of Warsaw and Krakow, as well as Oskar Schindler's factory (from the film *Schindler's List*) and the concentration camp Majdanek. Di Biase said they will also meet with the mayors of Warsaw and Krakow to discuss building stronger business links between the Polish and the Canadian cities.

Michael Di Biase

Di Biase said he hopes the trip will help municipal leaders become stronger in the fight against discrimination of all kinds.

"We are leaders in our own cities. We are there to express our opinions. The only way we can formulate these opinions is by seeing and having a hands-on approach to these issues, rather than reading about them in books and newspapers. When you go on this kind of trip, you become a witness to what happened 60 years ago."

Di Biase was asked by UIA Federations Canada and the March of the Living to lead the trip because of his commitment to the Jewish community and to the fight against discrimination, said Michael Soberman, national director of Canada-Israel Experience, which is a partner of March of the Living.

"Mayor Di Biase has shown a very strong commitment, not only to Israel, but to stamping out anti-Semitism in his region," Soberman said. "His constituency represents one of the up-and-coming Jewish communities. It is equally important to all of his constituents to show that their mayor is committed to tolerance."

The trip for municipal delegates follows a similar trip in 2003 where Canadian municipal officials were invited through Canada-Israel Experience to visit Israel, including Yad Vashem, the Holocaust memorial there. Di Biase attended that trip. Soberman said trips like these not only raise awareness but help to create educators out of leaders.

"The expectation is that they come back having been exposed to a very unique and powerful experience – one that will increase not only their sensitivity surrounding the Holocaust but also to discrimination across the board," he said. "The Holocaust is an excellent example of what happens when discrimination is taken to extremes. We educate people in a variety of different forms and the more educated people we have, the more these forms become places of education."

Di Biase said he hopes that upon his return, he can share his experiences with the Jewish community of Vaughan, as well as with the rest of his constituents.

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The Canadian Jewish News, a corporation without share capital.
Head Office:
1500 Don Mills Rd., Suite 205, North York, Ont. M3B 3K4

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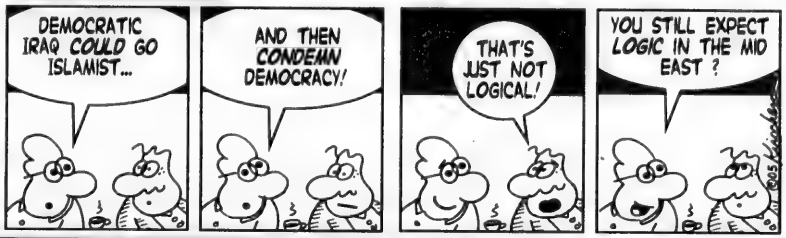
DEMOCRATIC IRAQ COULD GO ISLAMIST...
AND THEN CONDEMN DEMOCRACY!
THAT'S JUST NOT LOGICAL!
YOU STILL EXPECT LOGIC IN THE MID EAST ?

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If not now, when?

The images of the sombre ceremony of remembrance last month under the snowy, gray skies of Auschwitz-Birkenau were heartening. Representatives of some 40 countries had come together on the spot where, 60 years earlier, the largest inferno of death and destruction ever devised by man was forever shut down. By their presence at the remembrance ceremony, and some by their eloquent words as well, the leaders of the countries in attendance resolved that such evil as was perpetrated within the barbed-wire precincts of that inferno would never be seen again.

Two days before the ceremony in Poland, indeed, during the same week in which the United Nations General Assembly held a special, though poorly attended, commemoration of the Shoah, the International Commission of Inquiry on Darfur, which had been established pursuant to a security council resolution passed Sept. 18, 2004, filed its report. The result can only be described as surrealistic and eerie.

The commission found and reported corroborated acts of the most hideously egregious. It even identified the perpetrators.

"Based on a thorough analysis of the information gathered in the course of its investigations, the commission established that the government of the Sudan and the Janjaweed are responsible for serious violations of international human rights and humanitarian law amounting to crimes under international law. In particular, the commission found that government forces and militias conducted indiscriminate attacks, including killing of civilians, torture, enforced disappearances, destruction of villages, rape and other forms of sexual violence, pillaging and forced displacement, throughout Darfur. These acts were conducted on a widespread and systematic basis, and therefore may amount to crimes against humanity… It is clear from the commission's findings that most attacks were deliberately and indiscriminately directed against civilians."

Despite the horror of the acts they chronicled, the commission concluded that the government of the Sudan has not pursued a policy of genocide because "the crucial element of genocidal intent appears to be missing…" Their reasoning was clearly stated, if not clearly thought out. "Generally speaking the policy of attacking, killing and forcibly displacing members of some tribes does not evince a specific intent to annihilate, in whole or in part, a group distinguished on racial, ethnic, national or religious grounds."

But they seemed to feel a pang of conscience over their findings, nevertheless and offered this pleading summation. "The conclusion that no genocidal policy has been pursued and implemented in Darfur by the government authorities, directly or through the militias under their control, should not be taken in any way as detracting from the gravity of the crimes perpetrated in that region. International offences such as the crimes against humanity and war crimes that have been committed in Darfur may be no less serious and heinous than genocide."

If the civilized world does not act now, immediately, decisively, to end the *non-genocidal* "crimes against humanity and war crimes" in Darfur, when will it? And who will there then be left in Darfur to save?

LET OUR PEOPLE GO…

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

More on Gerber

I read the opinion of Jean M. Gerber, titled "Messianic settlers put all of Israel at risk" (*CJN*, Jan. 20), and my mouth almost fell out of its jaw.

She claims that the settlers are an irresponsible group of people who egocentrically put the entire land of Israel in terrible danger and that their settling of their homeland is "a bad, destructive idea." Is she claiming that the commandment rooted in the Torah that says, "And you shall capture the land and settle it," is "a bad, destructive idea?"

She writes that "settler reserve army officers and their rabbinic mentors call for a refusal to obey orders to remove Gaza settlements." The chief rabbi of the settlement of Efrat said that while he opposes disengagement, a soldier must obey orders. The rosh yeshiva of the Har-Etzion Yeshiva in Gush Etzion also signed that proclamation.

Gerber writes that "settlers curse and attack Palestinian children." Maybe an example would prove this terrible accusation. She also writes that settlers are involved in attacks "on Palestinians and their olive groves," again a claim without any proof.

My biggest concern is Gerber's total dissociation with her nation, calling those living beyond the Green Line – Israel's border before the Six Day War – "the settlers" and some other group "us."

All of "them" are subject to full Israeli rights and obligations, from taxes to army service, and as such, I don't believe that any Canadian Jew has any right to decide to excommunicate them from the Jewish community.

Rabbi Yehoshua C. Grunstein
Halifax

* * *

Response to letters about Gerber: I

Whether it is Palestinians, Armenians, Jews or Irish, people in a diaspora are far more likely to take hard-line approaches to a situation rather than conciliatory ones (Letters, *CJN*, Feb. 3), as they do not have to live with the consequences of ongoing violence. It is not surprising that the no-compromise camp is overrepresented in what I like to call Hevronto.

Eric Mendelsohn
Toronto

* * *

Response II

Jacob Peretz wrote that "Jean M. Gerber displays a complete lack of understanding of the Arab-Israeli conflict." Peretz displayed his own lack of understanding when he wrote about the beliefs of "the Arabs." He attempts to define the beliefs of "the Arabs" as simply being against a two-state solution.

It is unfortunate that anyone would think it useful, or factual, to state that all of "the Arabs" think one thing or another.

"The Arabs," just like us Jews, are human beings with a wide array of opinions and beliefs.

Daniel Roth
Toronto

* * *

Israeli breast care centres

It was with dismay and grave concern that I read Erin Silver's article "Israeli founds breast cancer centre after daughter's death" (*CJN*, Jan. 13) in which Joel Feldschuh alleges that no comprehensive breast cancer centre exists in Israel. While it is very commendable that he is helping fund the establishment of a breast care centre at the Sheba Medical Centre in Ramat Gan, I must note the fact that he is well aware of the existence of the Canadian Hadassah-WIZO M. Fanny Comprehensive Breast Care Institute at the Assaf Harofeh Medical Centre in Zerifin.

This institute was opened in May 2000. In its first year of operation, it served 5,300 patients. In 2003, more than 12,000 patients were screened and between 250 and 300 new patients were diagnosed with breast cancer.

Within 24 to 48 hours after a patient's first visit to the institute, she is provided with a diagnosis and follow-up plan. Headed by Dr. Tami Karni and Dr. Yitzik Papo, the institute features the in-house services of a team of surgeons, oncologists, nurses, plastic surgeons, radiologists and social workers, and it offers a multi-disciplinary haven not only for cancer patients but for their families as well.

Karni welcomes the addition of as many facilities of this kind as possible in Israel. That's why she spent many hours with Dr. Moshe Papa, head of Surgery C at the Sheba Medical Centre, and Feldschuh explaining the concept behind the institute.

The raison d'être of the M. Fanny Comprehensive Breast Care Institute is early detection and proper diagnosis. The institute has the most up-to-date equipment, including a mammotome, which performs minimally invasive safe and accurate breast biopsies. There are only seven such machines in Israel.

Rochelle Levinson
National President
Canadian Hadassah-WIZO

* * *

Positive feedback

I liked the Auschwitz coverage and the stories about Sheldon Kirshner's visit to India.

Diana Mingail
Toronto

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The martyr who wasn't

By JACK CHIVO

When I first read about the killing of the young Palestinian "martyr," Mohammed al Durra, in the fall of 2000, I instinctively had my doubts about the guilt of the Israeli soldiers, even though there seemed to be filmed material of the incident. I know now that even my initial caution and disbelief, based on what I had learned over the years about the falsehoods used by Arab propagandists and their soul-mates, some of them Jewish, would prove to be mild compared to the ugly face of reality.

I also have to admit that I was naive when I wrote in a story last year that the much-touted tale of the Palestinian boy's killing at the Netzarim junction in Gaza was probably the result of "friendly fire," and the culprits were apparently some of the Palestinian gunmen who were shooting at an Israeli position some 200 yards away, during the first days of intifadah.

As proof, I used the conclusions of several commissions of inquiry, along with a 2002 report shown by the German State Television, ARD, and a thoroughly documented piece in the *Atlantic Monthly*, where the specialists were unanimous in finding that there was little chance that the boy was killed by IDF soldiers, based on ballistic and topographic measurements.

What made the investigation infinitely more difficult was the fact that the family of the victim refused to co-operate, and no autopsy was ever conducted. Moreover, even the place of the shooting was altered the next day by the Palestinians. The bullets extracted from the wall and the concrete barrel allegedly used for protection by Mohammed and his father were removed and taken to an undisclosed location, never to be seen again.

To add to the problems faced by the independent investigators, the journalists involved – the Palestinian cameraman, Talal Hassan Abu Rahma, and the French correspondent, Charles Enderlin, from the state-owned France 2 network, who was not even there but spread the story around the world nevertheless – steadfastly declined to release more than two minutes of the alleged 27 minutes of taped material. Yet, it was claimed that Abu Rahma had given a detailed sworn testimony to a lawyer on Oct. 3, 2000, in which he declared, under oath, that he had witnessed and filmed the 45-minute shooting incident during which, he said, al Durra was killed by Israeli soldiers on Sept. 30, 2000.

> ***'While many other photographers and journalists were at that spot on that particular day, no one else filmed that particular incident'***

We surely remember how, afterwards, the young Palestinian "martyr" became the poster boy of the "progressive forces" around the world and was eulogized at the World Conference Against Racism in Durban, South Africa, as a symbol of the unyielding resistance against the "Zionist occupation." Poems were written about his short but heroic life, while in the Arab world, streets, schools or city squares were named after him. The Iranian Ministry of Education has even dedicated an entire website, in English and Farsi, to the memory of Mohammed al Durra.

In the past few months, however, new revelations have emerged leading to the conclusion that, not only was the young man not harmed by the Israelis, but everything related to the alleged killing might have been a cruel and elaborate hoax, similar to the one filmed by an Israeli aerial drone a year ago. In that incident, a fake Palestinian funeral for a "victim" of the Israel Defence Forces fell apart when those carrying the casket to the cemetery tripped over some rocks and the box fell twice to the ground. An angry "corpse" emerged from the planks, obviously hurt, and refused to go on with the ruse.

As reported by several media outlets over the past few months, including the *Wall Street Journal Europe*, renewed interest in the "martyrdom" story was triggered by obstinate and repeated requests from Stephane Juffa, managing editor of the Luxembourg-based Metula News Agency, supported by some leading French journalists, to be allowed to see the tape of the "shooting" in its entirety, despite the years of foot-dragging by the French television station and Enderlin.

Among other delaying tactics, Enderlin suggested that the images were "too unbearable [and] too graphic to be shown to the world." That might have been a reason for the public at large, but not a justification to prevent some seasoned journalists, who have seen their share of atrocities, to have a close look at the tape showing the "cruel" fate of young Mohammed al Dura.

What made the request even more important was that, while many other photographers and journalists were at that spot on that particular day, no one else filmed that particular incident, which allegedly lasted more than 45 minutes, or even reported it. Nobody else described seeing an ambulance carrying the body of the young victim, or any of the precise details given by Abu Rahma or Enderlin.

Another bone of contention was the unexplained discrepancy between Enderlin's claim that the shooting started at 3 p.m. and lasted about three-quarters of an hour, and the official statements by two physicians at Gaza's Shifa Hospital, where the alleged victim was supposedly delivered, indicating that the body of a young boy arrived at 1 p.m., or about two hours before the gunfire at the Netzarim junction even began.

Finally, last September, the management of France 2 reluctantly allowed three respected journalists – Luc Rozenzweig, formerly editor of *Le Monde*; Denis Jeamber of *L'Express*; and Daniel Leconte, a former reporter with France 2 – to view the entire tape. But, as reported in the *Wall Street Journal*, before the viewing even started, the legal counsel of the station came out with the following bombshell: "Did you know that Mr. Talal [Abu Rahma] has recanted his entire testimony?" he asked.

Of course they did not know, as no one else in the world was ever made aware of this startling revelation, kept hidden for the longest time, by the management of France 2. During the ensuing discussion, the three journalists learned that Abu Rahma was in Paris. They asked to interview him, to understand why he had given, three days after the incident, false, sworn testimony that made headlines around the world, only to recant it before the viewing of the tape. In spite of their efforts, even with the offer of making an Arabic translator available, the French government television station kept Abu Rahma incommunicado.

When it was finally played for the guests, the tape, which had been touted for four years as gruesome and unbearable, contained nothing even remotely connected with the killing. But it did provide some additional incredible information.

First, according to those who saw the tape, the boy, who was allegedly mortally wounded and slumped next to his father, is seen afterwards moving to his side and onto his stomach, looking into the camera and covering his face with his hands. Moreover, it demonstrated without any doubt that the young man shown at the beginning as Mohammed al Durra, was *not* the same as the child who died two hours earlier at the Shifa Hospital in Gaza. Even more amazing, there was no ambulance on the tape, no blood on the ground, no proof!

The image of Mohammed al Durra and his father caught in a crossfire.

This explains the time difference, but not the entire apparent hoax.

While reviewing the myriad of websites dedicated to the incident, I came across a statement by Jamal al Durra, the father of the alleged martyr, given on Nov. 16, 2000, to a Palestinian journalist. In it, he declared that during the 45-minute shooting, he was hit by eight bullets, while his son was hit by four, one of them in the stomach.

On a different Palestinian website, I found the last images of the incident, provided by the cameraman, showing the child "collapsed" at his father's side, as well as a significant cache of information about the veracity of the incident. First, the website alleges that al Durra senior was also hit by a bullet in his stomach. The images show that the concrete wall next to the two was pock-marked by deep, round holes, the result of the direct impact from sizable, high-calibre bullets from high-powered, high-velocity machine guns, the same as the kind that allegedly injured al Durra and killed his son. Amazingly, however, in the last image, after the young man was supposedly already dead and his father badly injured in a 45-minute-long hail of bullets, there are absolutely no signs of injuries on either of them.

One can see with the naked eye that the white shirt worn by al Durra, apparently "injured eight times" in his right arm and elbow and other parts of his body, by bullets able to penetrate a concrete wall, was still white, without even a sprinkle of blood on him or on the ground. If the details reported about this prolonged shooting were true, common sense suggests both al Durra and his son should have been soaked with blood.

The absence of any traces of blood on the father and son's clothing or bodies, or splattered on the wall immediately behind them, or anywhere nearby, should have raised the eyebrows of every reporter or editor viewing the photos.

It didn't, and I wonder why!

After the whole affair became public, France 2 threatened legal action against anyone alleging that, for four long years the television station was involved in an elaborate, unprofessional attempt to demonize the state of Israel and its army.

Recently, however, some people have decide to confront France 2. One of them, a French man, Serge Farnel, has publicly accused France 2 on his website of concocting the story, and challenged its management to initiate legal action against him. The owner of the Paris-based rating agency Media Watch, Philippe Karsenty, has offered 10,000 Euros, to be paid to any charity chosen by France 2, if the station could demonstrate that Mohammed al Durra was killed by the Israelis, and also daring them to sue him. In response to media inquiries, the spokesperson for France 2 acknowledged that they were aware of the public skeptics but had no intention of taking them to court.

At the time of the writing of this article, the station has still not challenged any of its vocal critics in court.

Of course, one can speculate ad infinitum whether the whole affair was nothing but a premeditated and well-orchestrated propaganda attack against Israel perpetrated by Palestinian activists with the support of a French television station known for its pro-Arab sympathies. It could also be true that, what might have started as a simple fabrication by a partisan cameraman and a leftist French journalist could have mushroomed into a giant web of lies with a life of its own, aided and reinforced by a pliant and often anti-Semitic world media not ready to admit its blunders, biases and misconceptions. Perhaps, the coming months will bring some much needed closure to this dirty affair.

Meanwhile, the unprofessional attitude demonstrated by the journalists and management at France 2 appears to have touched a raw nerve, even with the powerful French union of audio-visual workers. In a recently released statement, the union declared that by its delaying tactics, "the station thus avoided any questions concerning the controversy, either about the topic at hand or about the station's respect for its own charter.

"It is more than time to get to the truth," the union concluded.

I couldn't agree more.

Jack Chivo is a former journalist who lives in Vancouver.

The modern Maccabiah

The 17th Maccabiah Games are scheduled to take place in Israel this summer. And with more than 6,000 athletes from over 50 countries expected to take part, they may well turn out to be the biggest ever held. In many respects, this is quite remarkable, especially when considering that the entire Maccabi structure was teetering in disarray with the off-again, on-again competition of 2001.

Lawrence Hart in Hamilton

The Palestinian uprising was then at its height, and in the wake of consecutive terrorist atrocities, many delegations were much smaller than usual, or chose not to attend at all. In retrospect, however, those "guts and glory games," as they have since been termed, proved to be one of the most important and moving events in Maccabiah history. In the true spirit of the Macabees, athletes from all corners of the globe came to Israel at a time when fear and uncertainty were deterring so many others from visiting.

But triumph in the face of adversity is not new to the Maccabi movement.

From its earliest beginnings, the Maccabi tradition has been one of perseverance, courage and ingenuity, even in the face of often overwhelming odds. The very concept of the Games began with the vision of a 15-year-old, one Yosef Yekutieli, who was so inspired by news of the 1912 Olympic Games in Stockholm that he began obsessing on the notion of an Olympics for Jewish athletes in Eretz Yisrael.

For 10 long years, he grappled with what was then considered a crazy idea, and it took many more years before he was able to convince the leadership of the day that there was, in fact, merit to his proposal.

It was not until 1928 that his plan for a "Jewish Olympics" began to attract the serious attention of those who would later pave the way for the inaugural Maccabiah Games.

Those first Games took place in 1932, with 390 athletes from 14 countries participating. And while bringing athletes to Israel was one thing, providing them with proper facilities for training and competing was quite another.

However, nothing could dampen the resolve of those early sports pioneers. In the absence of a suitable running track, railwaymen were called in to lay a surface of crushed coal cinders. Longer running distances took place on the streets of Tel Aviv and along the beach, while the port waters of Haifa, in an area demarcated by rowboats and buoys, provided the venue for water polo and swimming.

By so vividly highlighting the involvement of Jews in sport – both in Israel and far beyond its borders – the 1932 Games were hailed as an enormous success. There would be much more to come.

The prophecy of Zechariah

By any measure, the story of the re-emergence of the Jewish people as a sovereign nation in our own age weighs in as an epic event.

The fact that Hebrew, remarkably little changed since the time of the great prophets thousands of years ago, is being used to describe the latest advances in information technology and biomedicine and my son's most recent electronic music compositions is an unparalleled accomplishment.

Ross Eglinor in Jerusalem

This capacity for transforming its wildest dreams and heavenly ideals into concrete earthly realities is perhaps the real hallmark of our culture. And there is little doubt in my mind, at least, that future generations will gaze back on our era and marvel. The establishment of the State of Israel will be right up there beside the exodus from Egypt and the return from Babylonian exile as a landmark event in the great saga of the Jewish nation.

Yet, for all that, I am also acutely aware of how nearness and familiarity are blinding. It gets to where we can no longer see and appreciate the extraordinary. You can't expect to be constantly flabbergasted, but it is important, I believe, to purposefully distance oneself occasionally, reflect quietly upon the wondrousness of this undertaking, and attempt to recover in some small degree the sense of thrill.

My personal disengagement strategy is to temporarily shut out all thoughts concerning the latest political intrigues, security threats, professional and family responsibilities and go into brief retreat at any one of a number of my favourite spots. There are many to choose from in a land whose hills, valleys, plains, rivers and deserts shaped and continue to shape the spirit and dreams of much of the world. In this mere postage stamp of territory, the concentration per square centimetre of wisdom, lore, sacred heritages and epic-making tales is surely the highest on earth.

The Beit Mahasseh plaza in the Jewish Quarter of Jerusalem's Old City, one of my frequent haunts, is an unlikely candidate for this. You will find neither spectacular vistas there nor a legacy of heroic deeds. It is little more than a modest-sized courtyard surrounded by squarish apartment dwellings. Its sole distinction is that it is the place where, in 1948, the defeated and battered Jewish population within the Old City walls offered its surrender to the Jordanian Legion before being expelled.

Following the Israeli military triumphs of the Six Day War in 1967, the ancient Jewish neighbourhood was reconstructed and reinhabited with Israeli families. And today, nearly 40 years later, the sun-drenched pavement literally teems with young Jewish children at play. I like to sit myself down there under a large sycamore tree to watch. Wait long enough and some of the elderly inhabitants of the quarter are sure to appear. They, too, seat themselves on one of the wooden benches to rest weary legs.

How commonplace a scene one would easily conclude. But context is what gives meaning to things, and I know, therefore, that even the most ordinary aspects of our lives in Israel are imbued with a transcendent dimension. I have only to turn my attention to the Biblical quote, its square Hebrew letters engraved into the stone wall I am leaning against, to be reminded of it. I read it often, imagining as I do so my great ancestor, the Prophet Zechariah, pining away in exile 2,600 years ago for a Jerusalem ravaged by the Babylonians. He had little obvious cause for optimism when he said: "Thus says the Lord of hosts: 'Old men and old women will again sit in the streets of Jerusalem, canes in hand on account of their old age. And the streets of the city will be full again with boys and girls playing in them.'"

And before my eyes the children play in Jerusalem, and the old people, their canes in their hands, look on in silent pleasure. And there is something of unequalled magnificence in this indomitable Jewish spirit that only the blind, deaf, obtuse and ignorant among us could somehow fail to notice, be amazed at and take justified pride in.

In today's Israel, the old myths don't apply

If you have visited Israel lately, you may have noticed that we are laughing a bit more, walking taller and talking more optimistically. The black humour of the past four years hasn't disappeared, and the loss of more than 1,000 Israelis still burns, but the bitter edge is less pronounced.

Gerald Steinberg in Jerusalem

And while unemployment is still too high, as are the income gaps, the economy has bounced back, and the stock market is booming. It turns out that the prophets of gloom were wrong, and now that Yasser Arafat's terror war is over, Israelis have gone back to grappling with the core challenges of state building and charting a future that will guide the survival of the Jewish people.

In this process, the Israeli political and social landscape is also changing rapidly, and if you haven't paid attention over the last few years, or are clinging to old myths, the scenery may be unrecognizable.

The venerable Labor party is in total disarray after leading the Oslo catastrophe and has no visible national leader, other than Shimon Peres, a respected octogenarian, but without much influence.

On the other side of the spectrum, Likud is in the middle of its own civil war, like Labor was a few years ago, between pragmatists and ideologues.

Prime Minister Ariel Sharon, who provided the strategic and ideological rationale of the settlement movement for many years, is bitterly accused of betraying its core principles. While it is too early to predict the results of these changes, the dynamics of Israeli society make this process of determining the future direction of the Jewish people very exciting.

But for people who are out of touch with Israeli realities, and who are unable to understand these processes, the old myths and static images present a very misleading picture.

Naomi Klein, who writes occasional political commentary for the *Globe and Mail*, is a case in point. Last September, she wrote a piece titled "The Likudization of the world," which was very critical of Sharon's and Israel's anti-terror policies and the lessons that are being drawn by the "Likudniks" in the United States, Russia and elsewhere.

Beyond feeding conspiracy theories, her ideological filters removed the essential fact that the policies used in fighting the Palestinian terror campaign, including the isolation of Arafat, while imperfect, were far more successful than could have been predicted, even by their main supporters.

In trying to make her case, Klein emphasizes the term "Likudization" and claims to discern (then criticizes) a "Likud doctrine," spearheaded by Sharon. But this approach is, at best, a simple-minded anachronism.

Israel's professional response to terrorism, based on pre-emptive attacks on terrorist networks, targeted killings, high-level intelligence and internal security (guards at mall entrances, theatres, buses, etc.), is not the product of a political party, but rather the work of political leadership, the IDF and other security services, and a national will to survive. The Likud in Klein's caricature simply does not exist.

Reflecting the bias shared by many self-proclaimed intellectuals and "Middle East experts" (not only in Canada), Klein also attacked "Sharon's rigid views" – the same Sharon that his bitter critics in the Likud attack for betrayal. In pressing for disengagement from Gaza, Sharon has alienated his former core constituency. The plan to pull 8,000 plus Israelis from their homes in Gaza is very painful, and it's the central issue on the Israeli agenda today. Sharon's determination to proceed, despite the risks that it will destroy his political career and his own party, marks a fundamental break from the past and is hardly a reflection of "rigid views."

This debate, and the effort to define pragmatic policies in the very uncertain post-Arafat era, are central dimensions in Israel's political and social dynamism. The details of these changes may be difficult to follow from the outside, but ignoring them paints a very distorted picture of today's Israeli realities. For Klein and others who cling to the old images of Israel, the time for a re-acquaintance visit is long overdue.

The Kirshner File

Time is running out for the Jews of Cochin

Bristling with impatience that bordered on rudeness, Sammy Hallegua was clearly in no mood to talk to yet another inquisitive foreign journalist who would doubtless ply him with the same predictable round of questions about his colourful but dying community. Now 73, Hallegua is one of the last of the Mohicans, a Jew from Cochin, or Kochi, the "Queen of the Arabian Sea." In Malayalam, the local language, Kochi means small lagoon.

Sheldon Kirshner in Fort Cochin

Jewish traders first arrived here, in the southern Indian state of Kersala, during the biblical era. They would be known as the Malabar or "black" Jews owing to their integration with the indigenous inhabitants. Judging by historical lore, King Solomon maintained a thriving commercial relationship with Cochin, which is famous for its natural harbour and spices.

From the 16th century, Jews from Spain, Syria, Iraq, Egypt and Germany – commonly referred to as the Pardesi or "white" Jews – began immigrating to India. By the 1940s, several thousand Jews lived in greater Cochin, which consists of a few tropical islands – principally Fort Cochin, Willimgdon, Mattancherry and Vypeen – and abuts the booming mainland town of Ernakulam.

Indian visitors check out the clock tower of the Pardesi Synagogue
[Sheldon Kirshner photos]

Virtually all the Jews of Cochin lived in Fort Cochin – the site of India's first church, built by Portuguese Franciscan friars in 1503 – from 1524 onward. They were mainly concentrated in Jewtown, a moniker not considered politically incorrect in the 16th century. Within the boundaries of Jewtown, and next to a Hindu temple, is the Pardesi Synagogue, the oldest shul in India and the Commonwealth. Finished in 1568, it was destroyed by the Portuguese and rebuilt in 1664, a year after the Dutch drove the intolerant Portuguese colonialists out of Cochin.

In 1795, Cochin passed into the British sphere of influence, and there it snugly remained until India achieved independence in 1947. Cochin's Jewish community, numbering some 3,000, was then at its demographic height. When the Pardesi Synagogue marked its 400th anniversary in 1968, an event India commemorated with a special postage stamp and a visit from its prime minister, Cochin's Jewish population had declined to 500.

Since then, two factors – emigration, particularly to Israel, and attrition – have bitten into the thinning ranks of the Jewish population. According to Hallegua – whose family came here from Spain via Aleppo, Syria, in 1586 – there are a grand total of 15 Pardesi Jews, aged 30 to 84, in Fort Cochin today. Some 40 Malabar Jews live in Ernakulam and a further 15 to 20 in neighbouring towns. Despite my best efforts, I was unable to contact any Malabar Jews. Cochin's population also comprises Hindus – the predominant group – Muslims, Christians, Buddhists, Jains, Sikhs and Anglo-Indians (the descendants of British settlers and Indians).

Hallegua, casually clad in white shorts and a short-sleeved white shirt and speaking with a plummy Anglo-Indian accent typical of India's upper classes, received me in his dim parlour in Jewtown. The spacious room, cooled by low-hanging fans, was filled with framed family portraits, some of vintage appearance. Sitting there, I felt like I had been thrown into E.M. Forster's atmospheric novel *A Passage to India*.

A prosperous, no-nonsense businessman who managed a chain of stores and a farm ("our bread and butter, so to speak"), he was reluctant to discuss the state of his depleted community. He is simply sick of the topic.

When I told Hallegua – the unofficial spokesperson of Pardesi Jews – that I had come thousands of miles from Canada to speak to him, he seemed unimpressed. "All of them are from faraway places," he countered. But I persisted, and he relented.

The gist of our relatively brief conversation was that time is running out for the Jews of Fort Cochin. He is a microcosm of the situation. Hallegua has two grown children and both have immigrated to the United States. "Better job opportunities," he explained.

As for himself, he said, "I'm too old to leave, but I like India. I don't want to go anywhere else. We have a 400-year friendship with families here. It's difficult to give up all these things."

Cochin once had eight functioning synagogues. But nowadays, there is only one, the historic Pardesi shul, which is really more like a museum than a synagogue in terms of its usage. "We never had a rabbi, but we had learned people who were, well, rabbis. We were a self-sufficient community."

Jewtown in Fort Cochin bustles with activity

When I asked him whether Fort Cochin's community has a viable future, he replied, "I don't think so. This is the fate of small Jewish communities."

He was none too pleased when I broached the subject of the community's white/black divisions. He denied that the two groups had been or still are alienated from each other. But he acknowledged that Pardesi Jews traditionally have not taken darker-skinned Malabar Jewish as marriage partners. "It had nothing to do with colour," he claimed. "Black was a term introduced by the British."

True or not, these caste-like fissures were exacerbated by the presence of yet a third category of Jews, the *meshuhrarim*, the descendants of freed slaves. These rifts splintered Cochin Jewry into separate solitudes.

Judging by a set of crudely drawn murals in an annex of the Pardesi Synagogue, the original Jewish residents of Cochin, intrepid traders from the land of Israel, settled in India during antiquity. But the exact date of their arrival is unknown. What seems certain is that they traded in teak, ivory, spices and peacock feathers, and that they settled in Kudungallur, then known as Cranganore.

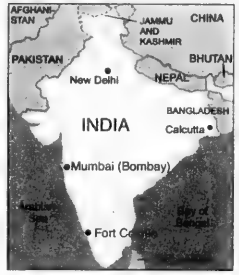
In gratitude for their contribution to the economy, the local Indian ruler, Sri Parkaran Iravi Vanmar, gave the Jews the village of Anjuvannam and two copper plates on which their rights were embossed. These plates, in Tamil and Malayalam, are deposited in a bank vault in Cochin, Hallegua disclosed.

Jews lived in Cranganore in peace and tranquillity. But in 1524, Moors, backed by the Indian ruler of Calicut, attacked the Jews over a dispute concerning the regional pepper trade. Lacking an army, the Jews requested protection from a Hindu raja. He invited them to settle in what would become Jewtown. Prospering in Jewtown until the dark Portuguese interregnum, they rebounded during the Dutch and British periods.

Today, Jewtown consists of a few narrow streets with a quaint jumble of handicraft and spice shops. Several are adorned with Stars of David, presumably for the benefit of tourists. One shop, Sarah Embroidery, is owned by Sarah Cohen, a wizened woman of 80 who works with a Muslim assistant. She can usually be found sitting on a stool busily embroidering yarmulkes on sale for 500 rupees – or about $15.

Jewtown is also lined with architecturally interesting buildings, warehouses and the boarded-up Kadavambagam Synagogue. The Jewish cemetery lies close by.

No trip to Fort Cochin would be complete without a visit to the Pardesi Synagogue – a magnificent structure with a dazzling white stucco facade, an imposing clock tower, a ladies' gallery, pale blue interior walls, an azure ceiling, glass chandeliers and oil lamps, teak benches, 1,100 delicately hand-painted blue Chinese floor tiles and weathered tombstones with Hebrew lettering leaning against a wall in the courtyard.



By any measure, the synagogue is a fitting monument to an exotic Diaspora community whose rich historical, cultural and religious traditions are seamlessly woven into the bright fabric of India's national tapestry.

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IDF soldiers connect with Toronto youth

By REBECCA GLUCK SOBERMAN
UJA Federation

Two groups of elite Israel Defense Forces (IDF) soldiers have just completed a two week visit across Canada, including a stop in Toronto, to build on the friendships and understanding already forged through their participation in the *mifgash* (encounter) program organized by Canada Israel Experience (CIE). The UJA Federation-affiliated Canada Israel Experience provides structured, educational trips, including *birthright israel*, for Jewish young people.

IDF Lt. Erez Neeman

The *mifgash* program, that began as a pilot project last year with four IDF soldiers visiting several Jewish communities and campuses in select regions of Canada, has received a nod of approval from both *birthright israel* and, more importantly, the IDF, whose consent to relieve a handful of its elite soldiers for two weeks is critical to the program.

"The army knows it's getting back better soldiers from what we experience in each community," said IDF Lieutenant Erez Neeman, staff officer in the IDF's Air Force headquarters.

"We anticipated that the *mifgash* program would have a tremendous impact on Canadian participants," said CIE National Director Michael Soberman, "but we could not fathom the positive effect it has had on the Israeli soldiers."

The visiting soldiers, who are between the ages of 21 and 24, met primarily with Canadian university students and addressed both Jewish and non-Jewish groups, eliciting provocative discussions about Israel's security fence and the ongoing Israel-Palestinian struggle. The soldiers also spoke to a group of UJA Federation leading donors at the home of Lesley Binstock Offman and Allan Offman.

"The most interesting lesson for us is that when you live your life in a Jewish country, like myself, you don't struggle with your Jewish identity," Neeman told the donors. "Abroad, it's so much more complex to take an active role as both a Jew and a citizen in another country. This has impacted us so deeply," he said.

While the soldiers' visit has helped expose Canadians to a perspective not readily available from the media, the Israeli soldiers, according to First Sergeant Yoav Iron, are benefiting as well.

"I am strengthened when someone on the outside, in the Diaspora, supports me," Iron said. "Another benefit of the exchange is that we have learned about the need to advocate for Israel," added Neeman.

"We could not believe the incidents on campuses that take place without severe repercussion," observed First Sergeant Yuval Freeman, a commander in a paratroopers brigade. "We were blown away by the prevalence of pro-Palestinian demonstrations, distribution of propaganda and how some have succeeded in barring speakers, such as [former Israeli Prime Ministers Benjamin] Netanyahu and [Ehud] Barak at Concordia. How frightening to see our rights violated," he said.

On the prowl for a name

Introducing Walk with Israel's new mascot

This year's annual UJA Federation Walk with Israel, taking place in downtown Toronto on Sunday, May 29, is already generating buzz as organizers are on the prowl in search of a name for the first-ever Walk mascot, a lovable and friendly lion.

"We wanted to add something new and exciting to what has become the most popular family oriented, community-wide event of the year," said Sara Zagdanski, co-chair of this year's walk, along with her three sisters-in-law, Felicia Posluns, Beth Singer and Nelly Zagdanski.

"The lion will serve as a brand that will help people, particularly kids, immediately identify with the walk," she explained.

Aside from appearing at the walk itself, the lion will be roaring into schools to generate excitement among the many students who seek sponsors prior to the highly anticipated event that attracts over 20,000 participants.

The lion-naming contest is open to all ages. Submissions will be accepted until Friday, February 25. The winner will receive a pair of Toronto Raptor tickets and will appear front and centre to kick off the largest solidarity walk for Israel in the world.

There are various ways to enter the contest: on-line at www.jewishtoronto.com; by e-mailing elivertovsky@ujafed.org; by phoning Elana at 416-635-2883 ext. 329; or by faxing 416-635-9565, Attention: Elana.

Centre Camp brings a bit of Israel home to Toronto

By REBECCA GLUCK SOBERMAN
UJA Federation

The Bathurst Jewish Community Centre's day camp, called Centre Camp, is going to great lengths to incorporate Israel into its programming.

"In an effort to provide our campers with more cultural programs, Centre Camp and Canada Israel Experience formed a partnership to offer camp staff and alumni a once in a lifetime *birthright israel* experience," said Andrew Levy, Centre Camp's director. "This was their opportunity to experience Israel and Zionist programming first hand and bring it back home to Toronto for enhanced programming in the summer."

The recent trip was also an opportunity for participants to be welcomed, in return, by several Israelis who were at Centre Camp in the past, either as staff or campers. "It was a perfect continuation of the relationships started at camp," said Kevin Knopman, Center Camp's assistant director and one of the individuals who was instrumental in bringing Israelis to the camp.

Last summer's Centre Camp staff included two Israeli *shlichim* (Hebrew for emissaries), through the Jewish Agency for Israel (JAFI) - one of UJA Federation's overseas partners. These *shlichim* will be retuning to camp in July for a second summer along with two new staff.

Knopman believes the work of staff who joined the recent *birthright israel* program will be enhanced this coming summer. It was the only CIE trip that included a visit to Eilat, which, together with the surrounding Eilot region, is twinned with Toronto under the Partnership 2000 (P2K) initiative. The relationship has enabled several teenagers from Eilat to attend Center Camp, in past summers.

"I can now carry back a message to camp that, before, only the *shlichim* could convey," shared David Brinder, 23, a Centre Camp staff member and *birthright israel* participant returning to Centre Camp for his fourth summer this July. "We were in a place where we all belong. We saw our history come to life through the physical ruins and our guide's stories. That is the message I intend to share with other staff and campers this summer."

Centre Camp staff in Israel this winter, as part of a special CIE birthright israel program

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New chairs named for Campaign 2006

Kimel and Sherman ready to take on challenge

By DANIEL HOROWITZ
UJA Federation

The chairs of UJA Federation Campaign 2006 are Warren Kimel and Honey Sherman, who will work together with vice-chair Brad Fox and Linda Frum, the chair of Women's Campaign & Advocacy.

"I was so moved when I was asked to take on this important responsibility - moved and pleasantly surprised," says Sherman, a member of the UJA Federation board, who is a member of the executive of Mount Sinai Hospital Women's Auxiliary, and the Baycrest Women's Auxiliary. Sherman is also on the board of the Jewish National Fund (JNF).

"How could I say no to having the opportunity to help raise funds and awareness for our community here in Toronto as well as in Israel."

"I thought this would be a tremendous challenge; one that I simply couldn't say no to," says Kimel, who currently chairs UJA Federation's new task force on community security and has headed, in the past, several other UJA Federation committees, including Partnership 2000 (P2K), which builds bridges between Toronto and Eilat. "As a past chair of P2K, I've been going to Israel twice a year for quite a while. I know what the needs are in our community as well as in Israel and I'm looking to raise more money during this campaign than ever before."

Warren Kimel

Honey Sherman

Kimel and Sherman will soon be visiting Israel to assess needs there and, in Toronto, Kimel sees local security as a crucial concern. "Campaign 2006 will definitely address security concerns in our own city," says Kimel. "This will be the first campaign that will begin with local security as one of its key elements. We've already hired a company to assess the security of our schools and institutions, and we'll go from there."

"Just look at the effort put forth - and the amount of money raised through UJA Federation for the recent tsunami victims," Sherman says. "Through UJA, our community raised $1.4 million within a two week period with absolutely no solicitation for funds or goods. We collectively showed our understanding and compassion for those in peril wherever they may be. This outpouring from the community bodes well for our upcoming campaign. Just imagine what we are capable of achieving for Campaign 2006."

JDC ground work in Southeast Asia continues in full force

By REBECCA GLUCK SOBERMAN
UJA Federation

The American Jewish Joint Distribution Committee (JDC) is still busy on the ground in areas devastated by the December 26 tsunami, which killed over 250,000 people and displaced millions more.

The funds raised by UJA Federation of Greater Toronto, which surpassed $1.4 million, along with the worthy efforts of many other North American federations, have been allocated to JDC which continues to work with local non-governmental organizations (NGOs) in assessing and implementing relief programs.

In Sri Lanka, JDC has partnered with Sarvodaya, a renowned local NGO, to reach some 47,000 individuals on the east coast. The focus is on the provision of psychosocial support services for women, children and the elderly. Through this partnership JDC is providing some 2,000 children with school kits containing uniforms, shoes, socks, school bags, workbooks and writing equipment.

Judy Amit, JDC's director for India, has been travelling tirelessly between the hardest hit regions of several countries.

"On my trip south I visited an Internally Displaced Persons (IDP) relief camp situated in Sri Lanka," Amit observed.

"Standing around in the large courtyard were the displaced persons. There were many teenagers who were not all what you would expect teenagers to be – they were quite, solemn, serious, clustering around in small groups. The women who were mothers were clutching their wide eyed babies and toddlers, not letting them out of their sight, and the men standing alone, were silently smoking. In this particular camp there are no activities for children, although I was told that at other camps activities are being organized by volunteers."

According to Amit, the relief camp houses some 1,400 people, who are crammed into two large halls the size of basketball courts. Although there seemed to be plenty of food and water, there was no privacy or anywhere for an individual to find a minute of reflective solitude. "Perhaps," said Amit, "this is what is needed at times like this – to be with other people who have gone through similar experiences."

Amit said the coastal areas that have been affected are some of the poorest in Sri Lanka. "They are the poorest of the poor," she noted. "These are the people who are most going to need our assistance for the long term."

Sri Lankan children displaced by the Dec.26 tsunami smile at a refugee camp at the coastal city of Galle, in southern Sri Lanka. (AP Photo/Vincent Thian)

Israeli ambassador meets with Toronto's Israeli leaders

Forty of Toronto's Israeli leaders were guests of UJA Federation last week for a dinner meeting featuring an address by the Israeli Ambassador to Canada, Alan Baker. Ambassador Baker, who has been in Canada approximately six months, has been directly involved in negotiations and peace agreements with the Palestinians for several years. (Photo Big Dipper Communications)

Read Jewish Toronto News on-line
Visit www.jewishtorontonews.com

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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Greater Toronto Area

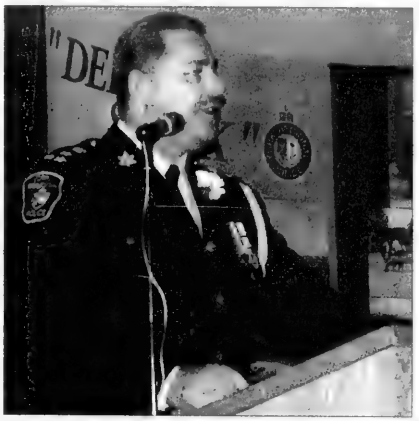
Jews, Muslims honour York Region police chief

By CAROLYN BLACKMAN
Staff Reporter

About 300 Jews and Muslims gathered recently to honour York Region police chief Armand La Barge for promoting race relations in the region.

The evening was organized by Temple Har Zion and the Islamic Shia Ithna-Asheri Jamaat of Toronto (ISIJ), with support from the Mosaic Group, an interfaith organization.

The seed for the idea to honour La Barge, said temple president Ron Smith, was planted at the time of last year's anti-Semitic acts that took place in and around York Region.



York Region police chief Armand La Barge

"His empathy for the pain of our community was heartfelt and his leadership and actions during that period helped the community through troubled times. The chief shows the same level of caring and commitment to the many diverse communities in York Region and beyond," Smith said.

The ISIJ operates five religious centres in the GTA, including the Jaffari Islamic Centre in Thornhill, which shares a driveway with Temple Har Zion.

ISIJ president Nazir Gulamhussein, said that the fact that the two houses of worship can share a common driveway, proves that if people want to work together it is possible to do so.

"Through interaction and an open community we can remove barriers. [We are fortunate] that that is what Canada is about," he said.

Speaker after speaker at the event recognized La Barge for his outstanding contribution and dedication in fighting racism and promoting a peaceful co-existence between citizens in a multicultural city.

La Barge, 51, who began his career with York Regional Police in 1973, was promoted to the rank of deputy chief in 1999. He has been chief for just over two years, and is the first vice-president of the Ontario Association of Chiefs of Police.

Michael Bryant, Ontario's attorney general, who works with La Barge, said, "I'm here to celebrate that the chief was part of the headlines when there was [the] spate of hate crimes in York Region. When the crisis ended, [he continued to do work] that did not make the headlines. [Being the police chief] is not a job for him, it is a calling."

Recalling the 60th anniversary of the liberation of Auschwitz, Leo Adler, director of national affairs of the Friends of Simon Wiesenthal Centre, said that anti-Semitism was part of the mindset in Canada at that time, as well. "There was no police chief to protect the ethnic minority, no police chief to say 'this is immoral.'"

Thornhill is now home to one of the largest Jewish communities in Canada, he said, "but even here, hatred has reared its ugly head. Last year's acts of vandalism drove a knife into the hearts of those who survived [the Holocaust] and those who were born because these survivors survived."[La Barge] stepped in to affirm and reaffirm the rule of law, and [sought] out those who were responsible. He is a mensch and a man of humanity," said Adler, who sent regards to La Barge from 96-year-old Simon Wiesenthal.

After receiving an Inuit stone carving from community representatives, La Barge said that he is sharing the honour with other community-minded individuals. "I recognize all the [police officers] who embrace the diversity that is York Region.

"Ours is a community in transition. There are 70 different languages spoken, and [there are] countless places of worship. We have demonstrated that we can find strength in diversity, and as Canadians, we have much to teach the world.

"Your recognition of our efforts to build bridges is an important step forward," La Barge said.

Other speakers included Susan Kadis, MP for Thornhill; Mario Racco, Thornhill MPP; Glenn MacDonnell, C.E.O. Ontario Special Olympics; Jack Clancey, state deputy, Knights of Columbus; and Faisal Kutty from the Canadian Council of American-Islamic Relations.

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Palestinian peace advocate exudes hope, despair

By SHELDON KIRSHNER
Staff Reporter

A Palestinian historian and campaigner for peace recently brought a mixed message of hope and despair to Toronto.

Nazmi Amin Al-Ju'beh expressed optimism Israel and the Palestinian Authority can reach a truce to end the violence of the current intifadah. But he voiced pessimism they can resolve their most pressing differences in final status talks.

Ju'beh, a professor at Birzeit University, was a member of the Palestinian team that conducted pre-Oslo negotiations with Israel in Washington, D.C, from 1992 to 1994.

In addition, he was one of the signers of the 2003 Geneva accord, a detailed, unofficial blueprint for reconciliation between Israel and the Palestinians turning on the internationally endorsed road map to peace and the parameters set out by Bill Clinton, the then president of the United States, almost five years ago.

Here at the invitation of Canadian Friends of Peace Now, Ju'beh was accompanied by Menachem Klein, an Israeli co-signer of the Geneva agreement. He is a senior lecturer in political science at Bar-Ilan University and served as an adviser to Israel's prime minister, Ehud Barak, during the Camp David summit in July 2000.

Fresh from speaking engagements in Montreal and Ottawa, Ju'beh and Klein addressed students at the University of Toronto and York University on the prospects for peace in the wake of Yasser Arafat's death and the accession to power of his successor, Mahmoud Abbas.

By coincidence, they arrived in Toronto on the day Israel and the Palestinian Authority resumed high-level diplomatic contacts and Israeli Prime Minister Ariel Sharon promised to suspend the targeted killings of Palestinian militants, amid speculation the Israeli army would soon withdraw from five towns in the West Bank.

In an interview with journalists at a restaurant, in which he discussed a variety of prime topics, Ju'beh said he is confident Israel and the Palestinians can work out a ceasefire and prepare the ground for permanent status talks on such contentious issues as borders, Jerusalem and Palestinian refugees.

However, he said he doubted whether Sharon would embrace the principles of the Geneva accord – which he has bitterly criticized – or conduct final status talks to resolve Israel's long conflict with the Palestinians.

"He's ideologically opposed to these parameters," said Ju'beh, 49, who was born in the Jewish quarter of east Jerusalem, which was annexed by Israel in 1967.

The accord was signed in Switzerland by, among others, Yasser Abed Rabbo and Yossi Beilin. Rabbo was the former Palestinian information minister, while Beilin was the onetime Israeli justice minister.

It calls for a truce and mutual recognition, an Israeli withdrawal from the West Bank and Gaza Strip, a demilitarized Palestinian state with eastern Jerusalem as its capital and a resolution of the refugee problem largely through the resettlement of refugees in Palestine.

Ju'beh said Palestinians will accept nothing less than a state based on the pre-1967 frontiers. If the Israeli government demands border rectifications, the Palestinians will ask for an equal amount of land in Israel.

By his reckoning, Sharon wants to keep from 20 per cent to 30 per cent of the West Bank, an unacceptable demand in the Palestinian national consensus.

Nor will the Palestinians be satisfied with a state with provisional borders. "This was a failure of Oslo," Ju'beh said, referring to the now-defunct Oslo peace process. "We have to go directly to final status talks."

An absolute majority of Palestinians are ready for a two state solution, but time is running out for this solution because the Jewish settler population in the West Bank is increasing, he warned.

Asked for his opinion of a one-state solution, Ju'beh replied, "I'm not opposed ideologically to it, if Palestinians and Israelis want it. But it's not realistic or doable."

Ju'beh said Palestinians like himself seek a "just solution" to the refugee problem. Under his scenario, refugees would be resettled in Palestine and compensated for their losses. And in a humanitarian gesture acknowledging some responsibility for their plight, Israel would absorb 100,000 to 200,000 refugees, he added.

"Not every refugee will be happy to give up the right of return," Ju'beh said. "But most don't have the illusion they can go back. The majority will stay where they are now."

Although he would prefer an "open city" plan under which Jerusalem would be the capital of both states, Ju'beh recognizes that partition is a necessity.

Echoing an idea espoused by Abbas, Ju'beh said the second Palestinian uprising has been counter-productive for his people.

"I was against it from the start," he explained. "We lost many friends in Israel who support a two-state solution. Our society was destroyed systematically. A lot of Palestinians were killed and injured and arrested. And we lost a lot of international support. I am asked, 'Why do you send suicide bombers to buses?'"

Condemning suicide attackers, Ju'beh said, "They have been very successful in imposing their agenda on the Palestinians, and we let them do this."

By the same token, Ju'beh likened the building of settlements in the territories to "an act of terror."

In his comments, Klein said Jews in the West Bank and Gaza regard territorial concessions as a catastrophe, and will resist an Israeli withdrawal, partly because their very identity is inextricably bound up with the setttlements.

He suggested Sharon's strategy is to cut Palestinian areas in the West Bank into disconnected bantustans in a bid to impose a solution on the Palestinians.

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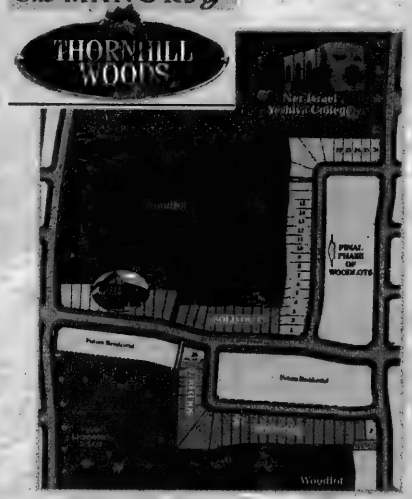

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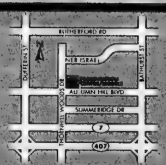

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Jewish Life

The true gift of God

By RABBI DAVID CADOCH

Prayer (tfillah) is a time for profound personal reflection on our lives and where we stand. It is a time to ask why we suffer and why we hurt.

This article will attempt to probe for insights into reaching the peace of mind we long for. This longing is the key to our quest for God and spirituality.

In his *Gesher HaChaim* (*Bridge of Life*) the Gaon HaRav Yechiel Michel Tucazinsky makes an interesting remark regarding this longing. He writes, "Man strives throughout his life to perpetuate his name and memory. He hopes that his name will not be blotted out from the world even after he has departed from it, and his memory will live on forever.

"This aspiration derives from a higher source, from the soul's sensing that it indeed survives even after its separation from the body, that even after the body has decomposed, the self will remain, perpetuated by its deeds and achievements."

The spiritual in man senses instinctively that survival is a fact. The personality longs for this survival. Herein lies the paradox of those who do not necessarily believe in the survival of the soul. Why do they have the longing and desire to be remembered?

It seems clear to me that this is not some vain desire for fame. Instead, it is a deep and powerful drive of the soul's longing for its source.

This idea is apparent in the conversation between Moses and the Eternal in parshat Ki Tisa (Exodus 33:13): "And now, if I have indeed found favour in Your eyes, make the uniformity of Your ways known to me…" According to the Talmud Berachot 7a, Moses is asking the Eternal to make known how the world is governed amidst the ironies of earthly existence. The Talmud records in the name of Moses: "Ribono Shel Olam (Master of the Universe), why is it that some righteous people prosper and some others are in adversity, some wicked people prosper and some others are in adversity?"

Moses proceeds to make another bold request: "Then he said, 'Please show me Your glory'" (Exodus 33:18).

Moses then asks to see the Eternal directly. The response: "I shall cause all My goodness (*Kol Touvi*) to pass before you, and I shall call out with the name HaShem before you; and I shall show favour when I shall show favour, and I shall have mercy when I shall have mercy. You shall not be able to see My face, for no human can see My face and live…" (Exodus 33:19).

The Eternal agrees to grant Moses' initial request to understand the uniformity of the Eternal's diverse ways of governing the entire universe. And this HaShem does by showing him all God's goodness.

What goodness are we describing here? We may have a clue by referring to the original use of the word good (*tov*) in the Torah: "And God created man in His image, in the image of God He created him; male and female He created them" (Genesis 1: 27).

"And it was so. And God saw all that He had made and behold it was very good (*tov me'od*)…"(Genesis 1:31).

What is this "good"? It is the longing of the soul to connect with its source: "You shall know today, and return it to your heart that HaShem is God in heaven above and on the earth below… (Deuteronomy 4:39).

"You shall know" refers to intellectual knowledge; "return it to your heart" refers to knowledge that penetrates into the subconscious and so influences our actions.

It is time for deep soul-searching to nurture spiritual strength by correcting our negative character traits and aligning our moral fibre with Torah values. We must search to reclaim our peace of mind, which is the true gift from the Almighty. Peace of mind is a by-product of integrity and profound trust in HaShem. The pathway to this soul-searching process is the service of the heart. And what is the service of the heart? Our sages tell us it is tfillah. The quest for spirituality not only begins in the heart but also ends there, too. May we all pray for guidance and peace of mind.

Rabbi David Cadoch is a talmid of HaRav HaGaon Rav Leib Baron shlitah of Montreal and a member of the Rabbinical Council of Canada and Rabbinical Council of America.

Magazine for kids: blessing or curse?

By ELLIOTT MALAMET

One of the most imaginative ventures to come along in recent years in the area of Jewish publishing for kids is the magazine *BabagaNewz*. With the motto "Jewish kids exploring the world," this monthly enterprise currently has 1,200 day and congregational school subscribers across North America, as well as thousands of individual readers.

Designed for students in grades 4 to 7, it explores Judaism in an idiosyncratically engaging way. Recent tasty fare in *BabagaNewz* included a quiz that tested in what ways kids feel closest to God, a stamp contest in which the winning design will be produced as a real Israeli stamp, a lesson in which students learn through the prism of Jewish sources about the carnage currently taking place in Sudan, an exploration of exactly how candles burn as a means of understanding the laws of Shabbat connected to candlelighting, and a hiddur mitzvah project. The articles are intelligently written, the graphics are lively and the attempt to be interactive is constant.

I do not mean this as a plug for the magazine, in which I have no vested interest. It is rather a symbol of the war presently being carried out against rampant assimilation, and of the kind of creativity that will be vital to address this scourge. The case of *BabagaNewz* is actually a telling indicator of both the possibilities and the problems in the frenetic push to get Jewish kids "over the hump" of secularism and into Jewish commitments.

Funded by the Avi Chai Foundation, the magazine's stated aims are "to encourage students to view life through a Jewish lens" and to promote the spread of "Jewish values," goals that could scarcely be problematic in anyone's eyes. But again, the question of how this translates into long-term devotion to a consistent pattern of Jewish observance, or even further, a life where mitzvah stands at the forefront, is less easy to predict.

In a deep sense, it is actually the magazine's ostentatiously innovative approach to seducing Jewish tweeners into accepting that Judaism is "with it" that ironically is both its blessing and perhaps its biggest curse, the same curse that befuddles all of modern Jewish education.

There is, of course, nothing wrong with making one's product – in this instance, Judaism – inviting and esthetically pleasing. There is also nothing wrong with translating an ancient set of codes into terms that speak to modern youth. But it is a remarkably thin line between such methods and the slide into co-opting Judaism by desperately marketing it as "relevant."

The slickness of *BabagaNewz* almost serves to emphasize just how tenuous is the viability of that old-time religion lying just beneath the lovely patina of Jewish values and Jewish identity that beckons their readers.

As author and speaker Rabbi David Gottlieb once pointed out, the question is what is the standard of relevance? Is it Judaism that must be measured against modernity or is the reverse true, that the Torah sees itself as the supreme standard of meaning against which all else must ultimately be appraised?

Alongside contemporary efforts to jazz up Jewish education, our eyes must never lose sight of the prize bound up inextricably with our destiny as a people chosen by God at Sinai, a people who, with prescient naivete, proclaimed, "We will do and then we will understand."

Jewish Life

A lively look at the sin of greed

Books
Bernard Baskin

***Greed: The Seven Deadly Sins* by Phyllis A. Tickle, Oxford University Press.**

"Why does he want more money?" asked my friend at lunch, referring to a third man we both know. "He's got more money then he needs, and he'll probably kill himself trying to double his fortune."

The answer, of course, is greed. Wisdom includes our ability to distinguish our needs from our greed. This acumen was lacking in the farmer who insisted, "I'm not greedy, all I want is that land next to mine."

A few years ago, a woman died in Paris. She had the dubious reputation of being the best dressed woman in Europe. After her death, it was found that the chief item of her legacy to the world was a wardrobe containing almost a thousand dresses. Garments became the limit of her horizon.

Think how having a thousand possible changes of costume would complicate life! Imagine the strain of having to decide every morning which one of a thousand costumes we would wear for the first hour of the day. That is a burden from which God in his mercy has relieved most of us.

Yet no one is immune to the possibility of a similar fate. We are never free from the insistent persuasion to buy and earn more and more. Enough is never quite enough.

Many years ago, Rudyard Kipling delivered a commencement address at McGill University in Montreal. He said one striking thing that deserves to be remembered. He was warning the students against being overly concerned about money, position or glory.

He said: "Some day you will meet a man who cares for none of these things. Then you will know how poor you are."

These reflections result from a reading of Phyllis Tickle's slim volume on the subject of greed, one of the so called Seven Deadly Sins (i.e. envy, gluttony, lust, greed, anger, pride, sloth).

Greed is sometimes regarded as the mother of all sins because it is the well-spring, if sometimes indirectly, of all other transgressions. It is known by many names and appears in many guises: avidity, avarice, cupidity and covetousness.

Tickle, a prolific author, theologian and radio personality, approaches her many-sided subject chronologically – from St. Paul to our own time, focusing on how greed has been depicted in western literature and art – often as gross, ugly and frightening.

Judaism, of course, is not silent on the subject. The Book of Proverbs baldly states, "A greedy man stirs up strife." Isaiah warns, "Woe to those who join house to house and field to field until there is no more room."

The Talmud, over and over again, inveighs against greed. "Who is rich? He who rejoices in his lot." And "When the camel demanded horns, they cut off his ears."

Our culture, in one way or another, has made all of us partisans in greed. The author writes, "Our guilt in the whole thing is no different from Martha Stewart's or Bernie Ebber's or Jack Welch's or even the NBA players', for that matter. We differ from them, most of us, only in degree, not in intention."

Students of human nature suggest that many people who are engaged in the unending pursuit of material possessions are caught up in a game that must be played for its own sake. For others, it is a pathway to self-esteem. And for others still, a way of finding community stature in a culture that equates money with success.

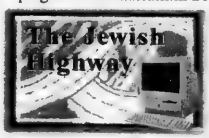
Greed, an essay of about 50 pages is lively and provocative – perhaps a bit too scholarly and erudite – a worthy addition to a memorable series of books co-sponsored by the New York Public Library and Oxford University Press.

Israeli educational programs

By MARK MIETKIEWICZ

Winter is barely half over; so what better time to think about… summer? If you are a high school or university student looking for a summer program in Israel, start your hunt on the Jewish highway. Today, a look at programs where you can hone your Hebrew, delve into the history of the Middle East or gain new insights into Judaism.

There are many wonderful programs to go to in Israel this summer. My goal is to tell you about a few of the most interesting ones and give you information where you can search for one that meets your own needs.



But first, let's look at safety. Until the start of the current intifadah in October 2000, *Ha'aretz* points out that thousands of students participated in programs at Israeli institutions affiliated with American universities. A series of events curtailed those numbers drastically: the attack on a cafeteria at Hebrew University in 2002 and the U.S. State Department's addition of Israel to a list of dangerous areas. As a result, many universities decided to impose restrictions and even penalties on students studying in Israel. Jewish organizations feel that the universities have over-reacted and have organized campaigns such as "Let Our Students Go" to convince the universities to ease up on the restrictions. **[http://tinyurl.com/4g22d]**

To soothe the white-knuckled parents concerned about their children spending a summer in Israel, the *Jewish Week* reports an interesting trend. Organizations like Habonim-Dror and the Conservative movement's United Synagogue Youth have sponsored trips for parents to see what conditions in Israel are really like. After visiting the country themselves, parents overwhelmingly give their kids the thumbs-up. **[http://tinyurl.com/5wuke]**

And numbers are up. After the horrendous bombing of Tel Aviv's Dolphinarium in 2001, the Reform Movement cancelled its summer programs in Israel. Last year, the Reform Movement's four-month High School in Israel program attracted 66 students, the most in the program's 43 years of existence. "The situation has definitely been quieter in the past few months, and parents have decided that a careful and cautiously run program can be appropriate for their kids," one parent told the *Forward*. **[http://tinyurl.com/5goh7]**

Once you've decided to go, the question is where. The best place to start your web search is at Israel Experience, a gateway to more than 130 short- and long-term programs in Israel. To find a program that suits your needs you are asked to supply criteria in a search engine. I found the engine quite finicky, so I suggest simply leaving it blank and clicking on the "search" button. That will produce a list of all the programs on the site. **[www.israelexperience.com/]**

Most of the major universities offer summer programs and longer-term programs. **[http://tinyurl.com/49bxd]** For example, Jerusalem's Hebrew University offers a four-week summer program focusing on the emergence of the modern Middle East. The wide-ranging evening symposia include "Middle East and Terrorism," "Music in the Middle East" and an evening of Oriental cuisine. **[http://overseas.huji.ac.il/summer.php]**

If you want to stimulate your soul as well as your mind there are yeshivot and religious institutions that offer courses guaranteed to give you a good workout. Organizations such as Aish Hatorah **[www.aish.com/progsisrael/]** and Neve Yerushalayim College **[www.nevey.org]** offer summer programs.

Beit Midrash: A Liberal Yeshivah studies the classic texts of Judaism in an "institution which believes in the principles of egalitarian worship and study." The Jerusalem-based institution operates a 15-day summer course focusing on Chumash, Halachah, Midrash, and Contemporary Israel for students 22 and older. **[www.huc.edu/liberalyeshivah/]** You can find links to other Judaic studies programs and Yeshivot for men and women at the Hillel – Getting Back to Israel site. **[http://tinyurl.com/6w4xr]** as well as at Maven. **[http://maven. co.il/subjects.asp?S=174]**

Ha-eem ata rotzeh lilmod ivrit? (Do you want to learn Hebrew?) Sure, you can pick up a smattering of Hebrew if you tour the country, but if you'd love something more intensive, try Ulpan Akiva based in Netanya **[www.ulpan-akiva.org.il/]** or the University of Haifa. **[http://tinyurl.com/6baoz]**

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Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@ rogers.com.

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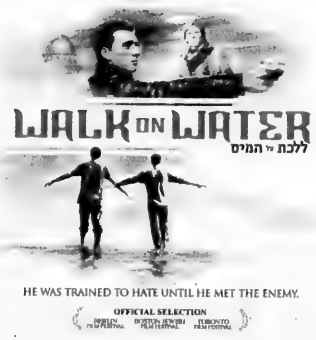

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The Jewish Education Report

Spreading the word on Jewish Education

A new marketing committee created by UJA Federation's Board of Jewish Education (BJE) is considering sweeping recommendations to promote the value of Jewish education and encourage more parents to enrol their children in Jewish schools.

Chaired by Michael Davis, a BJE board member, the committee is assessing the suggestions of a BJE-sponsored marketing conference late last year that brought together professional educators, education volunteers, marketing experts and informal education specialists.

l to r: Suzanne Kling, Communications Officer, Partnership for Excellence in Jewish Education, BJE chair Baila Lubek, Michael Davis, chair, BJE Marketing Committee.

BJE marketing committee member Sidura Ludwig at the recent marketing conference.

Many of the recommendations focused on the importance of nursery schools and kindergartens as Jewish education entry points. Others stressed the growing influence of grandparents in financing Jewish education for their grandchildren; the link between formal and informal Jewish education (camps and youth groups); the need for more community events to showcase the benefits of Jewish education; the significance of school alumni and outreach to those who are only mildly affiliated with the Jewish community.

"This committee is an exciting development for BJE and the entire community," says Davis. "It's not only because of the innovative ideas before us, it's also because of the broad-based coalition that we're creating for a common cause."

The marketing committee represents a multi-faceted approach to facing the challenges confronting Jewish education, according to BJE chair Baila Lubek. BJE committees are working with schools on tuition fees and funding opportunities and discussing the issue of school funding with the Ontario government.

BJE has also developed a strong relationship with the Boston-based Partnership for Excellence in Jewish Education (PEJE) which assists cities and schools to expand day school enrolment.

Marketing committee recommendations will be sent to all marketing conference participants for their comments before being reviewed again by committee members.

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Mishpacha: Jewish Family Education is all about fostering lifelong Jewish learning and making it a vibrant family matter.

"Education can't happen in a vacuum," explained the BJE's Chari Schwartz, "and the Mishpacha program unites students and their parents with the school, institution or synagogue to better enable families to live more involved Jewish lives." It also creates networks of families who celebrate holidays and life cycle events together.

Judy and Michael Litvak know about the sense of community family education provides, first-hand – and many times over. Active members of Temple Sinai, the Litvaks have participated in that synagogue's Parent and Child Education program (PACE) with five of their six children; the option didn't exist for their eldest, Corey, now 24. "Each of our children (Shayne, the youngest, is now eight) experienced the program differently and that's what kept it fresh for us," Judy noted.

Dr. Ira Schweitzer, Temple Sinai's director of education, founded the PACE program 14 years ago and insisted that each grade level have several different versions of curriculum topics to avoid repetition for the parents.

Beyond additional programs for the congregation's middle and high-school students and their parents, PACE spans grades three through six and Schweitzer is pleased to say the family drop-out rate is negligible. He compared the parents' role in their child's education to airplane safety, explaining, "on an airplane, you're instructed to secure your oxygen mask first; similarly parents must feel secure in their own knowledge, for their kids to follow suit."

Michael and Judy wholly embraced PACE with their large family. "It's become such a big part of our family experience that, if Michael or I are busy, we schedule a grandparent to attend the session, maintaining adult continuity," Judy said. That reinforces the importance of Jewish education in a real and compelling way. "My parents had no idea what I learned at Hebrew school, although it was important to them that I be educated," Michael observed.

Judy Litvak and her daughter Emily Jordan enjoy family education at Beth Tzedec Congregation.

It's a generations-old mixed message made more pervasive by increasing demands on two working parents and the hectic pace of modern life.

Programs like PACE, however, are making a difference. As Schweitzer explained, "we're not satisfied just delivering parcel-post Jewish education. Parents today need to understand you can't just drop off and pick up a package; you must be personally involved in wrapping it."

According to the Litvaks, PACE takes the traditional commitment to study one step further by demanding that Jewish parents learn with their children in addition to teaching them.

A Graduate's Journey *from Bathurst Street to Jerusalem*

By Rochelle Kahn

It may seem a long way from Bathurst Street's Eitz Chaim Day School to the Knesset offices of Israeli Prime Minister Ariel Sharon in Jerusalem, but not to Shalom Lipner. Lipner, a graduate of Toronto's Eitz Chaim and Yeshivat Or Chaim, made aliyah in 1987 and joined the Prime Minister's office three years later.

Currently serving as Sharon's assistant foreign policy advisor, but on sabbatical in Boston, completing a Wexner Fellowship at Harvard, Lipner has no doubt that his personal and professional choices have "always been informed by the values imparted to me during my day school education.

Shalom Lipner

"From an early age," he continued, "the combined influence of family, teachers and community instilled within me a love of Torah, Israel and the Jewish people – steering me toward aliyah and public service."

Lipner credits his educational experience with giving him a uniquely Jewish perspective on the world and "providing a moral, spiritual compass that continues to guide day school students long after they graduate."

Graduating from Or Chaim in 1983, he plunged into a very different environment at the University of Toronto. "Day School prepared me for the academic rigor and I was confident in integrating the university culture with my Jewish identity, without compromise," he said.

That confidence was critical to success and Lipner advises students making similar transitions today to encounter the outside world without fear, while remaining true to their Jewish values and ethics.

Lipner believes that effective, modern day schools must address learning to live with diversity. "We need full engagement on all pressing issues of our time," he stressed, "not denying or circumventing conflicts, but addressing them head-on."

He advised that an honest, candid approach to education is the best way to handle challenges confronting today's committed Jewish youth in secular society. "Pretending that dilemmas do not exist will not make them disappear," Lipner said.

Lipner describes his years in Jewish day school as an invaluable asset for his comprehensive and far reaching role in the Prime Minister's Office. He also feels that growing up as a Canadian Jew has given him a much-needed tolerance toward others and appreciation of their divergent viewpoints. "I've brought some Canada to Israel – an understanding that people needn't agree on everything but must reach out and form coalitions, for the sake of achieving shared objectives and living together in peace. "

THE JEWISH EDUCATION REPORT IS PUBLISHED BY UJA FEDERATION'S BOARD OF JEWISH EDUCATION.

The Jewish Education Report

Tsunami and Tzedakah - Our Children Respond

By Rochelle Kahn

The response was swift, sincere and unstinting. When students returned to Toronto's Jewish day and supplementary schools after winter break, their attention was riveted to the tsunami disaster and what they could do to help the tens of thousands of victims.

From a children's clothing and toy drive at Bialik Hebrew Day School to a walkathon at Netivot HaTorah, from a massive Battle of the Bands challenge at CHAT's Tanenbaum Campus to Temple Kol Ami's loose change drive to cash collections at She'arim Hebrew Day School, Jewish School students, parents and teachers are living the concept of *Tikun Olam* – healing the world.

And tying the tsunami to tzedakah in schools across the GTA has extended well beyond raising money.

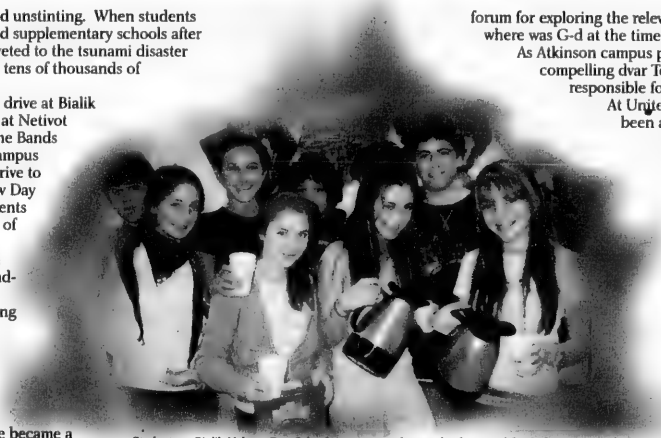
In addition to innovative fundraising efforts - including a hoola-hoop contest and a *bead-in* (creating and selling bracelets), Leo Baeck Day School used the tsunami as a springboard for discussing core theological questions. The middle school Rosh Chodesh Shevat service became a forum for exploring the relevant, recurring question with which the students grappled: where was G-d at the time of such a disaster?

As Atkinson campus principal Jan Lapedus explained, "Rabbi Michal Shekel's compelling dvar Torah reassured the students, explaining that we are all responsible for doing G-d's work and answering the cry for help."

At United Synagogue Day Schools, prayer and discussion have also been as significant as fundraising efforts. Jewish studies director Ami Sabari spoke about integrating Torah study and prayer into mitzvot. "It is essential to tie learning and praying to actual *doing*," Sabari said.

Elysa Cohen is principal of the Paul Penna Downtown Jewish Day School, the only such educational facility for Toronto's growing inner-city Jewish community.

"Our kids have a unique challenge, living in a diverse community within a community, comprised of many different religious affiliations, family structures, cultural and economic backgrounds," noted Cohen. "Students from grade one through six came forward, wanting to know more and do something to help. Our teaching emphasized the Jewish obligation to take care of people globally, not just classmates, family and fellow Jews. The tsunami disaster taught our students that regardless of age or distance from the scene, we can all make a positive difference."



Students at Bialik Hebrew Day School were among thousands who raised funds for tsunami relief.

An Early Start to *learning life's lessons*

In the 1980s, a popular essay stressing the fundamental importance of life lessons learned in kindergarten swept North American pop philosophy. Early childhood educators agree that, beyond the rich potential these first years provide, pre-school can have a huge impact on shaping a child's spiritual and emotional development.

"Pre-school is the ground floor and getting in on this level Jewishly opens up tremendous opportunities to build lasting impressions and connections," stressed UJA Federation Board of Jewish Education consultant Ruth Rohn. "Increasingly, Jewish parents are recognizing the enduring advantages Jewish pre-school affords their children," she said.

Rohn, a former preschool teacher who now works with teachers in ongoing BJE-supported professional development programs, describes Jewish pre-school as a resource for all Jewish families.

For families where Judaism is practiced at home, Jewish pre-schools support and reinforce the family's own Jewishness in a hands-on and meaningful way, Rohn said. "There is something profoundly moving to young children, having their sense of belonging extended, as they see the Jewish values they are taught at home reflected in their school community."

As well, for Jewish parents who may not have had the benefit of a Jewish education, Jewish pre-school offers them an opportunity to grow in Jewish knowledge and identity alongside their children. "Our teachers must be family-oriented, picking up and acting on the teachable moments for our parents as well as our students. Partnership between school and family is important, especially when it comes to Jewish education, because whatever is supported by the family will take root," Rohn noted.

There's a wealth of preschool options in the Greater Toronto Area, housed in day schools, supplementary schools, synagogues and community centres, representing all streams of Judaism.

Defined as nursery school or junior and senior kindergarten, today's Jewish pre-school teaches young children Jewish values and practices plus Hebrew language skills and introduces them to a vibrant connection with Israel. The experience is designed to be activity-based, engaging children and their families in the development of a strong, positive Jewish identity and kindling a love of Judaism.

An upcoming community pre-school program, sponsored by UJA Federation on March 10 , 7:30 p.m., at the Lipa Green Building, will showcase Toronto's various Jewish schools and invite parents of pre-schoolers to learn more about what each has to offer.

"It's our second annual pre-school orientation night," said Barbara Barak, senior coordinator, Jewish Information Service of Greater Toronto (JIST), which is organizing the evening with BJE.

"This year, we're featuring representatives of affiliated schools and after-school programs to answer parents' questions directly."

Rounding out formal and informal discussion, *Options in Jewish Education* will present *Planting the Seeds*, a short video detailing the recent experiences of parents deciding on their child's first foray into formal Jewish education.

For more information or to RSVP, call 416-635-5600 or e-mail jinfo@ujafed.org. JIST will also e-mail a copy of the question/answer period, following the program, to anyone unable to attend.

Mother goose delights little students at Heschel pre-school.

Pre-schoolers at the Paul Penna Downtown Jewish Day School prepare socks for distribution to the homeless.

For more information about Jewish education at pre-schools, day schools or supplementary schools in Toronto, visit the UJA Federation Board of Jewish Education Web site, www.bjetoronto.org, call 416.633.7770 or e-mail to bje@ujafed.org

THE JEWISH EDUCATION REPORT IS PUBLISHED BY UJA FEDERATION'S BOARD OF JEWISH EDUCATION.

Greater Toronto Area

TEDDY BEARS: Junior kindergarten students at Bialik Hebrew Day School celebrated the culmination of their unit on teddy bears with a pajama party to which all special teddy bears were invited. Teachers used the unit to teach the children literacy, graphing and other skills.

"Operation: Last Chance"

Why Pursue Nazi War Criminals 60 Years After WWII?

featuring

Dr. Efraim Zuroff

Director, Simon Wiesenthal Center, Jerusalem
Coordinator, Nazi War Crimes Research, SWC, Israel

PHOTO: DPA

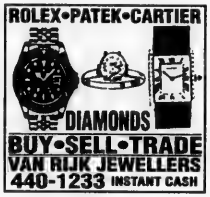
Thursday, Feb. 17, 2005 • 8 p.m.

Congregation Habonim, 5 Glen Park Avenue

Dr. Efraim Zuroff is the world's foremost expert on the subject of Nazi war criminals still at large. He founded **OPERATION: LAST CHANCE,** which investigated hundreds of suspected Nazi war criminals from eastern Europe. The program, which was initially launched in the Baltics and Ukraine, is now operational in Poland, Romania, Austria, Croatia, Hungary, and most recently Germany. Dr. Zuroff, an award-winning author and authority on the Holocaust, is an expert on the Orthodox Jewish community's response to the Holocaust and has advised the Rwandan government in its efforts to bring the perpetrators of the Rwandan genocide to justice.

Please join us for this important evening.

Sponsored by: Congregation Habonim, UJA Federation Board of Jewish Education, and Friends of Simon Wiesenthal Center for Holocaust Studies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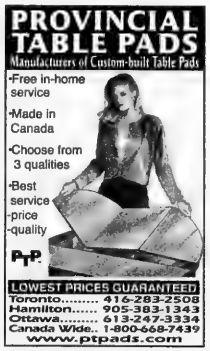
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שישאר בינינו

גידי קורן וחברים

מה יהיה

כאילו רוח חדשה נושבת בישראל. הנשיא הפלשתינאי החדש פורס אלפי חיילים כדי למנוע פגיעת מחבלים בתושבי ישראל. חלה ירידה של שבעים וחמישהאחוזבמספר נסיונות הפיגוע. כמחווה מודיעה ישראל שתעביר לרשות הפלשתינאית את השליטה בערים המרכזיות בגדה. עושה רושם שיש בישראל כמיהה אמיתית לצאת מן הגיהינום הזה, רק יעמדו הפלשתינאים במילה שלהם. הנשיא הפלשתינאי נמצא, על פי דברי אנשיו בשלבים מתקדמים עם החמאס להפסקת אש. אם יצליח אבו עבאס-יתברר אל נכון שערפאת לא רצה בשלום ומעולם לא ניסה באמת. סתם טרוריסט עלוב שלבש עור גדי לטקס פרס הנובל.

לישראלים, ולנו בתוכם, יש את כל הסיבות בעולם להיות ספקניים. היינו כבר בקטע הזה כל כך הרבה פעמים. אבל הסיכוי לשלום מספיק חשוב כדי לנסות, מה עוד שניסיון כזה איננו מסכן פיזית את מדינת ישראל. לעומתו-המשך הסיכסוך, והחשחתה של דורות שלמים של נוער ישראלי שצריכים להפחיד זקנות ולירות בילדים פלשתינאיים תוך שהם חוששים לחייהם שלהם-זוהי סכנה ממשית לישראל. החגירה מישראל עקב הסיכסוך-זוהי סכנה ממשית. ועל כן שווה לנסות. ישראל כבר הוכיחה שזה לוקח שלוש שעות להיכנס לשם שוב, אם יהיה צורך.

אז שווה לעקוב אחר הנעשה בנשימה עצורה, אך בלי אשליות ובלי רומנטיקה של הלסינקי. מה לעשות, שנות התשעים העליזות חלפו מבלי שוב. אבל שישאר בינינו.

לחיות בתוך השיר

לפני כשנה נפטר המשורר נתן יונתן, האיש שאחראי לשורות נפלאות כמו "חופים הם לפעמים געגועים לנחל", "זהו שיר ישן על אניטה וחואן", "אם זר קוצים כואב זה מה זאת אוהבת". המפעל האחרון טרם מותו של יונתן היה תרגום שיריו לאנגלית עם המשוררת-מתרגמת ג'ניס סילברמן-רביבו. לאחר מותו נמשך המפעל כשהכוונה היא להוציא את הטקסט העברי מימין והאנגלי משמאל. ואז החליט המו"ל, אילן גרינפילד מהוצאת "גפן" הירושלמית שיהיה מעניין לצרף תקליטור משיריו של יונתן בשתי השפות. וכך הגיע הסיפור אלי. האלמנה נילי יונתן ביקשה ממני להפיק תקליטור עם שירי נתן יונתן שהלחנתי בביצוע להקת "האחים והאחיות". הלהקה שהתאחדה אחרי עשרים שנה וחזרה להופעות, כוללת את סוזי מילר, שעלתה ב 1970 מקליפורניה, ושרה נפלא באנגלית. וכך הקלטנו את "כמו בלדה" ו "אם העולם" באנגלית בביצוע חדש ומדהים.

הספר והתקליטור יצאו לאור ביום השנה למותו של נתן יונתן. והבשורה לישראלים בטורונטו: "האחים והאחיות" יופיעו כאן במופע "לחיות בתוך השיר" עם שירי נתן יונתן ושאר להיטיהם הגדולים במוצ"ש הרביעי ביוני. המופע יוקלט לדי.וי.די ולשידור בטלביזיה בישראל. זהו אירוע היסטורי, כי נדמה לי שזו הפעם הראשונה שאמנים ישראלים מקליטים מופע לשידור בטורונטו. ולכולנו תהיה הזדמנות פז להיות מתועדים בהופעה חיה שתשודר בישראל.

פרטים נוספים בקרוב. בינתיים-רישמו ביומן את הרביעי ביוני.

והינה המילים המופלאות מתוך "שירים עד כאן" שמחם הוטבע שם הספר-תקליטור-מופע:

".....הַבָּכִי וְהַצְּחוֹק,
הַמָּר וְהַמָּתוֹק,
קוֹלוֹת הָאֲנָשִׁים, כּוֹכְבֵי הַזְּמָן,
הַשֶּׁמֶשׁ וְהַיָּם,
הַלֶּחֶם, הָעוֹלָם,
וְכָל מָה שֶׁהָיָה נַשְׁאִיר
לִחְיוֹת בְּתוֹךְ הַשִּׁיר".

Greater Toronto Area

Aliyah the theme of new photo exhibit

By SHELDON KIRSHNER
Staff Reporter

Aliyah is Israel's lifeblood. Without it, the pre-state Zionist movement might have shriveled and modern-day Israel could not have prospered.

"Faces of Aliyah", a travelling exhibition of photographs by Aliza Auerbach, reached the Miles Nadal Jewish Community Centre last week.

Merrily spilling into the adjoining Second Cup cafe, it focuses on the movement of Ethiopian, Russian and Central Asian Jews to the Jewish state. Co-presented by the Israel Aliyah Centre, it runs until Feb. 21.

Auerbach's black and white photos are stark and to the point, and capture the gravity of a moment.

The majority portray Ethiopians from Operation Solomon onward, both in Ethiopia and Israel, as well as in transit.

In one of her best photographs, which speaks volumes about their traditional rural society, Ethiopians clad in white billowing robes descend from an aircraft that has just landed in Israel.

Three additional photos show Ethiopian women carrying infants tucked into sacks on their backs. The children look blissfully comfortable.

In a plane stripped of its regular seats so that the greatest possible number of passengers can be accommodated, masses of Ethiopians prepare for the flight to Israel.

And in an image that conveys the bureaucratic side of aliyah, an Ethiopian girl, her forehead pasted with a label on which the number 70 is scrawled, awaits processing.

At a transit camp somewhere in Ethiopia, people pick at plates of food, and at an assembly point in an open field, Ethiopians fill the back of a truck.

Two more photos portray a middle-aged Ethiopian man with a quizzical look and a wizened old woman wearing a necklace. In a striking photograph titled *The Queen of Sheba*, a proud young woman, flanked by fellow Ethiopians, holds an umbrella over her head.

Auerbach's photo of separate groups of new immigrants in a reception centre, the Ethiopians on the left and the Russians on the right, addresses the cultural gap between these communities.

Her Russian portfolio is equally evocative.

At Moscow airport, a man sporting a broad-brimmed beret and a salt-and-pepper moustache waits for his departure. And at a train station in Moscow, a Russian family bids farewell to friends who have come to see them off.

In an unusually framed photograph also taken in the Russian capital, four immigrants reach toward each other in a hearty toast.

And at Ben-Gurion Airport, a Russian girl sits on a suitcase, an Israeli flag resting on her knees.

Auerbach's Central Asian photographs are rich in detail.

Immigrants finish last-minute packing in Baku, Azerbaidzhan. An elderly man in Tblisi, Georgia, sits on his bed, his suitcase on the floor. A woman in an undisclosed transit camp is seen with her pots and pans, jumbled up on a mattress. A teacher in Samarkand, Uzbekistan, who has chosen to stay behind, cries as if her decision to forego aliyah has robbed her of her very existence.

And at Ben-Gurion Airport, a Russian girl sits on a suitcase, an Israeli flag resting on her knees.

These are strong photographs, but *Faces of Aliyah* would have been more inclusive had it included North American aliyah.

The exhibit moves to the northern JCC after its run at the downtown JCC.

RAISING MONEY FOR TSUNAMI RELIEF: Grade 5 students at Associated Hebrew Schools' Posluns Education Centre helped raise money for the tsunami relief effort in Asia as part of their derech eretz peer helper program. Cans were placed in each classroom for contributions from students and teachers, and a total of $640 was raised. Seen with the cheque for UJA are, from left, back row, Shira Ander, Aidan Little, Daniel Welkowics and Adeena Zeldin; front row, Carly Factor, Nessiya Freedman and Kevin Jacobs.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

We are delighted to announce the engagement of
Leslie Adrienne
daughter of
Ralph & Iris Back
to
David Richard
son of Elisabeth Klein & the late George Swan ז"ל
David is the grandson of Jeno & Livia Klein of Montreal

Evelyn & Allen Richman
and
Karen & Gary Posner
are proud to announce the recent engagement of their children
Stacey Farber
and
David Posner.

Mazel tov Bill Mondrow on your 75th birthday. Best wishes and love from your wife, children and grandchildren Noah, Hannah, Adam and Sarah.

Happy 97th birthday Morris Stelnick, from your kids Penny, George, Jay and Shawna Gutfreund; Sherry, Rick, Julie, Lyndsey, Steve, Lela and Stacy Fishman.

Gloria & Jerry Groberman, Leslie & Edward Pomer announce the engagement of their children Janice & Earl. Grandparents, Sonia & Sheldon Shaffer, Ottawa.

Mazel tov Naomi Abraham & Rob Kirsh on their engagement from parents Marcella & Fred Abraham, Fran & Gerry Kirsh, grandmother Leah Nadler, and all your siblings.

Happy first birthday Hanna Cecilia. Love from big brother Julian Evan, parents Cara & Rich Kowal, grandparents Judy & Izzy Kowal, Vivien & Ron Rotenberg.

Mazel tov to Flora & Jerry Blitzer on your 50th wedding anniversary. Love, your children and grandchildren.

SEND US YOUR PHOTOS!!
Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

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What's New Deadlines: Monday, Feb. 14, is the deadline for the Feb. 24 issue and Monday, Feb. 21, is the deadline for the March 3 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@ cjnews.com.

Thursday, Feb. 10

OCEANS 18

Herzog Hospital presents "Oceans 18," an evening of poker, billiards, and scotch tasting to support The Etgar Clinic for ADHD. 7:30 p.m. at The Swimming Pool, 3200 Dufferin St. For reservations, call 416-256-4222.

HEROES AND HEROINES

Beth Emeth Synagogue continues its series exploring the question of whether history creates heroes or whether heroes and heroines create history with **Hana Werner**. Tonight, "The Rise and Fall of Michal: King Saul's Daughter and King David's Wife." 8 p.m. Final lectures March 3. 416-633-3838.

Saturday, Feb. 12

SHABBAT TORAH STUDY

Rachel Urowitz leads a discussion about the weekly portion *Terumah*. 9:45 a.m. at Beth Shalom Synagogue. 416-783-6103.

FAMILY MOVIE NIGHT

Bring the family to watch *The Adventures of Rabbi Jacob* at Beth Jacob Synagogue, 147 Overbrook Pl. 8 p.m. $2 includes refreshments. 416-638-5955.

Sunday, Feb. 13

WARSHAVSKY CELEBRATED

Friends of Yiddish host "Chai Tea," an afternoon of Yiddish music and refreshments featuring singer/musician, **Janie Respitz**, performing "The Life and Music of Mark Warshavsky." **Warshavsky** composed the Yiddish songs *Oyfn Pripetshik* and *Yankele*. 2:30 p.m. at Holy Blossom Temple. Non-member $5. RSVP to **Sandy** at 416-736-8073 or 416-458-1440.

ROSH CHODESH GROUP

The Beach Synagogue's Rosh Chodesh Group meets at 7 p.m. for videos and discussion on Jewish life. 109 Kenilworth Ave. 416-694-7942.

WALK ON WATER

The Toronto Jewish Film Festival presents a pre-theatrical release of *Walk On Water*, part of "Chai Tea and A Movie Series," at The Grande Sheppard Centre. Tea at 4 p.m. Screening at 5 p.m. For tickets, call 416-324-9121.

Monday, Feb. 14

REVA LSHEVA CONCERT

Reva Lsheva, an Israeli rock and soul band, plays at The House, 469 Eglinton Ave.W. 8 p.m. $10 in advance, $15 at the door. For tickets, contact info@checkoutthehouse.com or 416-569-6647.

FAMILY PURITY SERIES

Torah Conferencing Network invites women to a 14-part series with **Shani Taragin**, from Israel, on "Family Purity Law: From Sources to Practice," using sources in Torah, Mishna, Gemarah, Rishonim and Achronim. 8:30 p.m. $36 or $5.00 per class. Clanton Park Synagogue. For information, contact drsis@rogers.com.

Tuesday, Feb.15

LIFE IN MEDIEVAL EUROPE

To commemorate the 900th anniversary of the death of Rashi, Beth Tikvah Synagogue presents University of Toronto professor **Barbara Todd** on "Medieval Europe: Life for Christians and Jews, Men and Women." 8 p.m. 416-221-3434.

CHUG HATANACH

Mark Smiley leads a discussion of chapters 36 and 37 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

WOMEN'S CLASS

Chabad of Markham presents "How Was Your Day Dear? How Did You Manage Your Day?" with **Goldie Plotkin**. 8-9 p.m. 905-886-0420.

Continued on page 23

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What's New

Continued from page 22

LECTURES IN LONDON

Art Benjamin begins a series on "Approaching Modern Issues Through Jewish Texts" at Temple Israel of London. Begins tonight at 7:30 p.m. Continues Feb. 22 and March 1. 519-858-4400.

Wednesday, Feb. 16

KOSHER GOURMET GALA

Mazon Canada holds its seventh annual Toronto Kosher Gourmet Gala at Roy Thomson Hall with up to 30 caterers and food suppliers, a raffle and musical accompaniment. Funds raised will be allocated to programs fighting hunger across Canada. 6:30-9 p.m. For tickets, contact 416-783-7554 or info@mazoncanada.ca.

POMEGRANATE GUILD

Haya Nativ, creative fabric artist, presents a workshop on "shadow quilting" a Judaic design on organza. Includes hoop and hanging instructions. Bring your sewing kit. 8 p.m. at Shaarei Shomayim Congregation. For information, call **Anna** 416-638-3342.

GENEALOGICAL SOCIETY

Anna Shternshis, professor of Yiddish at the University of Toronto, will speak on the topic "The Jewish Family in the Soviet Union" and describes the transformation of the Jewish family structure under the Soviet regime, at the monthly meeting of The Jewish Genealogical Society. 8 p.m. at Shaarei Shomayim Congregation. Non-members $5.

More news

LEARN HEBREW

Beth Emeth Bais Yehuda Synagogue runs a six-week Hebrew reading course, Level II, beginning Wednesday, Feb. 16 at 8 p.m. Free. To register, call 416-633-3838.

Join **Kolel**'s one-day city-wide marathon for Hebrew literacy. Sunday, Feb. 20, 9:30 a.m.-4 p.m. $54. Adults only. Pre-registration by Feb. 14. 416-485-7007, ext. 0, or visit www.kolel.org.

STUDY OPPORTUNITIES

Adath Israel Synagogue offers classes throughout the week. "How to Talk to Your Children About Being Jewish," Mondays at 7:30 p.m.; "Modern Jewish Literature," Tuesdays at 7:30 p.m.; "Navigating the Worship Service," Tuesdays at 7:30 p.m.; "Learning to Chant Torah," Wednesdays at 7:30 p.m.; "The Philosophy of Jewish Law," Sundays at 9 a.m. and "Much More Than Siddur" on Sunday," Sundays at 10:30 a.m. For information, contact 416-635-5340 or rachel@adathisrael.com.

YOUNG JUDAEA PROGRAMS

Va'ad Tikkun Olam features "The Night of M's," Saturday, Feb. 12. See the play *Tick Tick Boom* with all-night volunteering. 6 p.m.

Junior Program for 7 to 10-year-olds. Bowling at the Bathurst Bowlerama. Sunday, Feb. 13, 2:30-4 p.m.

For information on any Young Judaea programs, contact young judaea@bellnet.ca.

JEWISH IN POLAND TODAY

Beth Emeth Synagogue presents "Being Jewish in Poland Today," a slide presentation and lecture with **Eve Lavine**, Thursday, Feb. 17, at 8 p.m. 416-633-3838.

SHABBAT DINNER

The Winchevsky Centre hosts a secular Shabbat dinner on Friday, Feb. 18, at 6:30 p.m. Adults $15, children under12, $10. Reserve before Feb. 14 at 416-789-5502.

BBYO WEEKEND

Spend the weekend of Feb. 18-20, in Montreal with teens from eastern Canada. Members $50, non-members $80. Call 416-398-2004.

ARTS SHOW AND SALE

Find great art and crafts from artists across the GTA at Toronto Heschel School's second annual Arts Festival Show and Sale on Sunday, Feb. 27, 10:30 a.m.-4:30 p.m. at Beth Emeth Synagogue. Free. Call 416-635-1876, ext. 222.

THE WIZARD OF OZ

JACS, Jewish Alcoholics, Chemically Dependent Persons and Significant Others, presents *The Wizard of Oz*, to raise funds for their work educating young people about the dangers of substance abuse. Sunday, Feb. 27, 7:15 p.m. at the City Playhouse. Auctions, raffles and prizes. $60. Contact wizardofoz@jacstoronto.org.

ANNE FRANK EXHIBITS

The Ontario Institute for Study in Education presents "Anne Frank: A History for Today," the story of the Frank family beginning in Germany in 1929, where Anne was born during the rise of the Nazi Party, their escape from their homeland and their life in Amsterdam, where they hid from the Nazis for two years and where Anne wrote her famous diary. A virtual tour of the house where they hid in is part of the exhibit. Feb. 10-21, and Feb. 24-March 9, at 252 Bloor St. W. For information, call 416-923-6641.

The Holocaust Centre of Toronto, UJA Federation, presents an exhibition at First Canadian Place of never-before-seen photographs of Anne Frank and her family and friends. The photographs, taken by **Otto Frank** from 1926 to 1941, shed light on Anne on the years when the young diarist lived the normal life of a pre-teener in a middle-class European family. A half-hour film on Anne's diary accompanies the exhibition. Feb. 20-March 18 in The Gallery at First Canadian Place. Groups call 416-635-2883, ext. 153.

JF&CS GROUPS

Jewish Family & Child Service Lipa Green Building, 4600 Bathurst St. 416-638-7800.

Today's Woman: A five-session group for women wanting to discuss relevant issues and wanting to make a change in their lives. Begins Monday Feb.14, 7 to 9 p.m., at the Lipa Green Bldg. Call ext. 215.

Depression lecture series: Women Hormones and Mood, Monday, Feb. 21, 7-9 p.m. at the Lipa Green Bldg. $10. Pre-registration required. Call ext. 215.

Creating Fulfilling Relationships: A six-session group for single adults interested in learning more about relationships, including relationship styles, myths and realities of long-term relationships, conflict resolution and communication. Mondays 7:30-9 p.m. beginning Feb. 28 at the Lipa Green Bldg. Call ext. 215.

Social Skills Groups: Eight-week groups for children and teens who have difficulty making and keeping friends. Older adolescent group, ages 15-17, Thursdays, beginning Feb. 17, 7-8:30 p.m. PALS for children 6-8 years, Tuesdays, beginning Feb. 22, 6-7:30 p.m. and PALS for children ages 9-11, Thursdays, beginning March 31, 6-7:30 p.m. Call ext. 246.

FOR SENIORS

Earl Bales Seniors In The Club House In The Park. Woodcarving shop with expert craftsman, Monday-Thursdays, 9 a.m.-12 p.m. Hebrew classes, Tuesday mornings 10 a.m.-noon, $25/month; Casino Niagara, Monday, Feb. 28; Casino Rama, Wednesday, March 9. 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Feb. 10, movie. New members 55+ welcome. Call **Menachem Wallach**, 905-731-7748, or **Malka Colla**, 416-630-5771.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Valentine's Day Luncheon and Dance, with band, Wednesday, Feb. 16, 12-3 p.m. Members $12, guests $15. Reserve in advance.

Prevention and Early Detection of Skin Cancer, Thursday, Feb. 17, 1 p.m.

Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays at 7 p.m. Feb. 15, members' memoirs and Trumpeldor's story. Call ext. 110.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Winter barbecue lunch, Wednesday, Feb. 16, 11:30 a.m.-1 p.m. with inspirational speaker **Eli Bay**. Fee. Reserve at ext. 2275.

Low Vision Group, Thursday, Feb. 17, 3:15-4:15 p.m. in the Common Room. Call ext. 2986.

Soul Food Poetry Program, Wednesdays, 3:30-4:30 p.m. in the Fireside Lounge. Call ext. 2297.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Jacques Israelievitch conducts the first Koffler Centre of the Arts Chamber Orchestra Tuesday, Feb. 15. For tickets, call ext 269.

Shalom Singers Choir is looking for new members for its new season, which begins Feb. 24. Call ext. 259.

Free Tax Clinic: to qualify you must have household income without dependents under $15,000, with dependents under $22,500. For appointment, call **Janet**, ext. 259.

Registration is now open for September 2005 for morning preschool and full-day day care, 18 months through senior kindergarten. Programs include music, fun centre gym, swimming, Hebrew for groups (three years of age and up) and Discovery Museum for preschool and up. For information, call ext. 248.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

"Faces of Aliyah" – Israeli artist **Aliza Auerbach**'s photos depict the emigration to Israel of Jews from Ethiopia and Russia. Exhibit runs through Feb. 21.

Brown Bag Book Club, a monthly book discussion group led by **Marilyn Herbert**. Thursday, Feb. 17, *Three Daughters* by Letty Cottin Pogrobin. Series: $36, individual sessions $9.Babysitting is available.

Ongoing Hebrew and Yiddish classes at various levels. Call for information.

Canadian Jewish Playwriting Contest: entries due by May 9, 2005. For information or to enter, contact **Esther Arbeid** at info@mnjcc.org.

SINGLES EVENTS CAN BE FOUND ON PAGE 27

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OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

BENJAMIN'S PARK MEMORIAL CHAPEL

Regina Parnes	Jan 21/05	1101 Steeles Ave West
Anna Cojocariu	Jan 23/05	55 Ameer - Baycrest Terrace
Lawrence Martin Goldmint	Jan 24/05	1967 Fairport Road
Evelyn Bargman	Jan 22/05	3303 Don Mills Road
Lillian Altman	Jan 25/05	10 Shallmar Blvd
Rita Schiff	Jan 24/05	30 Beaver Valley Road
Anna (Annie) Isenman	Jan 24/05	55 Ameer Avenue
Anne Helen Zimmerman	Jan 25/05	3000 Bathurst Street
Norman A. Loeb	Jan 25/05	645 Castlefield Avenue
Kurt Eisenberg	Jan 25/05	2 Neptune Drive
Albert Rosen	Jan 26/05	541 Palmerston Blvd
Joseph Sterngast	Jan 26/05	3181 Bayview Avenue
Maurice Ruinsky	Jan 27/05	10 Heatherwood Crescent
Sari Greenberg	Jan 27/05	550 Cummer Avenue
Helen Mendelsohn	Jan 26/05	200 Tuxedo Blvd

Steeles Memorial Chapel

Winokur, Luba	Jan 24/05	Private
Reingewertz, Freda	Jan 25/05	56 Alexandra Wood
Little, Sylvia	Jan 25/05	170 Redmaple Road
Fried, Blema	Jan 25/05	1201 Steeles Ave West
Pearl, Allan	Jan 26/05	505 Kingston Road
Shenfeld, Louis	Jan 26/05	33 Elmhurst Avenue
Shulman, Myer	Jan 26/05	645 Castlefield Avenue
Dunai, Margaret	Jan 26/05	Private
Lewin, Chaim	Jan 28/05	67 Flamingo Road
Pasternack, Harold	Jan 28/05	50 Clifton Avenue
Jacobs, Morris	Jan 29/05	49 Alexis Blvd
Saporta, Esther	Jan 29/05	4415 Bathurst Street
Kurtz, Phineas	Jan 29/05	687 Briar Hill Avenue
Medviecki-Lasco, Alexander	Jan 29/05	25 Cedarcroft Blvd

With great sorrow we announce the death of

Mendel (Morris) Schwartz ז"ל

at home, on Tuesday, January 18, 2005 at the age of 74, after a long battle with colon cancer. Mendel is survived and greatly missed by his loving and devoted wife Rachel, his children who were honoured to have him as a father, Marc, Karen and Iris, his daughter-in law Andrea, sons-in-law Sidney and Robert, his sister Anna Greenberg, and his brother Arie Schwartz, his grandchildren who loved their "Sabbie", Ariel and Max, Joshua, Austin and Jordan, Emma and Sarah, as well as by his many nieces, nephews, and extended family and friends. Mendel was a kind, gentle and talented man who lived for his wife, children, grandchildren and his entire family. He will be in our hearts forever. We wish to thank his nurse Bonnie Cole, Dr. Kendall and his homecare worker Christina Feliciano for their kindness and care during this difficult time and to all our family and friends for their support. If you wish to honour his life please make a donation to one of the following the Temmy Latner Palliative Care Centre, The Canadian Cancer Society (Colon Cancer) or one of Mendel's favourite charities Canadian Friends of Yeshivath Hadorom (contact Shaarei Tefillah)

WINOKUR, LUBA ז"ל

Peacefully at the age 89 on Monday, January 24, 2005, at North York General Hospital, Toronto. Luba, beloved wife for 51 years of Jack, who pre-deceased her in 1997. Dear mother of Paul and his wife, Sherry Cohen, and cherished grandmother of Stephanie and Neal. Luba will be sadly missed by her nieces, Connie and Debbie and by great-nieces, Julia and Jacqueline. A funeral service was held on Tuesday, January 25 at Pardes Shalom Cemetary, Temple Sinai Synagogue Section. A private shiva will be observed. In lieu of shiva gifts or flowers, donations to the Alzheimers Society 416-967-5900 would be appreciated.

MICHAEL BRICKMAN ז"ל

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We would like to thank family, friends, colleagues and patients for your overwhelming support during this difficult time.
We are deeply touched by your thoughtfulness and generosity.

The memories of Michael that you have shared with us have ensured that Michael's spirit will live on in our hearts.
Through your kind donations, Michael's passion for Israel, Chiropractic and his desire to help others will continue forever.

With heartfelt gratitude,
Marlene, Zane and Arielle Brickman
And the entire Brickman Family

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We are extremely grateful and touched by the outpouring of love and expressions of sympathy we received from family and friends on the passing of our beloved

Mendel (Morris) Schwartz ז"ל

Your kind consideration, your generosity and your support helped our family through a difficult time and helped us honour his memory.

With deepest thanks
Rachel Schwartz, Arie Schwartz, Marc Schwartz and Andrea Levy, Karen and Sidney Hagler, Iris and Robert Spitz and their families

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Coping With Stress — *see page B10*

Contact Lens From Israel — *see page B18*

Foot Care — *see page B20*

Will baby boomers trigger a health-care crisis?

By ADAM SEGAL
Special to The CJN

As they grow older and near retirement, baby boomers increasingly find themselves at the heart of the ongoing debate about health care.

Media reports typically speak of an impending crisis, a health-care system burdened by an aging population without enough funding and human resources to support it.

While there is evidence to support some of these prognostications, academic research presents a more nuanced perspective.

Today, the boomers – the generation of people born between 1947 and 1966 – number nearly 10 million in Canada. From 2012 to 2031, they will reach the age of 65.

What does that mean for the healthcare system?

According to a discussion paper for the Commission on the Future of Health Care in Canada, it could mean a rise in health expenditures.

"The aging of the Canadian population has been a contributor to the rise in… many chronic conditions and per capita health expenditures rise very rapidly after 65," the report states.

Indeed, health-care costs are projected to leap from $61 billion in 2006 to $81 billion in 2041. Because boomers will be retiring during this period, there is concern about a dwindling pool of health-care professionals, as well as less economic activity to fund bulging health-care costs.

But the report notes the following: "Population aging has been and will likely continue to be a secondary source of pressure on health expenditures relative to non-aging factors."

Raisa Deber, a health-policy management and evaluation professor at the University of Toronto, agrees with the discussion paper's view that the boomers are not at the root of projected ballooning health-care costs.

"I'm not scared about the boomers," Deber says.

She cites research from the *Canadian Medical Association Journal* that shows it isn't simply old people that place pressure on health care, but rather ailing people, in all age groups.

"In every single age group, you find a very small proportion of people account for most health-care spending," Deber says.

"For women over 75, the healthiest 10 per cent of that age group cost less than $20 per year, whereas the sickest group spends something like $80,000 per year."

U of T economics professor David Foot says Deber's example is compelling, but he emphasizes the big picture.

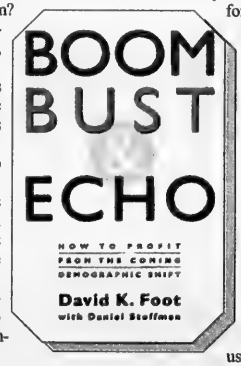
"You have to look at the average person and that there is a high correlation between age and health-care status," Foot says.

Foot, co-author of the best-selling book *Boom, Bust & Echo: How to Profit from the Coming Demographic Shift*, says the major boomer impact on healthcare will come in the 2040s.

"The peak of the boom starts to emerge in the third decade [of the 21st century] and the fourth decade is when it really hits, [as boomers start to] use hospitals in their late 70s and 80s," Foot says.

The concern about the 2040s is therefore whether tax revenues and related sources of income for the government will be able to foot the health-care bills of elderly seniors.

A study authored by Robert Brown, director of insurance and pension research at the University of Waterloo, explains that the money invested in RRSPs and other retirement plans by boomers could provide a significant funding source for health care.



"As the baby boom retires, they will take their registered income out of their retirement plans and pay income tax thereon, just when the government will need the money to pay for health care," the report states.

"[RRSP's and RPP's] are the perfect deferred tax asset that will some day pay for increased demands for health-care funding in an aging population."

Foot says the real "Achilles heel" for the boomers and health care is the droves of boomers who will retire.

To that end, demographic trends indicate the number of physicians in Canada over the next 50 years could decrease by 30 per cent.

That could translate into a physician shortage at a time when boomers will make significant use of the health-care system.

Part of Foot's solution to that potential problem is for the education system to foster more health-care professionals.

"Now is the time to get teenagers interested in health care," he says.

"These are the children of the boomers and we need them in our health-care system. We need to expand admissions to health-care programs now."

Deber says less pressure would be placed on the system by boomers and others if there was an improvement in disease prevention.

"People are getting ill from things that are quite preventable, such as diabetes," she says.

"I'd like to see a lot more focus on how you prevent diseases."

Whatever approach the system takes, Deber stresses it must be nuanced.

"It's not a one-size-fits-all situation," Deber says.

"We have to be flexible."

Jewish weight loss camp launched *see page 15*

The Canadian Jewish News

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Ahuva Simone

To Your Health

It is important to find alternatives to a child's negative behaviour

By AVI BERNSTEIN

Walking down a tree-lined path, I felt a sudden gust of wind as an 11-year-old cyclist whizzed by me. In front of me was a 16-year-old girl in a jeans jacket. She had long, black hair, and there was a bored look on her face. The young cyclist got to the end of the path, turned around toward his older sister and screamed, "You know, I can ride with one hand." There was a big smile of accomplishment on his face.

The girl was silent.

"Did you see how fast I went?"

"Who cares," yelled back his sister.

Our 11-year-old hero did not give up.

"I can ride without any hands."

A few seconds of silence followed and then his sister replied, "I can ride with two hands. WOOOOOOOOO!"

This is called mirroring. Just as a mirror acknowledges a person's physical existence, so do social experiences or people close to you acknowledge your importance.

It starts from birth. Mother holds her baby close, a twinkle in her eye, wordlessly saying, "You are the most important thing in the world. In fact you are the world. You are so unimaginably important that I will attend to your every need. Nothing you do will go unnoticed."

That twinkle gives the infant security, reassurance and love. It fulfils the newborn. For the rest of the child's life, nothing he will do can supply him with as much credit and acknowledgement of his inner goodness, wholeness and worth as he receives from his parents for simply existing as a newborn.

A child's strongest desire is to belong. Mirroring gives a child the feeling of belonging 100 per cent. Children of all ages will do almost anything to get that feeling (adults too).

A child may feel discouraged when trying to belong in a positive way, and discovers that negative behaviour is often rewarded more than positive behaviour. At first, he may feel he must overachieve in order to be noticed in competition with an older sibling. If that approach is unsuccessful, the discouraged child will find other "easier" ways to become important. But a parent can show their child positive ways to get acknowledgment.

For example, if a child misbehaves in a grocery store, his mother can involve him in shopping, which gives him some important responsibility. Then the child almost never causes trouble again. The child who misbehaves in class, not sitting still for a minute, can turn into the best-behaved student after the teacher gives him a leadership role or responsibility in class.

Why does this work? When presenting him an alternative behaviour option, what changed inside the child?

Is it a reaction, new motivation or perhaps the achievement of a goal?

We all know what it is like to reach a hard-earned goal. In the process of achieving the goal, we are less concerned with why we are not there yet and more interested in the most efficient way to get there.

When we look at our children's behaviour, we wonder why they are behaving that way.

"Why did he hit his sister?"

"He could have waited just another minute and gotten one, too!"

"Why didn't he join them? He knows how to play that game. He's even good at it."

"She hasn't been herself lately."

The list never ends.

The real answer is ahead, not behind in the past. Not "why?" rather "for what?"

The child is always moving toward a goal, not just responding or reacting. He is one step ahead even if he does not always know it.

"If I don't play with my team, those older kids will feel bad and invite me to join their game."

"If I hit her and she screams, mommy will get off the phone and pay attention to us."

"If I pretend that I am depressed, my parents will demand less of me."

It is important to analyze what our children say or have our children evaluated. It is even more important to ask, "What does my child gain from this behaviour? What is his goal?" You will be able to understand the most complicated of situations then. When behaviour motivation is clear to the parents, an effective alternative to a child's negative behaviour can be found.

Avi Bernstein is a social worker and family therapist. For the past two years he has been the director of the Beit Haggai Youth Village for high-risk adolescents from dysfunctional families.

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To Your Health

Adolescence: a time of change for children, parents

By ORLI GOLDBERG
Special to The CJN

Adolescence is a time of ambiguity, uncertainty, exploration and experimentation. It is a time of rapid physical, social and emotional change. In fact, at perhaps no other time in life are medical issues so interconnected with psychosocial issues, in either their origins or their consequences. Drug addiction, suicide, depression, anxiety, sexually transmitted diseases and unplanned pregnancies are all significant medical problems that are the direct result of adolescent behaviours.

"Adolescents aren't just big children, and they aren't just little adults," says Dr. Miriam Kaufman, staff pediatrician in the division of adolescent medicine at the Hospital for Sick Children.

Perhaps that is why there is a branch of medicine that has emerged over the last half-century, devoted to the understanding and management of issues unique to teenagers. The initial development of adolescent medicine was based on the biological and behavioural changes associated with puberty and their effect on disease.

More recently, societal changes and legal considerations have greatly enhanced the importance of this specialty that provides optimum care and studies the health and welfare of adolescent patients.

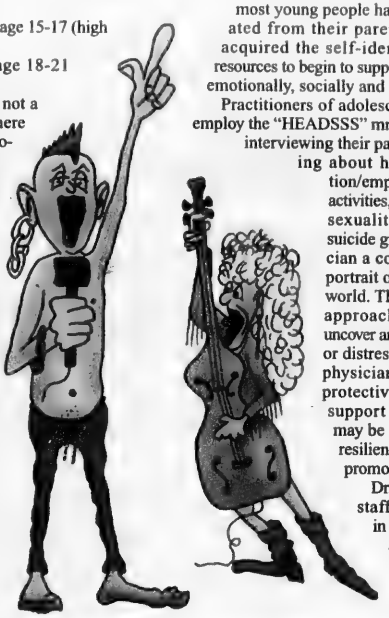
Adolescence can be conceptualized in three psychosocial developmental phases:

- early adolescence: age 12-14 (junior high years);
- middle adolescence: age 15-17 (high school years);
- late adolescence: age 18-21 (university years).

As adolescents are not a homogenous group, there is a wide variation in biological and emotional growth, and the three stages tend to overlap. The ability of the adolescent to successfully make the transition through the phases is a critical factor in overall adjustment and happiness.

There are several tasks that characterize the development of adolescents, including:

- becoming independent of one's parents;
- adopting peer codes and lifestyles;
- developing an acceptance of one's body image; and
- developing a unique self-identity (sexual, moral and vocational).



By the end of adolescence, then, most young people have been liberated from their parents and have acquired the self-identity and the resources to begin to support themselves emotionally, socially and financially.

Practitioners of adolescent medicine employ the "HEADSSS" mnemonic when interviewing their patients. Inquiring about home, education/employment, activities, drugs/dieting, sexuality, safety and suicide gives the physician a comprehensive portrait of the patient's world. The HEADSSS approach has helped uncover areas of concern or distress and enabled physicians to identify protective factors and support systems that may be used to foster resiliency and health-promoting practices.

Dr. Karen Leslie, staff pediatrician in the division of adolescent medicine at the Hospital for Sick Children, says that practitioners of adolescent medicine "meet adolescents where they're at. We try to respect, listen and help adolescents make responsible decisions for themselves."

Leslie reinforces the idea that parents can help ease their teens' transition from childhood to adulthood.

"Try not to respond solely to kids' behviour," Leslie advises. "Rather than reacting to the behaviour, try to understand the reason for the behaviour."

For example, if your children dye their hair blue, instead of becoming enraged over the hair colour, try to understand why they dyed their hair a strange colour in the first place.

"Listen to your teen, and continue to set age appropriate limits," Leslie says.

Although she cautions against being too authoritarian, she believes many teenagers want limits, but the rules must be negotiable. Instead of dictating, include the teens in the discussion of some rules to help them learn to work through problems and arrive at solutions that may involve compromise.

Finally, although parents should be encouraged to spend time with their teenage children and provide guidance and direction, they should also respect their children's need for privacy and autonomy.

Orli Goldberg is a family medicine resident at North York General Hospital in Toronto.

To Your Health

New fitness facility caters to the whole family

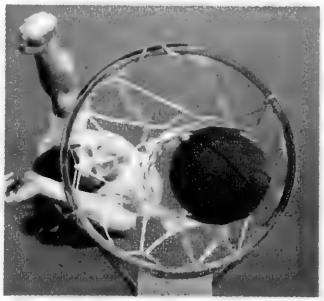
By CAROLYN BLACKMAN
Staff Reporter

Having fun and getting fit together is the philosophy behind the new Pavilion Health Club, Canada's largest family fitness facility, due to open in the spring.

The 145,000-square-foot facility located in Vaughan at Dufferin Street and Highway 7, includes two hockey arenas, an aquatic centre, aerobic, spinning and yoga studios, a cardio theatre, kids' and teens' facilities, a spa, and child-care services.

The theory behind the new facility, says Joshua Gofman, the general manager, is for families to learn to live an active lifestyle, work out simultaneously and make fitness a regular routine in their lives.

"Children and parents can visit the Pavilion together and take part in activities specifically created for their fitness level and areas of interest," he says.



Within the children's fitness centre is a 3,000-sq.-ft. space with special exercise stations that provide a variety of games and prizes, he says.

"The teen pavilion accommodates youth from 13 to 17 years old, and includes a basketball court and rock climbing wall. Football, ping-pong and basketball are all fun games, and there is not a computer or gameboy in sight," he says.

The personal trainers focus on the specific needs of all the health club's members, and help them achieve their fitness goals, says Penny Hounsome, the health centre manager.

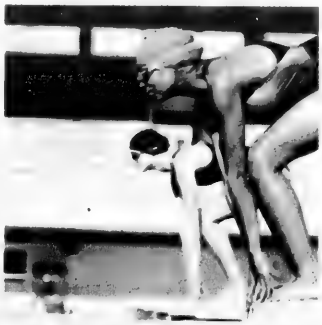
"[Our] professionals will consult their members about nutrition, fitness level, and physical and emotional well being.

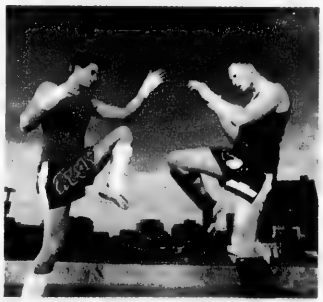
"We really want to put the personal back into personal training," she says. "Our program is different than what people are used to. We offer specialized testing and programming to ensure your sweat [and] time [are] well spent."

Tracy Winter, the public relations director, says families need to make fitness a priority.

"Instead of dropping off and picking up their children, parents can take a yoga class, for example, while one child takes a dance class, and another goes swimming. Everyone can do something for themselves at the same place and at the same time."

While the two hockey arenas are now open, the facility will open a temporary fitness centre in February. For information, log on to www.thepavilion.ca or call Winter at 416-903-2667.





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Discuss care with older parents before emergency strikes

By SHERRI NEFSKY
Special to The CJN

It is hard to know when it is time to start worrying about the health and wellbeing of aging parents and relatives.

When is forgetting where they put something a cause for concern and when is it simply a lapse? When are changes in their behaviour normal and when are they a signal of bigger issues?

Assessing these matters is hard enough when you live close by. The situation becomes more stressful, however, when you live in a different city. It is easy for things to go unnoticed when you don't get to see each other often.

Sylvia Nathanson, a social worker at Baycrest Centre for Geriatric Care, says regular phone calls and visits are the best ways to stay on top of the situation and monitor any changes in mood, habits and behaviour.

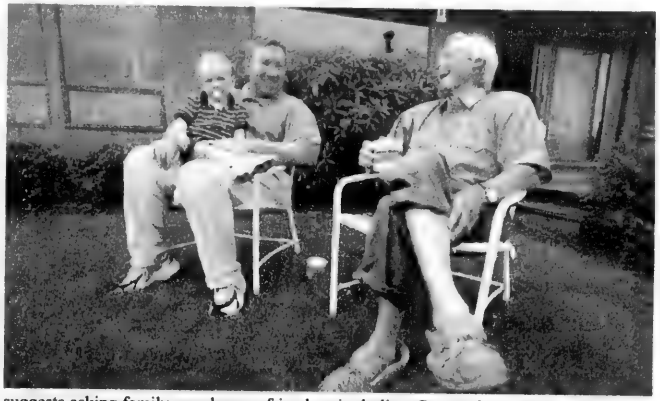
"Memory loss, they are beginning to look frail, the apartment doesn't look as clean, the fridge doesn't look as full – these are all early signs," she says.

Audrey Miller, a social worker and the managing director of Elder Caring Inc., which provides care for seniors in their homes, says that often families don't deal with care decisions until something happens, such as a fall or emergency hospitalization. At that point, decisions are rushed and the elderly patient may have little say in the outcome.

A good time to begin talking to an elderly person about how she or he is coping with living at home may be when everything seem fine, she says.

Nathanson recommends taking an approach that won't put the other person on the defensive. That includes using wording such as "I can see it is getting harder..." and being understanding.

If you are not getting a response, she



suggests asking family members or friends to drop by or telephone. They may be able to offer added insight into the situation.

Pride and a fear of becoming a burden may keep a parent from dealing with age and health-related issues.

Nathanson says elderly people are sometimes relieved when they get the chance to answer questions truthfully. They might never ask for help themselves, but may open up when approached.

Nathanson suggests addressing issues such as having an up-to-date will and deciding power of attorney while competency is not an issue. That is also the time to discuss how and where an elderly person wants to spend the next few years.

Miller says it is important to try to find out everything you can about government and city services and organizations for the elderly before your parent needs them.

Look also to the local Jewish community and Jewish Child & Family Services. For the challenge of caring for elderly parents who live in different cities, contact national groups such as the Alzheimer's Society.

If an elderly person is living alone, some simple steps can help to make her or his home safer, alleviating the absent child's fears of the parent falling or having an accident. Miller recommends the federal government's *Safe Living Guide*, which is available online. Baycrest Centre has its own publications, including *Caring for Your Loved One*, for caregivers with relatives who have Alzheimer's and other forms of dementia.

Many small things can improve the quality of life for elderly parents who want to be on their own but need a little help. Meals-on-wheels or day programs at community centres can keep them active and healthy. Arranging for help with cleaning, repairs and errands can make a difference, especially in the winter. Even making arrangements for them to pay their bills can ease your worries.

You may think your parent should come and live with you or move to the city you call home, but that does not mean he or she will agree. "Moving is hard when you are young. It is harder later on," says Nathanson. Your parent may be unwilling to leave a lifetime of friendships and memories.

If a parent has lost a spouse or has become more physically dependent, the opposite may be true. That may be the time when a parent wants to be near you.

And of course, whether you and your relative live close together or not, deciding when or if a nursing home is necessary is a difficult emotional decision for everyone involved.

"It is important to respect the wishes of the parent. Respect is an issue. Allow a person to make the decisions they can make," says Miller. "Have them involved and hear what they have to say."

Changing the way we cope with aging

By CYNTHIA GASNER
Special to The CJN

The aging process can be slowed down, according to personal trainer Beverley Burdeyney.

"There is no old age," she says. "There is only neglect. Regardless of your physical challenges, you can always be your personal best, whatever that level may be."

Burdeyney, 64, has spina bifida and is living proof that her philosophy can lead to good health.

A youthful-looking and energetic grandmother of four, Burdeyney has been working in the Toronto area as an exercise coach for more than 20 years. Her clients are of all ages, many of them over 65.

"It is important to design programs for them that address their physical capabilities. Good health means taking responsibility for yourself – replacing bad habits with good ones. Individuals need mentors," she says.

Burdeyney points to John Glenn as a role model. At age 77, he was the world's oldest astronaut and handled the rigours of his space flight in 1998 as well as astronauts half his age.

Research indicates that walking or cycling for at least 20 minutes, three times a week, reduces the risk of death from cardiovascular disease and all other causes in men over 64, she says.

"I don't believe that physical activity is the only factor in having a great life. It is a very important part of a much larger equation, which includes sensible nutrition, the three R's – rest, relaxation, relationships – cultivating a sense of joy, remaining active and having a religious component, however one wishes to define it."

Burdeyney says one of her objectives is to help her clients create their own "dynamic central girdle," by strengthening the muscles of pelvis, abdomen and lower back. She compares the pelvis, abdomen and lower back to the foundation of a house. "If the foundation is strong and solid, then the building will

Continued on page B16

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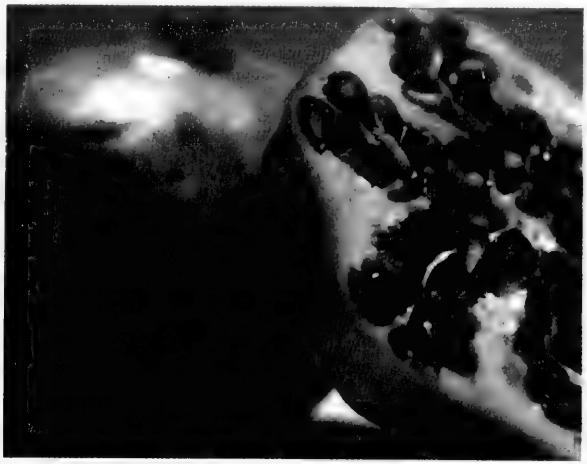
To Your Health

Study finds pomegranates have healing powers

By SHERI SHEFA
CJN Intern



Many of us eat pomegranates only at Rosh Hashanah as part of our holiday tradition, but we should enjoy the fruit more often.

An Israeli study conducted in 2001 showed that the red fruit contains antioxidants that can reduce the risk of heart disease by lowering cholesterol levels, mediate high blood pressure, prevent the thickening of arteries and suppress some types of cancer.

Prof. Michael Aviram and his team of researchers at the Lipid Research Laboratory in Haifa have thus given new hope to those looking to improve their health naturally.

While this is a relatively new medical breakthrough, pomegranates have been used in traditional medicine for years.

"Aviram chose pomegranates for his study because the fruit has long been used in folk medicine in the Middle East, Iran and India for treating disease and infections and he suspected that some of its medicinal value could be due to antioxidants," wrote Martha Molnar, in an American Technion Society (ATS) release.

After the study was completed, the ATS, in association with the Israel Institute of Technology, released a statement indicating that "the daily consumption of pomegranate juice dramatically lowered oxidation of LDL cholesterol, leading to the elimination of plaques in coronary arteries."

In other words, according to the study, patients who consumed pomegranate juice, compared to patients who did not, saw a decrease in the rate of development of low-density lipoprotein (LDL or "bad cholesterol").

Researchers also observed that in patients who suffered from carotid artery stenosis (the thickening of arteries), the thickness was reduced by up to 30 per cent for those who drank the fruit's nectar, and increased by up to nine per cent for those who did not.

After a year of consuming pomegranate juice, subjects with high systolic blood pressure enjoyed a 21 per cent drop in their levels, the study showed.

Perhaps even more groundbreaking was a study done within the same organization later in 2001. An Israeli team led by Dr. Ephraim Lansky found that pomegranate seed oil triggers a self-destruct mechanism in breast cancer cells.

The study concluded the juice can be toxic to 75 per cent of estrogen-dependent breast cancer cells and half of non-estrogen-dependent cells, leaving normal breast cells unaffected.

Dr. Yvonne Yuan, a Ryerson University professor said she was not surprised at these findings. Pomegranate juice is a source of "catechins [flavonoid compounds with potent antioxidant capabilities] similar to those found in green tea, which may be involved with the health effects," she said.

The only question that remains is how the general public can get their hands on the juice that promises to improve the health of people affected by various ailments.

POM Wonderful, one all-natural pomegranate juice can be found in select grocery stores across Canada.

In Ontario, some A&P, Dominion and Sobey's grocery stores carry the product, or you can ask the store manager to order it. In Quebec, however, it is not yet sold.

Other brands are also available. If the store nearest you does not carry the juice, try ordering online.

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To Your Health

Kosher and healthy: not mutually exclusive

By LEILA SPEISMAN
Staff Reporter

One of the most pervasive myths about kosher cooking, besides the suggestion that it is bland, unimaginative and old-fashioned, is that it is unhealthy.

True, many of our grandmothers used ingredients and techniques that to our modern sensibilities are anathema: shmaltz (rendered chicken fat), frying, *petcha* (calves' foot jelly), few if any green vegetables. Not to mention that heavenly concoction, also known as heart attack on a plate, *gribenes* – onions and chicken skin fried in shmaltz.

That does not mean, however, that kosher food is intrinsically bad for you. It's a matter of making sensible choices.

Cooking guru and *CJN* columnist Norene Gilletz has a simple, straightforward formula: calories in versus calories out. In other words, maintaining a healthy weight, and good health generally, depends on a combination of the foods you eat and the amount of exercise you get.

Keeping kosher may sometimes make it more challenging to have a healthy diet, especially when we look for prepared foods, but it certainly does not make it impossible. Emphasize vegetables, fruits (rather than fruit juice) and whole grains in the diet, and include the proper proportion of fats, proteins and carbohydrates.

Whole grains, such as kasha or oatmeal, are digested more slowly than refined ones, and therefore make you feel full longer. When you eat processed foods, the body doesn't have to work so hard. The blood sugar rises faster and then drops faster. You get hungry sooner, and with that comes the temptation to nibble. And how often do we nibble on carrots rather than on junk?

Chicken eaten without the skin, fish, and lean meats are good protein choices when cooked in healthy ways, such as roasting, baking or broiling.

Gilletz decried the fad diets that omit or severely limit certain categories of food. "Even fats are not bad. What matters is how much you eat and what kind." Use monounsaturated fats like olive and canola oil, or polyunsaturated fat like corn oil.

Cut down on sugar, salt and eggs, and incorporate more unprocessed foods like lentils and barley, she advised.

"That quintessential Jewish food, bean and barley soup, is very healthy," Gilletz noted, adding that it "nourishes the body and the soul."

So much of Jewish life and experience revolves around food – can you imagine Shabbat, a brit milah, a wedding or holy days without the meals that are a part of each one?

It is normal to associate food with nostalgia, warm and fuzzy memories of family holiday meals, loved ones who perhaps are no longer with us, candy doled out by a loving grandmother, the smell of sage stuffing or Persian kabobs. It is also common to find that certain foods make us feel good. Who hasn't dealt with upset or loneliness or anger by digging into chocolate cake or mashed potatoes?

There is nothing wrong with an occasional binge. It is unrealistic to expect to go to a party or a seder, or to lunch on Rosh Hashanah, and not somewhat go off what you consider a really healthy diet.

So what do you do?

One suggestion is to eat less or more lightly the day before and the day after the special meal. Get more exercise, not necessarily in a gym, but do such things as making it a point to climb stairs, walk instead of driving, stand to do chores instead of sitting down.

Choose wisely at the meal. Try to fill up on vegetables, salads and fruits. Ask to be served on a smaller plate – you feel as if you are eating more than you really are. (This works for any meal, by the way.) Then take a walk.

For your own kosher household, pay attention when you shop. Use fat free vegetable broth instead of milk in recipes; choose colourful vegetables like broccoli, spinach and tomatoes; find low-fat or no-fat cheese, sour cream and yogurt; buy more lentils, barley and whole grains; concentrate on chicken, turkey, fish and lean red meat such as lean ground beef, london broil, flank steak (if your kosher butcher sells that) or shoulder steak. Stick to unprocessed foods. Processed food tends to have more fat, calories and sodium than you need.

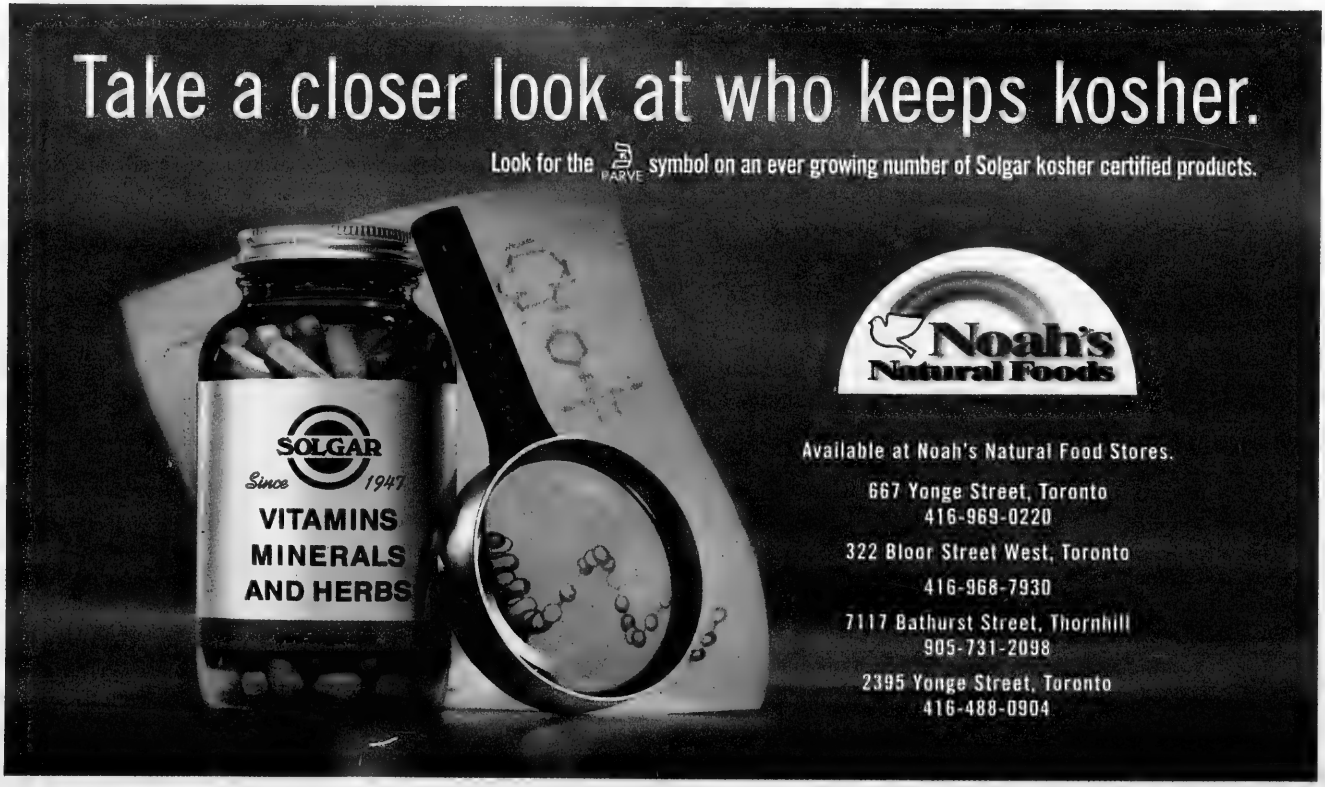
You might even try tofu or soy protein, which very often has a hechsher.

When you are planning the family meals, bear in mind the length of time you wait between meat and milk, especially if you have children. It might well be better to have meat at night, rather than during the day when it may mean waiting for dinner until some unpractical time.

Stay away from the rows of kosher junk food: if you don't buy it, you can't eat it.

It is easy to think that healthy eating is a modern phenomenon for the observant Jew. That is not true. The scholar and physician Maimonides, who lived between 1135 and 1204, wrote in his *Sefer HaMadda* (*The Book of Knowledge*): "The body being healthy is of the ways of the Lord, for it is impossible to understand or know the knowledge of the Creator while unwell. Therefore, one should keep away from things which destroy the body, and accustom oneself to healthy and curing matters."

Part of this regimen, he said, involves eating lots of whole grains and exercising.



To Your Health

Traditional, alternative care find common ground

By BARBARA SILVERSTEIN
Special to The CJN

There was a time when many physicians and alternative health practitioners viewed each other with suspicion. However, these days there seems to be more common ground between the two groups.

"People would go alternative or traditional," recalls Dr. Sharla Lichtman. "The ideal scenario is to get the best of both worlds."

Indeed, Lichtman and her medical partner, Dr. Rochelle Schwartz of Genesis Professional Group, are among a growing number of physicians who view alternative health professionals as a complementary health service that can benefit their patients.

"We take a holistic and comprehensive approach to our patients, and medicine in general," says Schwartz. "We are traditional family practitioners practising traditional medicine, but in terms of a holistic approach, we work with a team of consultants that includes social workers, nutritionists, a dietitian, trainer and naturopath.

"Our practice is geared to wellness and preventive health," she continues. "We help our patients navigate the complex medical system… We're looking for the optimum care, whether it's a referral to another doctor or working with an allied health professional like a naturopath."

Lichtman offers a case in point where the naturopathic assessment provided the optimum treatment for her patient, a woman in her early 50s with a debilitating digestive problem.

Dr. Sharla Lichtman, left, and her partner Dr. Rochelle Schwartz

"No available traditional medical treatment made a difference in her treatment. I sent her to Dr. Ruth Anne Baron, the naturopath on our team because she has within her resources a battery of tests outside traditional options for physicians.

"Dr. Baron was able to discover a sensitivity in this patient and was able to offer her a treatment that completely cured her."

In addition to gastrointestinal disturbances, high cholesterol problems are also often referred to Baron, says Schwartz, noting that she has been working closely with the naturopath to help a male patient in his early 40s with a family history of heart disease reduce his cholesterol levels.

"He wanted a natural alternative to medication. He saw our dietitian. She looked at where his nutrition could be improved. The fitness trainer gave him an exercise regime and he also saw Dr. Baron for naturopathic supplements."

However, the patient was carefully monitored, Schwartz says, and when his cholesterol did not improve enough, she started him on medication. "He's taking a lower dose than I would normally start someone on. I'm hoping that in conjunction with the supplements Dr. Baron is giving him we can attain the target cholesterol levels."

This interdisciplinary approach typifies the preventive aspect of health care, the two physicians hope to achieve, says Lichtman, noting that before she and Schwartz refer to other colleagues, they do a thorough assessment of their patients, spending some three hours to get a clear picture of their emotional and physical health, family history, lifestyle and diet.

While the medically necessary services for Genesis members are covered by OHIP, Lichtman says her preventive evaluation and the assessment of the other team members are considered non-essential medical services and not within the provincial health insurance plan.

When they set up their practice, the two physicians were looking for a naturopath to join the team. After hearing Baron speak on

Continued on page B9

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To Your Health

Naturopaths trained to work with doctors

Continued from page B8

alternative treatment for menopause they decided that she was the ideal candidate.

"She had a similar philosophy to ours," Schwartz says. "Her treatment and diagnosis plans complement traditional medicine."

"It was very important to us that she not send contradictory messages to our patients," adds Lichtman.

Baron, who works out of the North Toronto Naturopathic Clinic agrees. "It never serves the patients not to have all their heath-care providers working together.

She says as a group, naturopaths are trained to work co-operatively with medical doctors. "We understand the challenges of medical conditions and the traditional treatments. If someone comes to see us on heart medication we're not going to take them off their meds."

The naturopathic approach is to work on all the aspects to make a patient healthier – through nutrition, supplementation, herbal medicine, acupuncture and counselling, she explains.

"We understand surgery and medication. We have basic medical training and in-depth training in drugs and natural medicine interactions."

Baron says she typically gets physician referrals for pre-existing health conditions like gastrointestinal disorders, adult onset diabetes, chronic recurrent infections and support for cancer to boost immunity. "Some patients have problems not easily solved through conventional medicine."

She says irritable bowel syndrome is a common referral.

"If a person is having bowel symptoms, I want to know that other conditions have been ruled out through tests. That's the advantage of working closely with medical doctors... Everyone working on the case knows exactly what the patient is dealing with."

Baron notes that physicians often send referrals to ease menopausal and perimenopausal symptoms because they are looking for a natural alternative to HRT (hormone replacement therapy).

Similarly, Dr. Penny Kendall-Reed, a naturopath at the Urban Wellness Clinic, a multi-disciplinary wellness centre that includes a medical doctor, says she gets more referrals to treat menopause and perimenopause since "HRT was discovered to be detrimental to women's long-term health."

She says she can prescribe herbal supplements that are much safer than HRT to treat mood swings, hot flushes and insomnia, typical menopausal and perimenopausal symptoms.

"Although conventional medicine is advanced, you can't treat everything conventionally," says Kendall-Reed. "Additionally, our treatment often complements a medical approach. For example, we can increase the efficacy of traditional antibiotics for an infection. While a patient is treated for infection, the naturopath can give something to boost immunity."

She says she gets physician referrals for many conditions, from the common cold to cancer immune support, weight and cholesterol management and thyroid problems.

"Obesity and cholesterol can be treated through diet and natural supplementation... We address arthritis by increasing the strength of existing cartilage, but we can't cure severe problems that might require a hip replacement."

Kendall-Reed has co-authored four health books with her husband, Dr. Stephen Reed, an orthopedic a surgeon. Published by Robert Rose, they span traditional and naturopathic medicine: *The New Naturopathic Diet*, *Healing Arthritis*, *The Complete Doctor's Healthy Back Bible* and *The Complete Doctor's Stress Solution*.

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To Your Health

Stress expert teaches proper relaxation techniques

By BARBARA SILVERSTEIN
Special to The CJN

Stress management can help those with some illnesses and conditions, according to expert Eli Bay.

Modern-day living is highly stressful and the body's way of reacting is to go into a "fight or flight" response, which is the equivalent of being on high alert, Bay says.

"Our bodies react to any kind of change – good or bad – in the same way it would react to the snort of a sabre-toothed tiger. And since we are in a constantly changing world, we are in a constant state of arousal."

When the body goes into the "fight or flight" response, there is a physiological response, he says, and blood pressure and heart rate go up and the digestive tract activity slows down.

In his stress-management courses, which he offers at the Relaxation Response Institute, Bay teaches relaxation techniques that shut down stress by slowing the heartbeat, lowering blood sugar and relaxing the muscles. "I teach people how to focus the mind and regulate their physical, mental, emotional and spiritual state," he says.

"The relaxation techniques impact on the internal brain chemistry, reducing anxiety, depression, and physical symptoms like constipation, heartburn, and asthma."

Stress management expert Eli Bay

The techniques Bay teaches – there are seven types – include a form of self-hypnosis, meditation and visualization, along with breathing techniques and muscle relaxation. "What I have done is taken what I know are good relaxation techniques from various disciplines and stripped them of their esoteric jargon and ceremony," he says.

Learning those skills has many advantages, from increasing one's concentration and academic standing to improving one's golf game, he says.

Before becoming a stress expert, Bay worked as an assistant to the minister of finance for the Manitoba government. He later did research in England for the World Jewish Congress. In the early 1970s he moved to Israel, where he met his wife Masza. The couple have two sons in their 20s.

Bay launched a stress management program shortly after settling in Toronto in 1978. He did two television series on stress management for TVO, which were marketed worldwide in the late 1980s and early '90s.

He recommends following a healthy diet and doing regular exercise to reduce stress, along with practising relaxation techniques.

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To Your Health

Polio survivors may suffer from symptoms again

By SIDURA LUDWIG
Special to the CJN

When Shirley Brazer's symptoms started in 1983, she hadn't even heard of post-polio syndrome.

"I had been fairly active – going to the gym, swimming 35 laps," she says. "Then I started to have the muscle weakness, the fatigue, the muscle pain. I didn't know what was going on."

Brazer grew up in the North End of Winnipeg and contracted polio when she was 13 years old in 1953. Her upper left side was paralyzed and she was isolated in her home for three months while she recovered.

With a nurse and a physiotherapist, she worked hard to regain her strength. Once she had recovered, she was encouraged to forget all about it.

"It was a different era. There were no [emotional] supports in that era. You got polio and you got better to the extent you got better. Then you jumped back into your life."

Thirty years later, in Toronto, Brazer's nephew told her about a documentary he'd seen on television about post-polio syndrome.

It was then that she began to consider polio could be affecting her life again.

"My neurologist had never even heard of it," Brazer says.

She was originally diagnosed with fibromyalgia, a disease that also causes muscle pain and fatigue.

Six months later, her doctor encouraged her to visit a respirologist at Westpark Health Care Centre, who specialized in post-polio syndrome. Brazer was finally diagnosed and began to get the support she needed.

"It can be very difficult," says Kimberly Dowds, the national manager for Polio Canada. "For a lot of survivors who had polio as children, there was a real stigma to having polio. You were taught to act normal because disability wasn't as accepted as it is now."

And yet, that attitude can get many post-polio sufferers in trouble.

Jan Nichols, who heads the Toronto/Peel post-polio support group, remembers how she ignored her symptoms until the day she fell and fractured her pelvis.

"I went back to work, but they said, 'Go home and get well.' That was two years ago and I've not been able to go back."

People living with post-polio in Toronto, have little financial support and therapy available through OHIP. And what is available is being cut back.

Two years ago, Westpark offered a post-polio clinic with physiotherapists, occupational therapists, social workers and treatment plans.

Brazer says she doesn't know where she'd be now if she hadn't had the initial support from the post-polio clinic.

"I feel very sorry for people who don't have that now," she says. "It's very hard to ask for things if you don't know you need to ask for them."

"There's an attitude in the medical community," Dowds says, "as well as in the general public that polio is a dinosaur disease and will become extinct. But we've got quite a number of [polio survivors] who will be around for quite a while. And now we have a second wave of survivors, people who have come to Canada who have contracted it in their home country."

As well, many Canadians who lived through the polio epidemic in the 1950s may have unknowingly contracted a mild form of the virus, and could be susceptible to post-polio syndrome.

"If these symptoms sound familiar, and you remember polio being in your neighbourhood," Dowds says, "even if you don't remember getting sick at the same time, go get it checked out. You may have had non-paralytic polio."

However, she also stresses that the disease should be diagnosed by a specialist such as a neurologist or a physiatrist – someone who specializes in physical and rehabilitation medicine.

And while there is no cure for post-polio, there are ways of living an active life with the syndrome.

Nichols says she's learned not to overdo it, and that energy conservation is the key to living with post-polio.

Continued on page B23

Post-polio symptoms

- Unaccustomed fatigue, that requires you to take a rest in the middle of the day, or earlier.
- New joint and muscle pain.
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- An intolerance for cold that causes muscle weakness, and sometimes a burning pain and/or discoloration of limbs.
- Psychological stress because you don't know why you are experiencing these new aches and pains.

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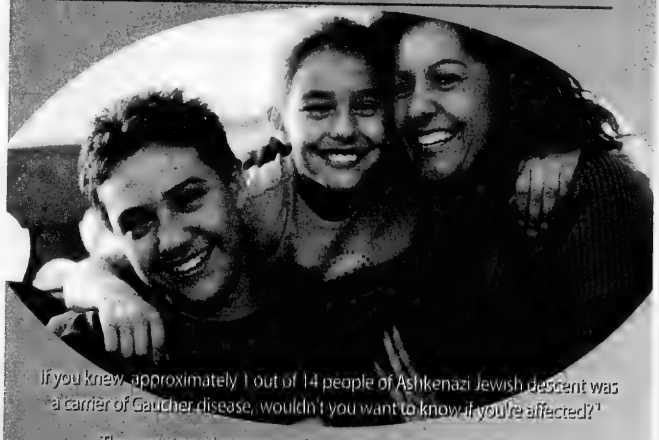

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1. Grabowski GA. Lysosomal Storage Diseases. In: Braunwald E, Fauci AS, et al, eds. Harrison's Principles of Internal Medicine. 15th ed. New York, NY: McGraw-Hill; 2001:2276-2281.

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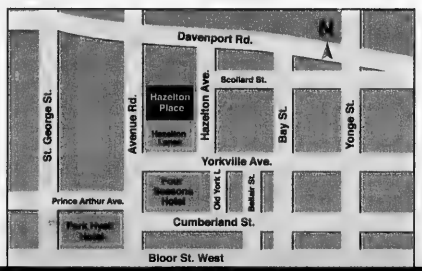

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To Your Health

Men often ignore health care at their own peril

By PAUL LUNGEN
Staff Reporter

The penchant of men to tough it out when it comes to a persistent, nagging pain, or to make excuses for not seeing a doctor may be killing them. Or at least making a bad situation worse.

Research by organizations that track men's health shows that men are less likely than women to take care of their health, particularly when it comes to visiting doctors on a regular basis. They may even take better care of their wives and children than they do of themselves.

The results of this haphazard attention to their health often show up in medical statistics that cross national boundaries. Men in Canada, the United States and Britain tend to participate in risky behaviours (smoking, drinking, driving too fast), ignore warning signs of impending health problems, like chest pains, and irrationally shy away from simple medical exams (the cold finger prostate test) that could nip a growing problem in the bud.

They also tend to die, on average, younger than women.

Seymore Applebaum has seen this reluctance of men to confront their own mortality many times. A health advocate who promotes wellness issues for different groups, Applebaum says, "Men don't like to talk about their health. It's a real struggle doing these issues to get men to talk about them. They're busy with other things in their lives."

Applebaum, who organizes health forums for community organizations, says, "It's uncomfortable for them. A lot of men haven't gone to see a doctor for awhile. They may need to change their lifestyle."

Applebaum has seen the reluctance to visit a doctor in his own family. His 21-year-old son recently visited his general practitioner for the first time since he was 12.

Young men who may be in good health should nevertheless develop a "good, confidential relationship with a doctor, so they can – when they're in their 20s, 30s and 40s – consult with them," he says.

Applebaum has found that some men "almost get an aversion from going."

Many feel uncomfortable in a doctor's office, surrounded by older people and women, he says.

Seymore Applebaum

"Men seem to put up a psychological barrier to doctor's visits, the blood work that must be done, the tests and examinations they feel are intrusive," he continued.

Some feel they if they join the Y, work out and eat better, they'll get better on their own, he adds.

An article published on the website of the Rochester, Minn.-based Mayo Clinic reports that the threats to men's health are mostly preventible. Heart disease is the biggest killer, followed by cancer, stroke, accidents and chronic obstructive pulmonary diseases, like emphysema and chronic bronchitis.

In New York, the Commonwealth Fund, a private foundation that supports independent research on health issues, reports that "an alarming portion of American men fail to get the medical care they need to stay in good health. A significant number of men do not get routine checkups, preventive care or health counselling, and many ignore symptoms or delay seeking medical attention when sick or in pain."

A survey conducted for the fund found that three times as many men as women had not seen a doctor in the year prior to the study.

One of three men did not have a regular doctor and more than half of all men had not had a physical exam or blood cholesterol test in the previous year.

Among men 50 or older, 60 per cent had not been screened for colon cancer and 41 per cent had not been tested for prostate cancer.

The survey also found that "even when they do visit the doctor men are often too embarrassed to discuss health concerns.

"Society's demand that men be strong and stoic can be harmful to their health if it causes them to ignore what their bodies are telling them and avoid seeking medical care," says David Sandman, program officer at the Commonwealth Fund and lead author of the study. "Strengthening men's connections to the health-care system and sensitizing physicians to male health concerns could bring improvements in men's longevity and well-being."

Dr. Sharla Lichtman, medical co-ordinator at the Genesis Professional Group in Concord, Ont., agrees that "men tend to be less focused on their health than women. But in general, the population is becoming more aware of paying attention to health, like healthy lifestyles and pro-active, preventive care."

Lichtman, who has "a fair amount of male patients," says "many men seek medical care at the coaxing of their wives or girl friends."

What's more, she's found that "men will seek attention when they're not well. It's not as common for men to go to a physician for a general assessment or an annual physical."

Lichtman believes concerns connected to child-bearing brings women into doctors' offices at a younger age than men. Young women also know they need a regular PAP smear to check for cervical cancer and other irregularities, and breast examinations.

As men get older, they need to be concerned about colon and prostate cancer and should have a doctor check them for those illnesses, she says.

Even at a younger age, men should have their blood pressure, blood sugar and cholesterol levels checked, have moles evaluated and discuss lifestyle issues, such as stress management, with their doctors. "If you catch high blood pressure and cholesterol it could prevent heart attacks and stroke," Lichtman says.

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First Jewish weight loss camp set to open

By CAROLYN BLACKMAN
Staff Reporter

The first ever weight loss and fitness program for Jewish youth in North America is set to open this summer at Camp Gesher, a Habonim Dror camp located in Cloyne, Ont.

The Excel health and fitness program, running from July 27 to Aug. 17, is dedicated to improving the health and well-being of campers by focusing on non-threatening group activities, non-competitive physical sports and games, and nutritional education such as food planning and preparation.

Shaul Zobary, director of Camp Gesher, said that together with seven staff members including physical education teachers, a certified nutritionist/social worker and a dietitian, the 28 boys and girls, ages 12 to 15, will work on such issues as self-esteem, healthy eating habits and exercise, all within a Jewish environment.

The menu, designed by a dietitian, will include lean meats, low fat milk, dairy products and a wide array of fresh fruits and vegetables.

"Jewish children have different dietary needs and restrictions than the general public – the camp is kosher but there is no mashgiach – and our program will allow them to combine a healthy lifestyle with a Jewish lifestyle," said Zobary, director of Camp Gesher for the past six summers, and a physical education teacher with the Toronto District School Board.

The program will have its own kitchen staff to work with the Camp Gesher chef, and campers will have a separate seating time, joining Camp Gesher for Friday night Shabbat dinner and services.

A designated shaliach will be working with the program in order to incorporate Jewish and Israeli themes, he said.

Zobary stressed that there is no weigh-in or weigh-out. "The campers' success will be measured by their lifestyle changes and important life skills learned. We're going to help them see the world differently.

"At the end of camp, each camper will receive a folder with information to help them continue their progress. We plan on following up with programs throughout the year," he said.

Zobary, who has a PhD in physical education, said he's had the vision for such a camp for several years.

"The program is designed so that campers will begin to feel comfortable with themselves, because kids who are comfortable with themselves have less tendency to be overweight."

Campers will take part in four activity periods each day, as well as overnight trips, and many activities will take place at nearby Bon Eco Provincial Park.

"An important phrase in Judaism is *nefesh briah, b'guf bari*, a healthy body supports a healthy mind. That is our philosophy."

This is the time in their life to make changes, said Zobary. "If we look at kids that age, we can see how they will be in the future. This is an informal way to change that future."

Zobary has "no doubt the camp will be a success.

"They will feel liberated to be doing things they've probably never done before. It's a great opportunity for kids who need a different type of program."

For information on the Excel Program, call Zobary at 416-633-2511 or 1-877-443-7437.

Fad diets are bad for your health

By CAROLYN BLACKMAN
Staff Reporter

Fad diets often do more harm than good, says Lindsay Beder, a registered holistic nutritionist.

A graduate of the Canadian School of Natural Nutrition and a certified personal trainer, Beder says that although people may lose weight quickly, the diets eventually backfire.

"The biggest challenge to weight loss is keeping off the weight, and that is next to impossible on a fad diet.

"What happens is the person embarks on a journey of yo-yo-dieting – losing weight and gaining weight, and losing and gaining again. That slows down the metabolism and makes losing weight more difficult," she says.

She stresses that people need to make a lifestyle change that includes healthy eating.

"You need to change the way you think about food, and you need to know what to eat. Once that happens, your body will react properly," Beder says. "I realize it's a slow process, but in the end it is the only one that works."

When clients comes to her for help she fills out an 11-page assessment form designed to find imbalances in their body.

"Depending on their symptoms, we can discover what [nutrients] they're lacking, and we can put together a plan that will restore balance. Sometimes that's through food and supplements, and sometimes through food alone," she says.

Lindsay Beder

In general, she advises clients to stay away from sugar, white flour and caffeine.

"They add extra chemicals to your system, and these chemicals are hard to eliminate.

"Caffeine contains a chemical that holds on to the sugar you eat during the day, so it holds your body back from losing weight. If you cut out caffeine, and drink green tea, you can lose five to 10 pounds in a year."

Low fat foods generally contain a lot of sugar and sugar turns to fat. "Check out the sugar content in foods," she suggests. "Low fat items are not necessarily the best choice."

Beder says eating the right foods is the first step to combating cravings.

"You crave foods because you're not eating the right nutrients. As well, your body craves foods you give it. If you feed it sugar, it wants more sugar. If you keep doing the same things, your body will get stuck in a rut."

Within the last couple of years, more and more people have made health-conscious goals, she says.

"They haven't been living a healthy lifestyle, and now they want to do something about it. It's never too late to make a commitment to change your lifestyle."

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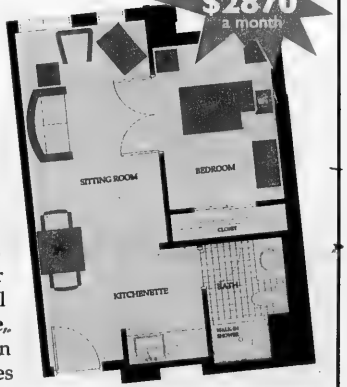

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Botox is the fastest growing trend in cosmetic surgery

By SHERI SHEFA
CJN Intern

If someone had told you 10 years ago, that people would be paying doctors hundreds of dollars a year to inject a muscle-paralyzing toxin into their faces, you'd probably have thought they were crazy.

But today, Botox, or botulism toxin strain A, is making the facelift a thing of the past, and it is one of the fastest growing trends in cosmetic procedures in North America.

Although the procedure needs to be done every four to six months, it costs less and gets quicker results than surgery, with minimal pain and recovery time.

While the Botox craze in Hollywood is a fairly new phenomenon, this toxin has been used to help people with overactive muscles for years.

Since 1978, doctors have been using the botulism toxin as an alternative to surgery for patients who suffered from strabismus (misaligned eyes), but only within the past few years has it been used to fight wrinkles.

Botox is also widely used to treat muscle spasms in the face, overactive muscles in eyebrows, nose, cheek and neck, and it can be used to shut down the sweat glands of those who suffer from excessive perspiration.

The toxin, derived from a bacteria that, in high doses, can cause fatal food poisoning, can also be used to relieve the excessive muscle stiffness of children with cerebral palsy, and can be used to treat some forms of migraine headaches.

But with all the benefits that Botox provides, Dr. Stephen Kraft, an ophthalmologist who was the first doctor in Ontario to use the toxin in 1985, says using Botox to treat wrinkles is "the most common elective procedure in North America."

Although this is a common procedure, Kraft said the risks still need to be considered.

Kraft warns that one of the possible adverse effects is a "spread of Botox to facial muscles in addition to the one intended to be injected, which causes weakening of these adjacent muscles," but he reassuringly adds that this is only temporary, generally lasting up to four to six weeks.

If too much of the toxin is injected into a certain muscle, around the eye, for instance, it can weaken other, nearby muscles, causing eyelids to droop. The same can happen near the mouth, where weakened muscles can lead to drooling.

But injecting Botox is such a simple procedure that many physicians feel it does not need to be reserved for specialists.

This has caused a controversy in Canada, pitting some cosmetic surgeons against some family physicians.

In an article featured in the July 2001 volume of the *Medical Post* titled "Cosmetic Surgery Controversy," Celia Milne examined the issue of family physicians practising the more common cosmetic procedures.

"The short length of training programs is a big issue in the controversy. A Botox training course might take place over a day or a weekend," Milne wrote.

Kraft – who studied with Dr. Alan Scott, the originator of the Botox treatment methods for eye muscle and facial muscle disorders – said it's important that a doctor have experience, proper training and familiarity with the muscles in the area being injected.

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Three R's essential for having a great life

Continued from page B5

be stable and stand erect," she says. "The same is true for your body."

Exercise coach Beverley Burdeyney

Burdeyney was recently appointed director of International Council of Active Aging (ICAA) for Ontario. The organization, made of professionals in the retirement, assisted-living, fitness, rehabilitation and wellness fields, is active in 23 countries.

Seeking to change the way we age, ICAA provides information, resources, education and tools to aging baby boomers and seniors.

"Along with my private practice, my association with ICAA now allows me to teach many people rather than only teaching one-on-one, and to reach out to the media," she says. She refers to herself as an "ambassador of wellness; aging, of course, but living dynamically."

This way, says Burdeyney, she can change the way we cope with aging. "I want to help make people 50-plus become more aware of the need to take care of their health."

For more information, call the ICAA toll free at 866-335-9777.

To Your Health

Unique insurance plan helps terminally ill

By ADAM SEGAL
Special to The CJN

How financially prepared would you be to deal with the stresses of a serious illness?

With cancer, heart disease and other illnesses a reality for millions of Canadians, many people are asking this question and looking to Critical Illness Insurance as a helpful solution.

Unlike other forms of insurance, Critical Illness provides a lump sum payment and allows people to use the money as they see fit. It also offers the unique benefit of fully refunding clients if a claim isn't made.

"I'm quite satisfied with it," says Arna Feldman, a 55-year-old dental hygienist who bought a $10,000 policy that would provide a $250,000 payout.

"If I got sick… I wouldn't want to depend on anybody… and [Critical Illness Insurance] gives you the freedom for home care, for nursing care or for anything," she says.

More than a third of Canadians will develop cancer and about one-quarter of Canadians currently suffer from stroke-related illnesses.

Although certain illness-related expenses may be covered by provincial and/or private health plans, these programs do not cover many medical costs.

This insurance plan – which covers 22 critical illnesses, including cancer, Parkinson's disease and multiple sclerosis – entitles the person to a payout if he or she survives at least 30 days after a doctor's confirmed diagnosis.

If a claim is not made for 10 to 15 years, the premiums will be fully refunded. If a person doesn't survive the 30 days, his or her family would be refunded.

This relatively new form of insurance was launched in South Africa in the early 1980s by a heart transplant surgeon who became alarmed after witnessing patients struggling to afford medical treatment.

The plan was adopted by Canada in the mid-1990s and has steadily gained popularity, although the majority of Canadians are unfamiliar with it.

Certified financial planner Mark Halpern likens the product to RRSP contributions.

"I tell people that if they're maximizing their RRSP at $15,500, [why not] take another $15,500 as a personal health account for $1 million, which you'll get paid if you get sick," Halpern says.

"If nothing happens to you, you get your money back," he says.

Halpern emphasizes the product is different from Long Term Disability (LTD) in several ways.

"With LTD, you have to have insurable income and then they'll pay you two-thirds of your income," he says, adding that a person does not need to be employed to qualify for the insurance product, nor does his or her income have any bearing on qualifying.

"I sell the product to wealthy people… as they can't qualify for LTD," he says.

Halpern encourages people to consider investing in a policy sooner rather than later, as rates are poised to go up and the rules are likely to change.

"There's a window of opportunity right now," Halpern says.

"Five years from now, the product will be without a guaranteed premium and the [fully refunded] premium will be gone."

Purchasers of the insurance must take a medical exam to qualify and can pay for the policy in a lump sum or in instalments.

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Israeli firm produces multifocal contact lens

By PAUL LUNGEN
Staff Reporter

If you're middle aged or older, chances are the newspaper print you're reading right now doesn't appear nearly as sharp as it did years ago.

Likewise, many of a certain age will swear the instructions on medicine bottles have been getting smaller over the years and are now barely readable.

To make matters worse, the correction offered by contact lenses doesn't seem to solve the problem. True, obtaining a new prescription and switching to bifocal or multifocal glasses is always an option, but do you really want to give up your contacts?

Luckily, high-tech manufacturers have provided contact lens alternatives for today's consumer.

One of them currently being marketed in Canada is a lens produced by Soflex, a privately held Israeli company that has introduced a product that provides the same vision benefits that multifocal glasses do. While there are a number of competitors offering similar lenses, one Toronto optometrist is finding excellent results when he prescribes the Israeli lens.

Dr. Kerry Salsberg said he has been fitting Soflex's Eni-Eye Multi Lens for more than four months and so far the results have been excellent.

"I've had phenomenal success with the comfort of the lens and the ability to see both at a distance and near," he said. "This is a great lens."

Leis Vision, the Canadian distributor of the Soflex lenses, promotes the Eni-Eye Multi as allowing "the lens wearer to clearly see at distance vision as well as being able to do normal intermediate distance tasks, such as working with a computer, or close activities such as reading. Clinically, it has proven to be a very successful product."

A one-year supply – six to 12 pairs of the disposable lenses – can cost $330 to $400, depending on how quickly they must be replaced, Salsberg said.

A second lens offered by Soflex, the Eni-Eye Soft K, is geared primarily for patients who suffer from Keratoconus, a degenerative disease that alters the shape of the cornea, and for those with other conditions that cause irregular corneas.

Patients who suffer from this condition have found that hard contact lenses provide better vision correction than eyeglasses, but hard lenses can only be worn for a relatively short period of time.

The Soft K lens is comfortable, provides excellent correction for long periods of time and is specifically designed to address this condition, Salsberg said.

An Israeli study of 36 patients with irregular astigmatism (where the curvature of the cornea and lens surfaces are more round in one direction than the other) showed that 81 per cent of patients who stopped wearing other contact lenses because of discomfort found that the Soft K lenses provided better visual acuity than glasses.

The same study also found the lens provided better or the same visual sharpness in 58 per cent of the eyes that had previously worn other contact lenses.

Uno Leis, president of Leis Vision, said he has been carrying the Soflex lens for less than a year and it is popular among practitioners. "We're very excited by the potential," he said. "The population that needs a bifocal-type of lens is growing."

Many people, who have grown used to contact lenses, are hesitant about switching to glasses as their need for multifocal focus increases. The Eni-Eye lens addresses this consumer concern nicely, Leis said.

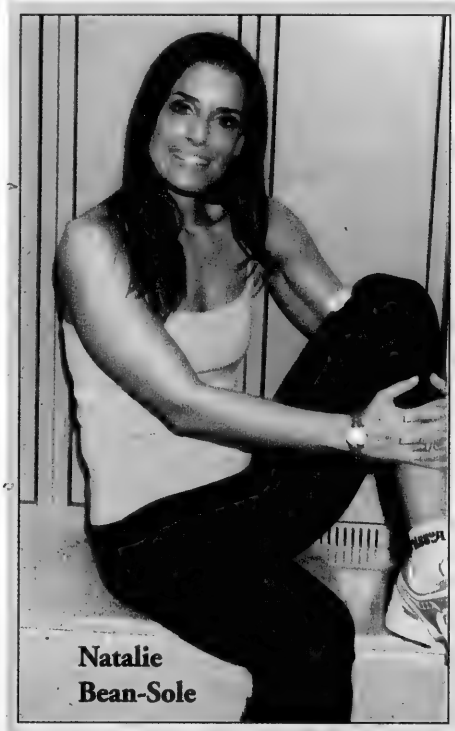
For those who suffer from keratoconus, a condition he likened to having a pimple on the cornea, the Soft K is very comfortable and works well for a large range of patients.

Leis said he first learned about the Israeli-manufactured lenses about five or six years ago when he was researching the company on the Internet. Even then he came across material urging a boycott of the Israeli manufacturer. Leis refused to be influenced by that plea and he has found no resistance from practitioners against using Israeli products.

"It's clearly identified as Israeli and no one has turned it down," he said.

The lenses are also marketed in Europe and the United States and distributors have had no difficulty in obtaining the lenses. Turnaround for the product is quick and few are returned for technical reasons. Leis said he plans to increase his line of Soflex products.

Founded in 1979, Soflex is located in the western Galilee in the Bar-Lev Industrial Park. Soflex is the major supplier to the contact lens market in Israel and exports to 25 countries across Europe, South America, and the Middle East.



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New psoriasis treatment sets sufferers free

By STACEY STEIN
Special to The CJN

Living with psoriasis has made Nina Malik feel like a prisoner in her own skin.

"It's hindered my life a lot," said Malik, who has lived with the condition for 30 years. "I have always been conscious of people looking at me."

Because of the disease that causes itchy, red patches, and in her case, covered 60 to 70 per cent of her body, Malik has avoided social functions and has even missed work.

But now, a new breakthrough treatment has offered Malik, and others who suffer from psoriasis, the hope of leading a normal life.

The treatment is called Amevive and it works by reducing a psoriasis sufferer's overactive T-cells, which are thought to play a major role in the cause of the condition.

The treatment consists of injections that are administered once a week for 12 weeks. While some patients respond well after one 12-week course, many patients require a second 12-week course before they experience a significant change.

The injections can be self-administered by the patient. Biogen Idec, the company that developed Amevive, offers patients training to ensure proper administration of the drug.

Although psoriasis is often thought of as a skin condition, it is actually an autoimmune disease in which skin cells multiply 10 times faster than the normal rate. This results in raised, red scales on the skin called plaques that are not only unattractive, but are also itchy and sometimes painful.

Psoriasis can also reduce a sufferer's quality of life.

For Malik, psoriasis meant never wearing shorts or T-shirts and never feeling comfortable with the way she looked.

She was diagnosed with the condition when she was six years old, after she had chicken pox.

According to Malik, the disease usually stems from some sort of trauma to the body. In her case, the spots from the chicken pox, especially the red patches on her legs, did not fade away. Eventually, red patches started appearing on other parts of her body.

The effects of severe psoriasis are seen here.

Over the past 30 years, Malik has tried an array of treatments for her condition – everything from creams to photo light therapy to bathing in a cold tar solution. None has been completely successful.

Then, after taking part in a clinical trial for Amevive from 2001 to 2003, Malik had clear skin for the first time in 30 years. The itching went away and the scales and red patches on her skin disappeared.

Malik said the drug has allowed her to do things she never would have contemplated in the past.

"The first thing for me was being able to go through a summer and wear shorts and T-shirts and not be afraid to show my skin," she said. "I went swimming for the first time since I was six. And I was able to go to work and hold my head up high and not worry about what people would say."

In October 2004, Amevive was approved in Canada for the treatment of patients with moderate to severe psoriasis. It has also been approved in Israel, the United States, Australia and Switzerland.

Glenn Block, Biogen Idec Canada's associate director of marketing and dermatology, said one of the major advantages of Amevive is that, unlike other drugs, it does not have major side effects.

Another benefit is that sufferers can experience treatment-free periods for considerable lengths of time, so they don't have to be on the drug continuously.

"There really hasn't been an effective therapy that allows for reasonable efficacy without the side effects associated with some of the other medications," said Block. "The big advantage and the unmet medical need is an effective therapy for the moderate to severe patient without the side effects associated with the traditional therapies."

Block added that "for moderate to severe patients, this is an effective treatment with a very solid safety profile."

For more information about the drug, talk to a dermatologist or visit http://www.biogen.com/site/016.html.

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To Your Health

Feet critical to health, experts say

By BRYAN BORZYKOWSKI
Special to The CJN

From a young age, children are taught that their "foot bone's connected to the hip bone," but most people don't realize how important this early biology lesson is.

Dr. Katrina Kulhay, director and founder of the Kulhay Wellness Centre, stresses that more often than not, it's problems with feet that cause most back and knee problems. "If they're having any pain in their feet, knees, hips or back, go to the bottom of the feet. Nine times out of 10, people have something wrong with their feet. The arches are either too high or too low, or they're rolling inward or rolling outward."

Kulhay adds, "Whatever's happening at the bottom of the totem pole will affect the top of the totem pole."

According to Kulhay, who's a nutritionist, an acupuncturist and a chiropractor, many people are unaware that they might not be walking right or their feet need correcting, and they wait until they're already in pain before seeing a doctor.

"My thing is, prevention is better," says Kulhay. "It's much better to be proactive than reactive. You don't want to be having a knee problem. The statistics are, if your foot rolls four degrees inward, then the ankle rolls the knee in by 11 degrees which rolls the hip in by 18 degrees, so one causes the next causes the next which is why the feet are critical."

Back and hip problems are not the only issues that damaged feet can cause. There are numerous ailments that affect the feet directly.

"Bunions are a good example of arches rolling inward," says Kulhay. "Flat feet, shin splints, corns and calluses all indicate that there's an improper weight barrier."

Kulhay says that everyone needs to get their feet looked at, but for most people the best time to get checked has long since past.

Between birth "and your teens, the foot is changing dramatically. So the younger you can get a child in to look at how they walk, the earlier you can change it," she says.

However, it's never too late for a foot inspection, and adults should get their feet looked at too, Kulhay says.

There are several ways doctors can check for feet ailments. At Kulhay's wellness centre, she places her patients on a mat connected to a computer, which then maps out the foot's bone structure.

"The computer will spit right out how their foot is moving. The second thing that I do is examine their foot," she says.

The computer is the best way to look at feet, because the mat's 1,024 cameras show "where the pressure is, every wiggle and jiggle in the foot," Kulhay says.

Dr. Richard Klein, a family physician, suggests that to prevent ailments such as bunions and ingrown toenails, people check their own feet regularly.

"Just check to see if your nails are cut and that there are no other marks or rashes."

But Klein says structural problems such as flat feet can only be checked by a doctor.

Both Klein and Kulhay say that having the proper footwear can help prevent or relieve foot pain.

"Bunions are usually caused by the type of shoe people wear," says Klein. "They have to be corrected surgically, but they are preventable if you wear comfortable shoes."

Many stores carry the generic orthotic insoles, but Klein and Kulhay agree that while they might alleviate some pain, getting a custom-made orthotic is the right way to go.

"Generic orthotics may help, but they're definitely not as good as custom made," says Klein.

No one wants to have ugly shoes, but a custom-made orthotic doesn't mean giving up on fashion.

Many brands, such as Mephisto and Birkenstocks, specialize in orthotics, but before running to the nearest shoe store to buy special footwear, Kulhay advises people to figure out which shoe suits their daily needs.

"For young children, it's always running shoes, so you must get them in the proper running shoe. For office people, high heels is not where it's at, because all the pressure is on the front part of the foot. Always wear a lower, flat shoe when you're at work.

"We look at the person, their lifestyle, what do they do for a living. You can still have attractive shoes, like high heels, but you just don't have to wear them all day long."

Even after getting checked by a doctor, many people still need help finding the right shoe for them. Barb Huziak, a store manager at The Foot Shoppe makes sure she's well acquainted with her customers needs before suggesting the right shoe.

"You need to analyze the problem. All the staff is trained to analyze and suggest and obviously you put them in the shoe to see if it would work for them because every foot is different. We carry several different manufacturers, because one shoe is not going to fit 100 per cent of the population."

Whatever the footwear, your feet need to be looked after.

"Bones are supposed to be a certain shape," says Klein. "Bones can get deformed from standing on them over the years, so that's why it's pretty common to have problems."

Foot problems increase with age

By CYNTHIA GASNER
Special to The CJN

One in six adults has foot problems, a figure that increases with age or disease.

Dr. Leslie Goldenberg, a geriatric internist in Toronto, recognized this, and in 1997, founded the first Walking Mobility Clinic in downtown Toronto. The clinic helps patients manage their gait, lower extremity, foot and ankle problems.

"Hospitals have cut back on lower extremity services," Goldenberg says, adding that the Walking Mobility Clinics offer a rare comprehensive treatment.

Goldenberg, is the medical director of the Walking Mobility Clinics and an assistant professor of medicine at the University of Toronto who is associated with Mount Sinai, Baycrest, Rouge Valley and the University Health Network hospitals. The mobility clinics now have six regional centres with campuses in downtown Toronto, North York, Markham, Pickering, Mississauga and Richmond Hill. A centre will open in Barrie in the spring.

Goldenberg says the clinics' program provides a one-stop assessment and treatment model that employs a team of physicians and foot-care specialists.

"People with chronic illnesses – diabetic, arthritic, heart conditions and others – must have proper pedorthic solutions to overcome their problems. A goal at the clinic is to educate clients to help them function better," he says.

"The vast majority of pain problems are related to abnormal biomechanics of the feet."

Continued on page B21

To Your Health

Support groups help patients cope with cancer

By CAROLYN BLACKMAN and CYNTHIA GASNER

Members of two local groups have proven that positive things can come out of a diagnosis of cancer.

After Eva Karpati's bout with breast cancer about three years ago, she joined Wellspring, a support centre for patients and their families living with cancer, and she learned how to quilt.

"I discovered that quilts can be very comforting to someone who is not feeling well, and I wanted to do something for a member of our group who needed more treatment."

Karpati found an organization in Quebec that makes quilts to donate to people dealing with cancer. "I called them, and a few weeks later, they delivered a quilt to the woman.

"I was overwhelmed. These people did not know me at all, and they just sent it right out."

She thought she would like to do something similar here, so about a year ago she placed some advertisements in, among other places, *The CJN*, for a proposed planning meeting.

"The response was tremendous. About 20 women showed up. Some were quilters, and others had been touched by cancer and just wanted to help out."

After arranging for space donated by Barbara Frum Library and getting materials donated from such places as The Lace Place, Creative Bags and Summerset Linens, Karpati obtained some quilting patterns, and the group got to work.

Seen at a recent presentation of L'Chaim Cancer Support Group for Jewish Women titled Nutrition and Cancer are, from left, Beverley Giblon, Nelly Jarnicki, Elizabeth Ehrlich, guest speaker, dietician, Pauline Wisdom-Gilliam, L'Chaim chair Marsha Urowitz, and Noreen Starr.

"In the past year, we've begun working on about 10 quilts, and we've given away three."

An average of about 15 quilters turn up every week, says Karpati. "It is a very social group and many friendships have been struck up.

"The thing that draws them to the group is that it is very hands-on. They walk away each evening feeling as if they have created something."

The quilters have received tremendous feedback, says Karpati. "Recipients have told us they feel the loving hands that have gone into the quilts."

The community support has also been great, she says. "I came up with the idea, but people have really come through."

The group is looking for a permanent home and always needs volunteers and materials, she says.

L'Chaim Cancer Support Group for Jewish Women was formed in 1999 by cancer survivors who were committed to helping other Jewish women cope with cancer.

The group recently held an educational meeting about cancer and nutrition because there is a great interest in learning how to eat properly to maximize health, said Elizabeth Ehrlich, a co-founder of L'Chaim with Marci Tenenbaum.

"Re-shaping your diet and eating well is one way in which you can actively participate in your care," said Pauline Wisdom-Gilliam, a dietitian with the Toronto Sunnybrook Regional Cancer Centre.

"It's something you can do to make a difference in your health and well-being before, during and after your treatment," she said.

L'Chaim also presents cancer awareness programs and "serves as an informal support network of our own volunteers," says Ehrlich. "This allows for lots of enjoyable interaction between our volunteers and clients."

Under the guidance of Wisdom-Gilliam, the group devised an eating guide that includes sections on anti-oxidants, healthy carbs, soy foods for women with breast cancer and a selection of healthy recipes.

Marsha Urowitz, chair of L'Chaim, says a healthy diet is one of the key elements that cancer patients can control.

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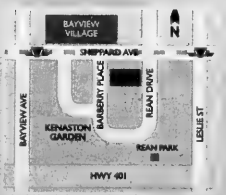

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To Your Health

Jewish doctors developing vasectomy alternative

By LAUREN KRAMER
Special to The CJN

A breakthrough in male contraception that could offer a reversible alternative to the standard vasectomy may be just a few years away, and Jewish doctors are at the leading edge of the research.

Shepherd Medical, a U.S.-based biotech company headed by Vancouver's Dr. Neil Pollock and Dr. Larry Zaneveld of Chicago, has developed and is currently testing the "intra vas device" (IVD), a flexible, hollow, silicone plug that is inserted into tiny holes in men's vas deferens tubes to block sperm transport from the testicles to the penis. The holes then heal rapidly and completely.

The reversible procedure takes 30 minutes under local anesthetic, and may cost under $1,000 if it's approved and widely commercialized, the company says.

Preliminary studies in primates and humans show the IVD may be as effective as a vasectomy. But its biggest advantage may be that it's easily reversible, as shown by the re-establishment of sperm flow in primates.

Vasectomy reversal is a four-hour-long microsurgery under general anesthetic, with only about a 60 per cent success rate. By contrast, IVD reversal could be much faster, with better results in terms of sperm flow re-establishment and pregnancy, because the vas deferens are not cut and cauterized as in a vasectomy, and since only tiny holes in the tubes are needed for removable.

Zaneveld initially developed a version of the IVD at Chicago's Rush University in the 1980s, but his research stalled when he ran out of funding.

Some 15 years later, Pollock, a physician and mohel who specializes in no-scalpel vasectomies, had a similar idea. He developed and prototyped his own device with the help of a biomedical engineer at the University of British Columbia.

"In the course of performing no-scalpel, no-needle vasectomies, I wondered how we could take male contraception to the next level. The need for an implantable, reversible device for men, like an IUD for women, became obvious," Pollock said.

"Before embarking on testing, I did further research to see if anyone else was doing anything similar, and I found Zaneveld's research in a number of older medical journals."

The two doctors formed Shepherd Medical in 1999 in conjunction with a group of Minneapolis businessmen who were interested in the concept.

The company acquired the intellectual rights to Pollock's device, but because Zaneveld's IVD had already gone through testing in rats, primates and humans, it was prioritized for continued research, refinement and testing.

Together with other doctors, Pollock and Zaneveld spent the next six years collaborating to improve and re-patent the IVD.

Shepherd Medical was recently awarded a grant of $1.4 million (US) from the U.S. National Institutes of Health to conduct new human clinical trials that are slated to begin this year.

But the firm requires another $10 million (Cdn) to bring the product to market, Pollock said.

A study by San Clemente, Calif.-based Focus Research Group, which analyzed the IVD's market potential, found there would be a $310 million (US) annual market for the product in the United States alone.

"We anticipate it might be approved in Europe first and then later in North America, because the regulatory hurdles are more difficult in the U.S.," Pollock said.

Shepherd Medical recently formalized a relationship with Jewish doctors Bob and David Fischell, an American father-and-son team with more than 100 U.S. biotech patents to their name, who will help company develop and improve the IVD over the next few years.

The Fischells have developed and commercialized such technology as a radio-controlled rechargeable pacemaker and an implantable insulin pump.

Biomechanical evaluation offered

Continued from page B20

At the Walking Mobility Clinics, patients get a full biomechanical evaluation. If they require a pedorthic solution such as accommodative footwear, customized insoles, braces or mobility devices, there are onsite labs with professionals who participated in the evaluation. They follow up with the patients and make any necessary adjustments.

Goldenberg notes that custom insoles align the lower legs and feet to improve function and remove pain from the lower extremities. "Orthotics are never dispensed in isolation but always recommended as the footbed of suitable supportive footwear."

The clinics also provide programs that stress healthful walking. "Walking programs improve your heart, lungs and muscle function." He stresses that the therapeutic walking programs are prescribed for diabetics, heart and chronic lung disease patients and those who are overweight, arthritic and/or aged.

The clinical team takes a multidisciplinary approach that includes access to a rheumatologist, an orthopedic surgeon, a wound-care specialist, a dermatologist, a vascular surgeon, a podiatrist/chiropodist and a pedorthist.

"We frequently see patients with chronic foot pain who have spent large sums of money on expensive footwear and custom insoles, only to find that they have not been properly diagnosed," Goldberg said.

He told *The CJN* that in Canada, anyone can set up a shop, make orthotics and sell them. "There are no government or industry standards and as [it is] an unregulated service, I have accumulated quite a collection of fraudulent orthotics."

Physician services offered at the Walking Mobility Clinics are covered by the Ontario Health Insurance Plan, Workers' Compensation Board and other insurers. Patients are seen on a referral basis and most patients are referred by family physicians.

For more information, call 416-929-1015.

GETTING READY TO MOVE: Students at Bialik Hebrew Day School are teaming up with Zareinu Educational Centre in preparation for this year's Moveathon on Sunday, June 19, at Earl Bales Park. They will be participating in the 20 kilomtre Family Ride and the 2 kilometre Loop, and they're inviting parents, siblings and staff to join them in. Shown, from left, are Leigh Brown, Moveathon coordinator Shaindy Cohen Goldstein, Robert Hurowitz, Adam Newman, Leah Sutton, Zareinu executive director Randy Spiegel and Jessica Weshler.

Supportive devices urged for polio survivors

Continued from page B11

"I don't think there's any way we can prevent it from happening," she says. "But once you come down with it the key is to pace yourself. I know so many people who have had bad falls and a polio wound doesn't heal well."

"The idea is to conserve to preserve," says Brazer, who volunteers regularly at Baycrest and is active in the Beth Tzedec synagogue.

"Someone once told me about the energy conservation principal: On the days when you're feeling really lousy, try to do a little bit more than you can. On the days when you're feeling good, do a little bit less. Otherwise, if you overextend yourself, you're going to crash."

Both Nichols and Brazer encourage the use of supportive devices, like wheelchairs, but they recognize it can be a difficult step for polio survivors to take.

"You see others who have ended up in the motorized wheelchairs," Nichols says. "And a lot of people are afraid of that. Many won't use chairs or crutches. They might use a brace because you can hide it."

Brazer recalls the first time she attended a polio conference.

"I saw all those people in wheelchairs. I panicked and I left. I didn't go back to a meeting for two years. So there's a certain kind of stereotyping. But now I use a cane seat for standing. That enables me to go to the bank, buy my groceries, go to the movie theatres and stand in line. So the mobility aides are an enabler."

It's this positive attitude that has helped Brazer to cope with her illness and continue to do the activities she loves. She says she has adopted the motto *dafka*, Hebrew for "in spite of."

"I try not to be in denial. In spite of the fact that I don't have much money, that I feel lousy most days, I'm still going to follow my dreams. I'm still going to follow my goals, and carry on carrying on."

For more information on post-polio syndrome, go to www.poliocanada.com or contact the Post-Polio Program at 1-800-425-3463

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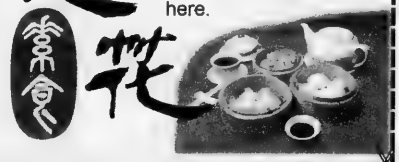

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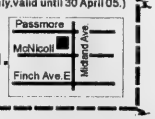

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Food, Scrumptious Food

Kasha recipes will elevate food to new heights

By NORENE GILLETZ

I first met Margaret H. Dickenson in 1997 at a culinary convention. On the trip back to Canada, we spent nearly three hours in the Denver airport waiting for our connecting flights, talking about cooking, recipes and our culinary careers. We were amazed to discover that we shared the same birthday, which created a strong bond that continues to flourish over the years.

We've met several times at culinary conferences and still phone each other each year on our mutual birthday to catch up on our foodie adventures.

Dickenson is extremely accomplished. She is the author of the international award-winning cookbook *From the Ambassador's Table* (Times Editions Singapore, 1996, and Random House of Canada, 1997). She has taken her culinary and entertaining expertise to television where she is the creator and host of an international award-winning 26 episode lifestyle and cooking series, *Margaret's Sense of Occasion*. I watch her show when I can, taking delight in her creative and elegant entertaining style.

Her first video, *New Holiday Traditions*, was launched in November 2002. Soon to be aired is a series of *Margaret's Entertaining Minutes*. She is currently completing her second cookbook and is also working on a second TV series. She also is a freelance writer and frequent presenter of specialty courses, gives demonstrations and keynote speeches for major institutes and organizations (e.g., Le Cordon Bleu Paris Cooking School in Ottawa, the University of Ottawa and the Canadian Security Intelligence Service) and events (e.g.,wine and food shows, festivals and fundraisers). She regularly appears on local and national TV as well as in newspapers and magazines.

She accompanied her Canadian Foreign Service spouse, Larry Dickenson, to many fascinating countries around the world for almost 30 years. (During the last two assignments, her husband was the Canadian ambassador.) She took her responsibilities as a foreign service spouse very seriously in supporting her husband and his career, which included personalized and creative entertaining for which she has developed a strong international reputation.

I was not surprised when I learned that Dickenson recently swept all three categories of the Birkett Mills' International Association of Culinary Professionals (IACP) buckwheat recipe competition, winning two first prizes and a second. This very elegant lady takes kasha to new heights with the following prize-winning recipe, which she so kindly shared with me. I absolutely adore kasha in any form and am delighted to share this new twist on a familiar old-world dish with you, my readers.

MARGARET DICKENSON'S FRUIT & NUT BUCKWHEAT PILAF – FIRST PRIZE

With its charming flavours and textures, the versatility of this currant and nut buckwheat pilaf is remarkable. Fresh chives and a mustard herb vinaigrette add an interesting zip. Served warm, cold or at room temperature, it is always a treat! With cooked buckwheat groats on hand, this is a no skill, no time recipe.

2 tbsp. crushed chicken bouillon cubes (or powder)
2 cups hot water
1 cup whole buckwheat groats (see note)
⅔ cup currants
½ cup chopped hazelnuts or pecans
¼ cup finely chopped fresh chives
2½ tbsp. vinaigrette, a mustard and herb type
salt and crushed black peppercorns to taste
pinch granulated sugar (optional)

In a small saucepan, dissolve crushed bouillon cubes in hot water; place over high heat and bring to a boil. Stir in buckwheat groats and immediately reduce heat to low, covering saucepan tightly. Simmer until groats are just tender, about 15 to 17 minutes. (Avoid over cooking.)

Pour cooked groats into a large wire sieve; turn gently with a fork and drain extremely well. Immediately, transfer groats to a couple of large plates and spread. With a fork, gently turn kernels to stop cooking process and to allow extra moisture to escape.

Let groats cool and rest for at least 30 minutes before using or refrigerate. Groats become drier (i.e., less sticky) and firmer (i.e., not mushy) as they cool and rest. This makes about 2½ cups of cooked groats.

Toss together cooked buckwheat groats, currants, nuts, chives and vinaigrette. Season with salt and pepper. If desired or necessary, add a pinch of sugar to strategically balance the acidic flavour of the vinaigrette. Refrigerate at least briefly allowing flavours to develop, or until ready to use. (It may be necessary to add a touch more vinaigrette before serving.)

Serve pilaf warm, cold or at room temperature. Makes 3½ cups.

Note:

• Whole buckwheat groats are dehulled, unroasted buckwheat kernels. They are available in health food stores as well as some supermarkets and speciality food stores.

• Stored in airtight plastic containers, cooked buckwheat groats as well as any leftover pilaf, retain their quality for 2 days in the refrigerator or for weeks in the freezer.

Norene Gilletz is a cookbook author, cooking teacher and food consultant. For information, call 416-226-2466 or visit her website at http://www.gourmania.com.

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Coast to Coast

Israeli ambassador stops off in Toronto ...

By SHERI SHEFA
CJN Intern

In a speech that kicked off a series of lectures called "Being Jewish on Campus," Israeli ambassador to Canada Alan Baker, urged Jewish students to educate themselves to combat anti-Israel sentiments coming from both Jews and non-Jews.

"The tendency of young Jewish students to be persuaded or convinced to think or act against Israel is indicative of the fact that they don't know, that they haven't had the education and they don't know the answers," Baker says.

Last week's lecture, which was put together by Hillel of Greater Toronto and Beth Tikvah Jewish Education Centre, tackled the challenges facing Jewish students on campus and used the Israel Apartheid Week put together by Arab student groups at the University of Toronto as an example.

"The Arabs have put on what I consider to be an offensive series of lectures and events, equating Israel with an apartheid," Baker says.

"That is not to say that Arab students or other students do not have the right to organize a seminar on campus to express their grievances or try to indicate their opinions, but to use that kind of labeling, which is deliberately intended to indicate an element of criminality, and to attach that to Israel becomes malicious. The university authorities could have prevented it."

Eric Levin, a third year political science student and the co-chair of Israel affairs at York University, introduced the ambassador by saying it isn't easy for Jewish students to promote their pro-Israel views on campus without facing a backlash.

"Students like myself across campuses in North America are facing tough times while advocating for Israel. We are currently sitting on the front lines, facing wave after wave of anti-Israel propaganda on our campuses," he says.

Baker, who served in the Israeli Foreign Ministry as a top-ranking legal adviser for the government, says the best way for students to combat "propaganda, which is sometimes cleverly devised, but usually very shallow," is to educate themselves about the role that Israel plays.

"Once [Arab students] see that there is a concerted, serious group of people who are capable and willing to stand up to [propaganda] and prevent this, they will usually back down," he says.

Baker offered another tactic to deal with anti-Israel events on campuses like the Israel Apartheid Week.

He says while protesting is an option, he feels it is better to ignore such demonstrations. He says that protesting the event would generate more publicity and media attention, which is exactly what propaganda-peddlers want.

But this approach struck a chord with Lou VanDelman, the executive director of Jewish War Veterans of Canada, who was in the audience.

He disagrees with Baker's theory that if we ignore this kind of event, it will go unnoticed, and says this passive approach is the wrong message to give to students.

"You say that Israel Apartheid Week is not important and that we shouldn't give it any credence, [but] I assure you that it got international attention," VanDelman says.

"The belief that if you don't give it any mention it'll go away [is wrong]. Hitler also came, and people said 'don't do anything, it's a passing fad,' and you know what that passing fad became."

He continued to say that the issue affects the entire Jewish population, not just students. He says Jews can no longer afford to ignore the anti-Israel sentiments that are growing stronger every day, and should start to attack Palestinians with the same tactics they use to attack Israelis.

But Baker says Israel will never resort to the "low form of propaganda" that Palestinians promote, and neither should students.

"The Palestinians make a point of putting out pictures of headless children and blood and guts. We don't do it. We will never show a picture of a dead child. It is against our religious principles," Baker says.

VanDelman expressed his frustration with Israel's failure to change its negative image.

"In terms of public relations, Israel has fallen behind. We are always on the defence. We should be on the attack. We should be telling the world what Israel has given to the world."

Levin agrees that advocating for Israel is the first step in changing its reputation.

"My job, and the job of many other students across North America is to show these positive perspectives to other students and the wider community," he says.

Baker admits this is not going to be an easy task, and does not have all the answers.

"I can't come with a magic wand and say, 'This is the answer to all the problems.' We are dealing with this with one hand tied behind our backs. And this is why I said from the beginning, the challenge facing Jewish students is a difficult challenge. It's not easy and it has to be taken seriously."

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By PETER CAULFIELD
Special to The CJN

VANCOUVER — Israel's new ambassador to Canada visited Vancouver and Victoria last month to discuss the political situation in the Middle East.

Alan Baker's Vancouver itinerary, co-ordinated by the recently formed Pacific region branch of the Canada-Israel Committee (CIC-BC), the successor to the Israel Action Committee, included an address to the faculty of law at the University of British Columbia, a meeting with Vancouver Mayor Larry Campbell, interviews with the local CBC and the *Vancouver Sun* and a talk to some 300 students and their teachers from all five Jewish community day schools.

CIC-BC spokesperson Michael Elterman said people in BC were anxious to hear Baker, who was appointed ambassador last fall.

"Everybody wanted to meet him because of his understanding of the peace process and because he knows Mahmoud Abbas, the new Palestinian president, quite well," Elterman said.

In his address to Vancouver's 15th Town Hall Meeting at the Jewish Community Centre of Greater Vancouver, Baker discussed the latest developments in Israel and the Palestinian territories.

He told the audience of about 350 that the election of Mahmoud Abbas is an important event. "There was an outpouring of grief and sympathy when [Yasser] Arafat died, but now it has been replaced by relief and the hope that we can move toward peace," he said. "I'm guardedly optimistic that it will."

Baker said peace between Israel and the Palestinians depends on stopping the terrorist attacks and the Palestinians' incitement of violence.

To do that, however, presents Israel with a dilemma. "How does Israel fight a war and remain a free, democratic country?" he asked. "It's like fighting with one hand tied behind your back. To do it, Israel has to experiment with different methods, in order to find the ones that work."

Baker said Canada should play a bigger role in Middle East diplomacy.

"Canada can, for example, export liberal, Canadian values and encourage other countries to play positive roles in the region instead of financing terrorism," he said. "Canada should do the same in the United Nations, too."

A crowd of 25 well-behaved protesters lined the sidewalk outside the JCC on 41st Avenue. Security was tight during the meeting, but there were no disturbances.

Elterman said the purpose of CIC-BC is to promote "the Israel behind the headlines." The organization was formed in the fall of 2004 to build upon the efforts of the Israel Action Committee and to mount a co-ordinated and community-funded pro-Israel advocacy effort.

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A small step toward peace in the Middle East?

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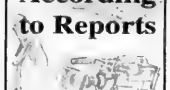

By PAUL MICHAELS

The Canadian media greeted with cautious optimism the news that Israeli Prime Minister Ariel Sharon and Palestinian Authority President Mahmoud Abbas will meet Feb. 8 at a summit hosted by Egyptian President Hosni Mubarak at the Egyptian resort of Sharm el-Sheik. Jordan's King Abdullah will also attend.

The *National Post's* Feb. 3 lead story on the summit, "Peace Gets A Chance," by Soraya Sarhaddi Nelson of Knight Ridder Newspapers, included large, four-colour headshots of the four leaders.

While speculating that the summit "will provide the first real chance for Israel and the Palestinians to discuss peace issues" after four years of conflict, the *Post* article nevertheless cautioned that "the distance between [Sharon and Abbas] remains enormous. The current climate of optimism notwithstanding, stable, lasting peace may be far off."

Nelson concluded: "Mr. Sharon wants the talks to focus on a single issue; ending Palestinian violence... Mr. Abbas has his eye on far more, including a formal truce, the release of Palestinian prisoners from Israeli jails and blanket amnesty for Palestinian terrorists."

The *Globe and Mail's* coverage was relegated to page A15 ("Abbas, Sharon look to summit to start new era," by Matthew Kalman, Feb. 3). Kalman described the meeting as "another important step toward peace," but also warned about reading too much into it.

Kalman reported on the probable results of the summit: "Mr. Abbas is expected to make a formal announcement of a ceasefire at the summit... For his part, Mr. Sharon will announce the transfer of security control to the Palestinians in several West Bank cities, the gradual release of prisoners held in Israeli jails and an effective amnesty for fugitive Palestinian terrorists."

Kalman noted: "Amos Gilead, an Israeli Defence Ministry official, hinted that Israel was so impressed by Mr. Abbas's success in calming militants that it was considering halting its policy of targeted killings of terrorists." Israel might even agree to a formula established with the Palestinians whereby wanted militants who hand over weapons and forswear violence will no longer be targeted by Israel.

Israeli analysts have been pleasantly surprised by Abbas's deployment of Palestinian security forces to help ensure the de facto ceasefire is maintained, and that he is doing so in co-operation with the IDF. Unlike Yasser Arafat, Abbas is seen as honest, reliable and committed to ending the violence, and that is very good news indeed.

Abbas is seen as honest, reliable and committed to ending the violence

Still, Israeli experts warn that once a formal Palestinian ceasefire is announced, the onus will suddenly and forcefully shift to Israel to make additional concessions. In the absence of a proper sequencing of security measures as laid out in the internationally sponsored, performance-based "road map" peace plan, Sharon may be very reluctant to fulfil these demands.

Meanwhile, on the same day (Feb. 2) that the Sharm el-Sheikh summit was announced, in Northern Ireland the IRA declared that it will not fulfil its promise to decommission arms, leading many to fear a collapse of the 1998 "Good Friday" peace agreement between Britain and the Irish group.

The IRA's position parallels that of Hamas, Islamic Jihad, Al-Aqsa Martyrs Brigades and other Palestinian factions that refuse to disarm in accordance with the road map. The implications for the Israeli-Palestinian conflict should not be overlooked, despite early positive signs of co-operation between Israel and the new Palestinian Authority leadership.

Paul Michaels is communications director for the Canada-Israel Committee.

Correction

Anna VanDelman, co-ordinator of the Pikuach Nefesh Sunday blood donor clinics ("Pioneer overcomes resistance to Sunday blood donor clinic," *CJN*, Feb. 3) is a member of Beth Tikvah Synagogue, where both past blood donor clinics were held.

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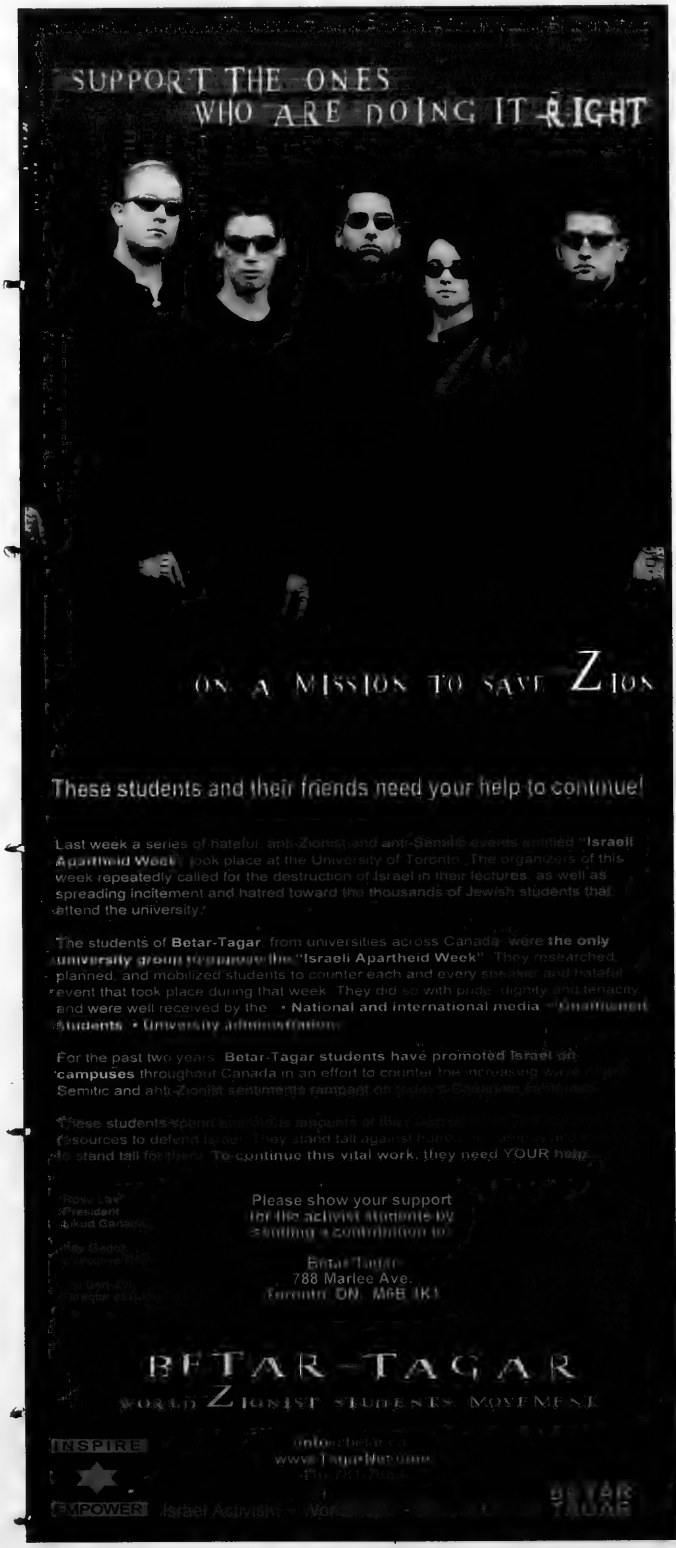
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Coast to Coast

Winnipeg exhibit recalls Jews killed at Mauthausen

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Jewish Heritage Centre of Western Canada's newest exhibit represents the first-ever collaboration between the Jewish Federation of Winnipeg and the government of Austria.

"Walking On: Remembering Mauthausen" officially opened last month at the Marion and Ed Vickar Museum of Western Canada at the Asper Jewish Community Campus.

The travelling exhibition – it appeared briefly in December at the Koffler Centre for the Arts in Toronto – is based on the photographs of Austrian artist Cathrine Stukhard.

Otto Ditz, Austria's ambassador to Canada, came for the opening along with Matthias Radosztics, director of the Cultural Forum at the Austrian Embassy.

A keynote speaker was Rabbi Peretz Weizman, Winnipeg's senior rabbi and a Holocaust survivor who was also liberated on Jan. 17, 1945.

The photos are hung on yellow walls, to recall the yellow stars Jews were forced to wear.

Attached to the floor in front of the photos are neatly arranged pairs of shoes.

Mauthausen in Austria was the first concentration camp the Nazis built outside of Germany. During its existence, it housed close to 200,000 prisoners, half of whom died from inhumane conditions or due to the cruelty of the guards.

"The photos are supposed to be more metaphorical than documentary," said Susan Turner, the Jewish Heritage Centre's newly appointed curator and a photo artist.

"Many of the photos speak to the issue of memory. They make us ponder the many lost and broken lives and dreams. They help us to accept the ungraspable."

Philip Weiss, a leading Holocaust educator in Winnipeg and a survivor of Mauthausen who went back to visit the site last winter with his daughter and granddaughter, said, "My feelings are different than others who have seen the exhibition.

"While the photos are magnificent, to me there are certain weaknesses in the exhibit. The photos are of the current site which is one of the best-preserved former concentration camps in Europe. [They] can't capture the real horror and depravity of what went on there. Maybe others will find these photos dramatic and moving, but I didn't, maybe because I was there."

From the exhibit "Walking On"

Turner says the exhibition is generating a lot of interest. "We have had a number of non-Jewish seniors groups come to see it."

The exhibit will be on display here until mid-April.

TRIBUTE TO A LOVELY LADY: The kitchen of the Miles Nadal JCC was recently dedicated in memory of Lillian Kozlov by her husband, Louis Kozlov. Seen, from left, are Louis Kozlov, donor and longtime member of the Michael Bernstein Chapel at the Nadal JCC; Coleman Bernstein, president of the Michael Bernstein Chapel; and Herb Finkelstein, treasurer.

Rabbi gets taste of non-profit management techniques

By FRANCES KRAFT
Staff Reporter

Rabbi Jason Rosenberg has a new take on his work now that he's part of a continuing education program teaching rabbis non-profit management techniques.

The assistant rabbi at Holy Blossom Temple is the first rabbi in Canada to take part in Professional Education for Excellence in the Rabbinate (PEER), a multi-denominational program in its second year. The year-long tuition-free program is funded by a grant from the Charles and Lynn Schusterman Foundation and run by Synagogues: Transformation and Renewal (STAR), a five-year-old initiative formed by philanthropists Edgar Bronfman, Michael Steinhardt and the late Charles Schusterman.

The PEER program is for rabbis who have been ordained within the last five years, although it is now being offered to rabbis who were ordained up to seven years ago.

Rabbi Rosenberg, a native of Connecticut who has worked at Holy Blossom – the largest Reform congregation in Canada – since his ordination from Hebrew Union College in 2001, heard about PEER from a friend who took part last year and "raved about it."

PEER addresses subjects such as organizational theory, working with a synagogue board, and volunteer engagement, said the rabbi in an interview at the temple.

He feels the timing of the program is "perfect. After you've been out about 10 years, you've probably already figured out how you're going to work." He doesn't know of any similar program that is as intense.

As one of three full-time rabbis and one part-timer at his synagogue, Rabbi Rosenberg is responsible for youth and young families, in addition to other duties. He is working on building a youth committee as his PEER project.

Rabbi Jason Rosenberg

The project – as well as two online courses, retreats at the beginning and end of the year, and interaction with two mentors, one a rabbi and one a business expert – is a key component of the program, which has 17 participants this year.

Rabbi Rosenberg said his approach to building the youth committee would be different if not for PEER. Until now, he said, he tended to try to address perceived voids with "programs that seemed to fill a need. It becomes a very haphazard way of running a program."

The PEER approach has made him "take a step back and really think about how to do things. We're too busy and don't naturally think strategically like this. Most of us don't come from a business world."

Rabbi Rosenberg, unlike some of his counterparts, doesn't believe that what he is learning from PEER should be part of the curriculum in rabbinical schools. "I think rabbinical school is short enough, and we have enough to learn. Rabbinical school is about making me a rabbi."

Also, he said, picking up business theory once one can actually apply it makes it easier to learn.

He believes both the Judaic component and the management component are important for rabbis to know. "The reality is, congregations are big institutions," he said. "We all care about our congregations. We're all trying to make them better."

The program is planning its first alumni retreat to give participants a chance to continue their education, said Rabbi Hayim Herring, executive director of STAR.

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On Campus

Canadian Jewish students learn to make difference

By ALIZA LIBMAN
Special to The CJN

If you want to make a difference, you have to get past the "9 a.m. moments."

That was the message delivered to 270 Jewish students from 32 Canadian colleges and universities who met in Montreal recently for "One weekend," a conference to discuss Jewish student issues, share programming ideas and connect with other Canadian Jewish students.

Student activist Sig Kal Shore, who spoke about inspiring students to take part in leadership development programming, said that effective programming starts with "3 a.m. moments" of inspiration, but requires "9 a.m. moments" of working hard, overcoming obstacles and following through.

Adam Conter, a student at McGill University and a member of Hillel Montreal, organized the conference with the help of the Canadian Federation of Jewish Students (CFJS), a group founded last January to facilitate national communication, and other groups such as National Jewish Campus Life.

"This conference is groundbreaking because it is going to accomplish what it set out to accomplish – creating a network of national communication, which is something that is long overdue," said Conter.

Joelle Faulkner, a recent Rhodes Scholarship recipient, spoke about the need to help students hone their skills in campus programming and to empower them to dream big.

"We want you to see a vision that you don't think is attainable, and then we want you to see that it's attainable," she said. "You're going to see that you can do it."

Avrum Rosensweig, the director of Ve'ahavta – the Canadian Jewish Humanitarian & Relief Committee, and Dr. Acol Dor, a Sudanese refugee who fled the country when she was eight after witnessing the murder of her family, both spoke at the conference.

Dor pleaded with the students to become involved in the crusade to stop the genocide in Sudan's Darfur region, and the students responded.

"An impromptu late-night meeting drew 40 students moved by Dr. Dor's speech. Out of the conference came a petition signed by over 100 students and a nationwide plan to raise awareness to take action on campuses about the crisis in Darfur," said Ben Fine, a fourth-year engineering student at the University of Western Ontario (UWO).

The students were encouraged by keynote speaker Irwin Cotler, the federal justice minister and attorney general, who spoke about the obligation of Jewish students to involve themselves in issues of human rights and social justice.

"If we do not get involved in issues of human rights in our time, we will not only diminish these causes by our absence, but we also diminish ourselves as Jews," Cotler said.

He encouraged the students to push their elected representatives for more action on Darfur and noted that a world response is needed.

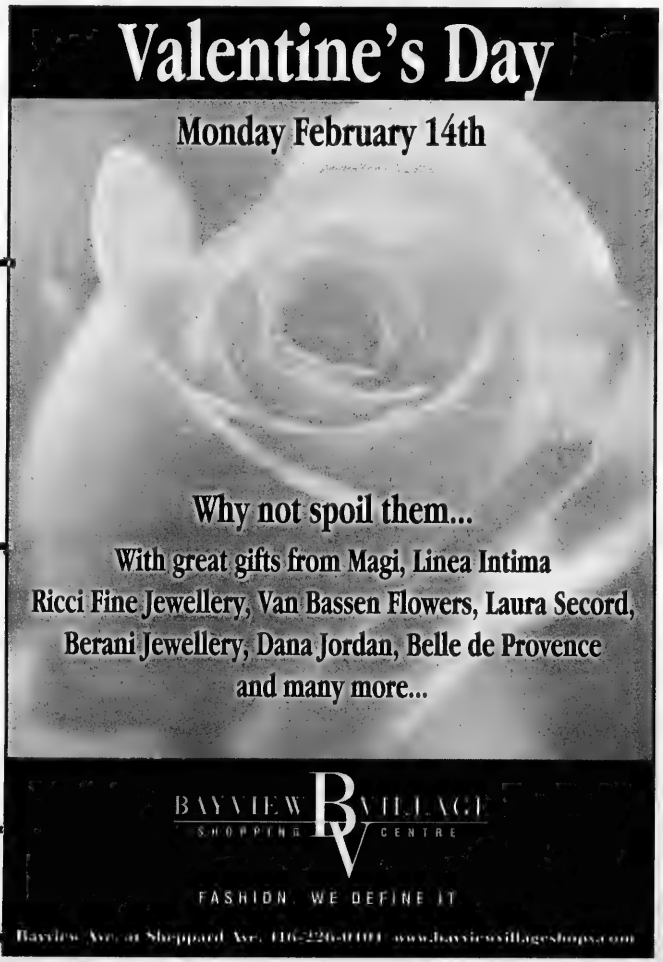
"It is going to take a concerted effort of the international community," he said, noting that HIV/AIDS and poverty were causing thousands of deaths in Africa every day.

CFJS president Gary Diamond, a UWO law student, is optimistic about the future of Jewish campus activity.

"The conference was only four days in length, but it will undoubtedly have a lasting impact on campuses and Jewish students across the country," he said.

The most popular event was a party sponsored by Birthright Israel that was attended by 1,200 students from the conference and Montreal's Jewish community.

Sara Berger, the vice-president of programming and conference chair of CFJS said, "I knew the weekend was a success when I looked down and saw 1,200 Jewish students singing *Am Yisrael Chai* on the dance floor in the middle of a nightclub."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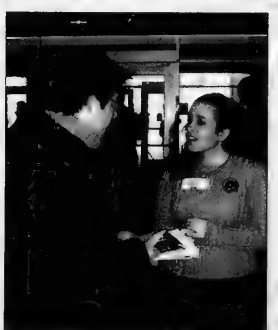
IsraelFEST held at U of T

Hillel students at the University of Toronto organized an Israeli shuk (market) in Sidney Smith Hall last week as part of IsraelFEST 2005. Clockwise from top, Hillel staffer Moshik Galanty is flanked by students Amir Gershon, left, and Isaac Apter; Chaya Miron of the Wolfond Centre's Kosher Cafe prepares falafel for student Alissa Park; Shayna Goldberg talks to fellow student Seiji Kadowaki about the Hebrew University of Jerusalem; Allison Mason, left, and Alina Olshenitsky man the Israeli food table.
[Frances Kraft photos]



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Rice: U.S. general to help Israelis, Palestinians with security

Ha'aretz Daily Newspaper Ltd.

TEL AVIV — U.S. Secretary of State Condoleezza Rice vowed active U.S. involvement in Middle East peace-making, saying Washington would dispatch a high-level "security co-ordinator" to the region and send more than $40 million in immediate aid to the Palestinians.

Speaking on Monday, ahead of her departure from Ben-Gurion International Airport in Israel, Rice said Gen. William E. Ward was chosen for the job of security co-ordinator. She said Ward would visit the region in coming weeks and report directly to her.

Ward, a decorated army officer, has served in South Korea, Germany, Somalia and Egypt and as the head of a NATO force in Bosnia and Herzegovina.

Rice said Ward would supervise, among other things, reform of the Palestinian security forces. The extent of Ward's mandate remained somewhat unclear, including whether he would be asked to monitor compliance with the internationally brokered "road map" to Middle East peace.

But most important, Rice said, was to establish security. "Ward's mandate is on security which really has to be established."

The secretary of state said the security monitor would help Israel and the Palestinians on security issues, but that "we believe the best security co-operation is between the parties themselves."

She added that "the parties are showing a capability to make progress on their own. The U.S. does not believe that it is necessary to intervene just for the sake of intervening."

"The bilateral security co-operation is more important that anything that we could do trilaterally," she told reporters.

Rice also told reporters that Palestinian Authority Chairman Mahmoud Abbas and Prime Minister Ariel Sharon have accepted invitations for separate meetings with U.S. President George W. Bush at the White House in the spring. Bush had refused to invite former PA president Arafat to Washington.

On Sunday, Rice met with Sharon, President Moshe Katsav and Foreign Minister Silvan Shalom.

Rice praised the recently elected Abbas for his adherence to his mandate to restore calm in Palestinian areas, saying that he had helped to jump-start peace efforts with Israel.

She said she had told Israel it must refrain from taking unilateral actions that would prejudge the outcome of future peace negotiations.

Rice also said she told Israel it must live up to its obligations under the "road map" peace plan, under which Israel was to have dismantled dozens of unauthorized West Bank settlement outposts and frozen settlement expansion, but has not done so.

"We did talk about the need to make sure that both obligations are carried out concerning settlements and outposts.

"[If] it looks as if there is somehow continued effort to create facts on the ground, then we do not support that," she added. Rice said Israel's planned withdrawal from the Gaza Strip and four northern West Bank settlements this summer should be seen as a major breakthrough.

"I just can't emphasize enough how historic a decision that is, how fundamental a decision that is, that with all of the going back and forth that we've done over the last 30 plus years, the return of territory is a major step forward."

Israeli Foreign Minister Silvan Shalom greets his American counterpart Condoleezza Rice. [Isranet photo]

Her meeting with Abbas ended years of strained relations between the United States and the Palestinians under the leadership of Arafat, who was shunned by Washington as a supporter of terrorism.

The Palestinians, in turn, had complained that President George W. Bush, at least in his first term, favoured Israel and was not active enough in trying to resolve the Middle East conflict.

Abbas indicated that he was told by Rice there would be an entire team of monitors to the region. "Indeed, the United States promised us that there will be monitors to help prevent any friction and tension," he said.

Rice had called on Israeli leaders to show the Palestinians that nonviolence produces results. "Don't undermine him," she warned in reference to Abbas.

The secretary of state also held talks with Vice Premier Shimon Peres and defence minister Shaul Mofaz before travelling to Ramallah.

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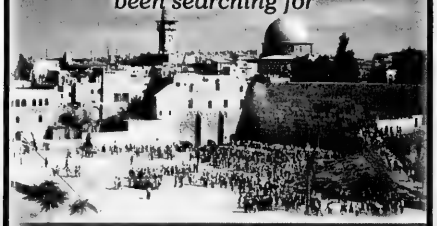
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All Falash Mura by 2007

Prime Minister Ariel Sharon has decided that the remainder of the Falash Mura from Ethiopia will be brought to Israel by the end of 2007. To achieve this aim, the number of immigrants will be doubled starting in June 2005. The Jewish Agency, which had lobbied to double the monthly rate of Falash Mura aliyah, will take over the compounds where some 15,000 Falash Mura live while waiting to immigrate from Addis Ababa and Gondar. The compounds are currently run by the North American Conference on Ethiopian Jewry.

Products to be labelled

Israeli products made in the West Bank and Gaza Strip now will bear a special label in Europe. The move, which went into effect last week, resolves a longstanding dispute between European countries and Israel. It will allow European countries to tax products made beyond Israel's pre-1967 boundaries, which account for a small percentage of Israel's exports to Europe.

IDF soldiers wounded

Four Israeli soldiers were wounded last Thursday when Palestinians gunmen fired on their jeep near the settlement of Eshkolot, southwest of Hebron.

Fugitives no more?

Israel may call off its hunt for Palestinian terrorists if they disarm. Israeli sources said that under a proposed deal, fugitives who turn in their weapons and surrender to Palestinian Authority security forces in the West Bank and Gaza Strip will be taken off Israel's wanted list. The proposal was raised in a meeting between Israeli Defence Minister Shaul Mofaz and Mohammed Dahlan, a security adviser to PA President Mahmoud Abbas. Security officials from the two sides were to finalize an agreement this week, but the General Security Service (Shin Bet) was expected to raise objections. The Israeli security service doesn't want Palestinians who carried out murders to be part of the amnesty, *Ha'aretz* reported.

Suicide bombings called 'crimes against humanity'

The EU's justice, freedom and security commissioner has backed Jewish calls that suicide bombings be branded a crime against humanity. "Terrorism is a crime" against "fundamental and universal rights. We believe that this crime must be fought by the law and within the law," Franco Frattini told a Brussels conference last week. The remarks were seen as a boost to the Simon Wiesenthal Center, which is trying to organize an international declaration against suicide attacks that would give victims great latitude in prosecuting states or clerics that foment terrorism.

Israel to study anti-Semitism

Israel is creating a task force on anti-Semitism. The creation of the task force comes after a forum on anti-Semitism published a report saying anti-Semitism is up in Britain and saying the Palestinian Authority is promoting hatred of Jews and Israel. Israel's minister for Diaspora affairs, Natan Sharansky, will head the new task force.

Sharon, Abdullah talk

Prime Minister Ariel Sharon phoned Jordanian King Abdullah II and congratulated him on the recent birth of his son, Prince Hashem, and on his 43rd birthday. The two men agreed to meet at the Sharm el-Sheikh summit scheduled for Feb. 8.

Files from JTA and Ha'aretz

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NEW SECURITY FORCES, NEW SALUTE, OLD EVOCATIONS:
Palestinian security forces salute during a training session in Tulkarm last week.
[RNS/Reuters photo]

Rubicon Minerals Board Appointments

Kevin D. Sherkin

John R. Brodie

Rubicon Minerals Corporation is pleased to announce that ***Kevin D. Sherkin*** and ***John R. Brodie*** have been elected to the six member Board of Directors as independent Directors.

Mr. Sherkin was called to the Ontario Bar in 1987 after graduating from Osgoode Hall Law School with a LL.B. in 1985. He began his career working in the litigation department of a major Toronto law firm and in 1990 left to begin his own firm. He is both a founding partner and the managing partner of Levine, Sherkin, Boussidan of Toronto. Mr. Sherkin is a member of the Canadian Bar Association, the York County Law Association and the Advocates' Society. While his practice involves a wide range of civil litigation, Kevin has developed expertise in many areas including commercial law, construction law, employment law and labour law and is currently expanding his pratice in the area of class action proceedings. As well as his law practice, Mr. Sherkin is well known in the Toronto business community.

Mr. Brodie is a senior executive with extensive financial and operations management experience and a proven track record of strengthening financial performance within private and publicly traded organizations. Mr. Brodie has 36 years of experience including 28 years as a partner with accounting firm KPMG and was elected as a Fellow for distinguished service to the profession by the Institute of Chartered Accountants of British Columbia. He sits on the board of other public companies and is also well networked within the Vancouver and Ottawa business communities.

Rubicon Minerals Corporation is a Canadian-based mineral exploration company listed on both the TSX and AMEX and focuses on gold exploration in the prolific Red Lake, Ontario gold camp and in Newfoundland. The Company has a 35.61% interest in a private B.C. corporation, Africo Resources Ltd., which is currently undertaking a feasibility study at its Kalukundi project in the DRC.

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BRUSSELS JEWISH COMMUNITY SEEKS RABBI

Beth Hillel, a 300-family Liberal congregation (in USA terms, situated between Reform and Conservative) in Brussels, Belgium seeks to recruit a new Rabbi who will lead the community in the challenging years ahead.

Founded 35 years ago by a dynamic and pioneering group of Belgian, American and English Jews, the community has grown and developed all these years under the spiritual and intellectual guidance of Rabbi Albert Dahan who is now retiring.

Ground has been broken for the building of a new, spacious modern building which will have excellent facilities for holding services, further developing the Hebrew school/ Talmud Torah and expanding community activities. Construction will be finished in the summer of 2005.

Beth Hillel was the first and remains the only officially-recognized Liberal synagogue in Belgium. Its many activities and projects are aimed at making the synagogue a center for prayer as well as a center of community life. The synagogue publishes a quarterly magazine of thoughtful religious and historical articles and community news.

The board is certain that the construction of the new synagogue will provide the necessary platform for the incoming Rabbi to take the congregation to the next stage of its expansion and development.

Candidates for this position should speak French (fluency can be acquired); knowledge of English is helpful.

For further information please contact:
Ms. Andrea Wine,
Member of the Board and Head of the Selection Committee,
on +[illegible] or by email on
andrea.wine@[illegible].com, and send a formal [illegible]

Germany and Israel: bridging the bloody divide

These are the remarks of Prime Minister Ariel Sharon on the occasion of the visit to the Knesset of Germany's President Prof. Horst Koehler.

Prime Minister Ariel Sharon addresses the Knesset. German President Prof. Horst Koehler listens. [Isranet photo]

I am very happy to stand here on the Knesset podium and welcome our guest, the president of Germany, Prof. Horst Koehler. This visit of the president of Germany in Israel, as a guest of the president of the State of Israel, is the first of a series of events which will mark 40 years of diplomatic relations between Israel and Germany.

However, it is held in the shadow of another event, which we marked only last week – 60 years since the liberation of the Auschwitz death camp.

The relations between the two countries – Israel and Germany – have been characterized, and will always be characterized, by these two symbolic dates. One marks the bloody divide which was opened between our two nations during World War II – a divide which will remain between us forever. The second tries to bridge the gap through a range of ties which has increasingly expanded over the years, and today constitute friendly relations and full and fruitful co-operation.

Even 60 years after the Holocaust, the pain over the terrible loss of millions of innocent Jews, who were massacred merely for being Jewish, has not faded. The Jewish people will never recover from the murder of their sons and daughters by the Nazis and their collaborators. There cannot be and there is no pardon and forgiveness for what the Jewish people suffered at the hands of the Germans. There cannot be and there is no pardon for the annihilation of European Jewry – an entire world of wisdom and industry, extraordinary talent which could have contributed greatly to all of humanity. All this was destroyed and lost in the worst and most terrible act of murder throughout history.

Mr. President, assuming moral responsibility for the sins of the past does not absolve the current European leadership from its responsibility for preventing future crimes against the Jewish people. For the sake of the future, it is important to persevere in educating the younger generation and wage an unceasing war against all expressions of anti-Semitism and racism, which have steadily increased in recent years. In light of these expressions of "new anti-Semitism," it is also Israel's duty to expand its efforts to inform the public of its unique situation and explain its position to the younger generation worldwide. If, in the past, anti-Semites were opposed to Jews being equal members of society, then the new anti-Semites deny the right of the Jewish people to defend themselves, as a state which is an equal member of the family of nations.

The new anti-Semites are inspired by a number of insincere leaders. They oppose hatred of Jews, denounce the Holocaust, and demand that people remember and never forget. However, at the same time, they undermine the legitimacy of the State of Israel, oppose the Jewish people's right to self-defence, object to the war against terror and to the struggle against countries and organizations such as Iran, Syria and the Hezbollah, which aim to destroy Israel.

The only way to ensure the existence of the Jewish people is a free Jewish state which is capable of defending itself. Whoever objects to this, in fact, condones hatred of Israel.

Mr. President, the different stations you will pass during your visit to Israel – Mount Herzl and Mount Zion, Tel Hashomer Hospital and Beit Hatefutzot, Sderot, the Weizmann Institute, the Hebrew University and Yad Vashem – will tell you, briefly, the story of this land.

Sixty years after the Holocaust, the tremendous achievements by the State of Israel in all fields serve to prove what we could have achieved with the help of those talented people who were destroyed. Despite the fact that we have meagre rainfall, our agriculture is among the most advanced in the world. Despite its small size, Israel is among the leading countries in the world in the field of high-tech, and is a member of the exclusive club of countries which launched satellites into space. It is a country in which the level of science, medicine and culture sparks envy throughout the world. It is a country which is considered the richest in the world in terms of intellectual capital. It is a country which is considered to have the best engineers in the world. It is a country in which five million residents absorbed an additional one million citizens within a decade – an impressive and unprecedented achievement in international terms.

The assistance we received from the government of Germany in many fields, is what enabled us to attain these achievements, and we certainly value this.

In the 40 years which have passed since the establishment of diplomatic ties between our countries, these have expanded increasingly and impressively. Germany has reiterated time and again its commitment to the security and welfare of Israel, and has backed up this commitment with actions in critical hours. Germany rose to Israel's assistance in the attempt to solve the painful humanitarian problem of our missing soldiers. I wish to thank all those who took part in these endeavours and the success achieved so far, and express the hope that our joint efforts will soon lead to the return of our remaining missing soldiers. Their anxious families and the entire Israeli nation are grateful to you for that.

Mr. President, I wish you an enjoyable and fruitful visit to our country, and to both countries – continued advancement on the path we have pursued for 40 years.

Thank you very much.

SISTERS REUNITED AFTER 61YEARS: Hannah Katz, left, and Klara Blaier were reunited in Ramat Gan last week after 61 years. The sisters live about 50 kilometres from each. Katz's granddaughter, Merav Zamir, located her 78-year-old grandmother through two testimony pages on the Yad Vashem's Internet site. One page was filled out by Zamir in 1999 and the other was completed by Blaier in 1993. Zamir, with the help Yad Vashem staff, contacted Blaier, now 81. The sisters were born, in the former Czechoslovakian town of Mukachevo. After the war, each married and moved to Israel. Now that the Yad Vashem on-line archive can be accessed on the Internet, tens of thousands of people all over the world have logged on to try to find information about missing relatives from the Holocaust era. [Israel photo]

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United Synagogue Day School
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But literacy is no longer defined as reading and writing alone. It includes numeracy, the understanding of numbers, and technological literacy, the understanding of media other than the written word, especially electronic media.

These skills are not only essential in today's workplace. They are a lasting source of enjoyment, and mastering them increases a child's self-esteem.

United Synagogue Day School espouses this global concept of literacy. These skills are woven through the curriculum by means of Multiple Intelligences theory and Differentiated Instruction. Students learn all media working in English, French and Hebrew.

In Differentiated Instruction, the teacher considers each individual child's interests, learning styles and maturity. The teacher then shows the child his/her strengths and weaknesses, and helps that child to learn and to demonstrate his/her knowledge.

Multiple Intelligences theory draws on strengths to overcome weaknesses. For example, a child with weak arithmetic skills but strong spatial intelligence, may learn fractions more easily if they are shown as coloured blocks on a page.

As Head of School Lucy Cohen points out, "there's no 'common denominator' here. Every child can develop as far as possible. We design our programs so every student, boy or girl, can use them in his or her own way, at his or her pace."

When children see connections among subjects, and grasp why knowledge matters, they learn eagerly. A biology unit on butterflies may also help illustrate colour theory, drawing and animation. A unit on currencies for teaching arithmetic, can be related to history and geography as well as practical budgeting skills.

USDS' computer software fits diverse needs, including enriched and remedial learning. Teachers are trained to use laptops and data projectors in PowerPoint. Lead computer teacher Merav Anafi has received the ECOO (Educational Computing Organization of Ontario) teacher-of-the-year award.

Computer teaching is based on the partners-in-action model: the computer team works with teachers to create customized activities which build on current class themes, areas of study and student abilities. These activities, unique to USDS, impart valuable skills while enriching the curriculum.

USDS is pioneering Flash, a cutting-edge animation program. Animation helps students understand subject matter visually, and see processes in a logical, sequential way.

Students' achievements surpass expectations. Using computers, enriched Grade 3s complete ambitious projects with themes like Landmarks of Toronto. Grade 7-8 students, some entering multi-media science fairs, use Flash to show natural processes (e.g. particle theory), and incorporate animation in PowerPoint presentations. Grade 8 children prepare their own graduation videos.

USDS pioneered Macintosh Hebrew applications; but PCs allow better transfer of work between school and home, and easier appplication to Hebrew. Today, half of USDS' computer labs are PC, with the rest being converted.

Every skill entails new responsibilities. Accordingly, parents and their children together sign a contract to use technology responsibly.

usds

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Bayview Campus, 3080 Bayview Ave.
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Seniors teaching seniors at Bernard Betel Centre

Volunteer Mary Spring at work in the Computer Learning & Resource Centre

Seniors interest in learning computers is nothing new. Since opening its Computer Learning & Resource Centre (CLRC) in October of 2003, the Bernard Betel Centre for Creative Living has taught computer classes to over 300 adults 55+ in its friendly, comfortable learning environment.

Seniors mentoring seniors on computers "rewarding for both," teacher says

What *is* new is the growing number of seniors looking to offer their help as peer support volunteers in beginner and intermediate classes in the CLRC. Drawing on their own experience as well as the guidance of professional classroom instructors, Betel Centre members like Helen Goldfarb are discovering that you don't need to be an expert to assist others and at the same time, be rewarded with the joy of giving something back.

Volunteer Helen Goldfarb with student Sophie Chapnick

Helen was coming to the Betel Centre for fitness classes in late 2003 when a friend "volunteered" her to help in the CLRC. She'd used computers at work for over 15 years and hadn't been retired for long, so she was looking for meaningful ways to fill her time.

Despite being unsure at first of her ability to help others, Helen says she's enjoyed her volunteer experience, and keeps coming back "because I feel useful," and because of positive feedback from people she's helped in computer classes.

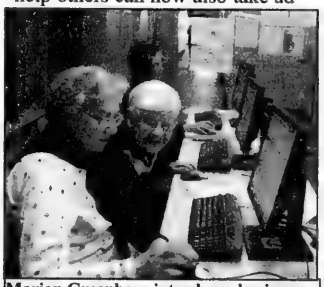
Michael James, Program Co-ordinator of the CLRC, says volunteering requires less technical knowledge and more a general "comfort level" with computers. "What's involved in helping someone learn how to use the mouse? Well, you need to know how to do it yourself."

As someone who chose a career in computers later in life, Michael recognizes that volunteers are often "in a learning curve themselves" and adds reassuringly, "you will never be asked to help someone do something you don't know how to do."

Volunteers have been essential to the CLRC's success from the very beginning, and come from all walks of life and diverse backgrounds.

Students often comment that having volunteers present during class and Open Lab periods has made all the difference to their learning experience. "If you have enough volunteers, it's almost like one-on-one instruction," says Cynthia Cohn, who's been using computers for fifty years and now chairs the Betel Centre's Computer Committee. She says that when seniors are learning, it's sometimes not enough to have a teacher giving instructions. "I'm a visual person – you have to show me. A volunteer can help right then and there."

Seniors who feel they need to gain confidence before they can help others can now also take advantage of a free five-week Computer Leadership Training program. Offered only to members of the Betel Centre who are already using computers, the course outlines the beginners' curriculum and gives students an opportunity to teach a sample class.



Marion Greenberg introduces beginner Zipporah Kogut to basic mouse skills

Participants also volunteer at least two hours per week in beginner classes. This offers a practical hands-on coaching component.

According to Michael, volunteers usually discover that, just as "you don't need to know the mechanics of an internal combustion engine to drive your car, you don't need a Ph.D. in particle physics to help someone send an email."

He's observed the pride seniors feel that "however long ago, they didn't know a modem from a monitor… and now they're comfortable enough to help someone else figure it out. It's rewarding for both of them."

For information on the free Computer Leadership Training program or on computer courses, workshops or volunteer opportunities at the Bernard Betel Centre for Creative Living, please contact Michael James at (416) 225-2112, Ext. 128.

Community Notice:
Meals on Wheels volunteers needed to deliver kosher meals to homebound seniors. For more information, please call Sharon at (416) 225-2112, Ext. 127.

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Mohel linked to baby's death from herpes

NEW YORK — City health officials in New York are asking a court to stop a mohel from performing ritual circumcisions until they conclude an investigation into whether he passed the herpes virus to three infants, killing one.

The probe was launched after city officials connected three babies who tested positive for herpes with Rabbi Yitzchok Fischer, who had circumcised all three.

Rabbi Fischer, who has performed 350 circumcisions in the New York area, employs a traditional practice called metzitzah b'peh in which he uses his mouth to draw blood from the infant's wound. The custom is thousands of years old but a study last summer by Canadian and Israeli researchers, backed by a New York talmudic authority, recommended instead use of a sterile tube.

The researchers found eight babies who were infected with the herpes virus likely contracted their illnesses through oral metzitzah. One of the infants was born in Toronto.

Rabbi Fischer, 66, performed a bris (ritual circumcision) on twins in October 2004. Ten days later, one infant died of herpes and the other tested positive for the virus. A third infant on Staten Island also tested positive for herpes.

Health officials say the fragile immune system of infants is less able to cope with the virus than adults.

The city asked Rabbi Fischer to submit a blood test in November and ordered him to stop performing oral metzitzah pending the results. It went to court when it learned he was still performing circumcisions.

Reuters reported last week that Rabbi Fischer's lawyer, Mark Kurzmann, said his client is cooperating with the investigation. Kurzmann also suggested the infants might have contracted their infections some other way.

Appreciating the use of our senses

By SHELLEY MILLMAN HERMAN

Two months ago, as I waited for my son at the orthodontist, I picked up a copy of *Reader's Digest*. I noticed that it had a reprinted article written by Helen Keller, who was deaf, mute and blind. Given her impediments, I was astonished by the sophistication of her thoughts and the eloquence and intelligence that shone through her words. I was deeply moved by her reflections that so obviously came from the depths of her heart and spirit.

In the article, Helen Keller described how she would spend her time if she had three days of sight. She spoke of how she would take special note of the sunrise and sunset, the moon, stars, mountains, sand, sea and all of the wonders of nature. She described the joy she would feel at being able to see the faces of her loved ones, and how she would take note of every nuance of their eyes, smile and expressions.

Even after my son's appointment was over, we stayed there until I could finish every word of her article. I left the office practically in tears. Helen's wisdom touched my heart and soul. Her words and sensitivities will forever be imprinted in my mind.

I have always been someone who notices details, with my senses alert. The singing of the birds in spring, the glory of the mountains in each season, the crisp scent of the air in winter and the colours of the sunset rarely go unnoticed. Yet, after reading Helen Keller's article, I was armed with a heightened awareness of all of the special images to take note of as they came within my purview.

We recently vacationed in Florida, and my eyes were glued to the glittering fireworks that lit up the sky of SeaWorld. I couldn't take my eyes off of the magical sights and lights that surrounded the audience in the spectacular show that concluded our evening there.

Don't think for a moment that I didn't notice, and cherish, the sight of my daughter dancing in Miami with her younger brother in her arms. We were outdoors on the boardwalk, where a live band played beautiful music, with the full moon shining down on the darkened nighttime ocean. The smiles of joy on my children's faces as they took in the excitement of Orlando and their laughter as they splashed in the water in the pool at the hotel have created memories for me that I will forever cherish.

I feel thankful, truly thankful for the gift of all of my senses. Some of us have not been endowed with this special gift. How we use our senses makes all the difference in our sense of joy and wellbeing.

May we use our eyes to appreciate what we already have – to look in our loved ones' eyes and see the goodness, to see and appreciate the lines of wisdom and experience etched on our parents' faces, to watch our children grow and thrive, to see the beauty of nature that surrounds us – no longer taking it for granted. It's all there. We just have to look, see, and take notice.

This article has been written in honour of my Dad, Baruch ben Saul's (of blessed memory) yahrtzeit. May his spirit soar higher with our special memories of him.

Shelley Millman Herman is a lifestyle and wellness coach who provides both personal and corporate coaching sessions. She can be reached at shelley.millman@sympatico.ca.

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AT THE BEACH: B'nai Brith Youth Organization's Teen Connection, a program for Jewish youth in grades 7 and 8, recently held a beach blast program. Teen Connection introduces the youngster to BBYO, which is for Jewish high school students. Both programs aim to provide a comfortable Jewish association for the teens with social, Judaic and community service activities. Upcoming programs include a TTC Scavenger Hunt on Feb. 20 and a Weekend Conclave with Montreal and Ottawa Teen Connection chapters in March.

Books & Authors

Hy Burstein's memoirs of a Jewish cowboy

***Ride 'em Jewish Cowboy* by Hy Burstein, Devora Publishing**

By BILL GLADSTONE
Special to The CJN

Hy Burstein can't quite explain his passion for riding horses, only that it first hit him as a teenager and that it's still going strong. Burstein, who was born to Russian-Jewish immigrants in Toronto in 1928, has written about his riding experiences over the last six decades in *Ride 'em Jewish Cowboy*.

Sometimes known as "Riding Hy," the retired plastics-industry businessman has travelled the world seeking exotic trails. He's had equestrian adventures all over Canada, the United States, Mexico and Central America, Europe, China, India, Africa, Jordan and Israel.

"The last time I went riding was in September," said the 77-year-old grandfather. "I was 14 hours in the saddle, from nine in the morning until 11 at night."

That was at the TX Ranch, a large working spread near the Montana-Wyoming border where guests often pay $1,000 a week to herd cattle. Burstein has become such a regular there that his photograph adorns the cover of its brochure. His photo album is bursting with photos of himself and his sons in cowboy hats, roping and branding well-heeled specimens of brisket on the open range.

"I've ridden over 50,000 kilometres on a horse," he said. "I've pushed over 15,000 head of cattle up the mountains to the pasture in the spring and pushed them back down again to market in the fall."

He's also applied his expertise to scouting new properties for Equitor, an American firm that offers riding holidays around the world.

He started at 16 as a truck driver for his father's burlap bag company, and was soon driving in professional truck rodeos. At 18, he entered the professional boxing ring but didn't stay long. "Fate was good to me: I was lucky – I got clobbered. It taught me a good lesson. It kept me out of boxing. It would have been a terrible career."

He met and married his wife Zuzek, a former Miss Israel, during a visit to Israel in 1959, then returned home and purchased an isolated 100-acre farm in the Humber River Valley near Bolton. Dubbed Gan Eden Farm, it still affords good riding for his family each season. They also maintain homes in Toronto and Tel Aviv.

As chronicled in *Ride 'em Jewish Cowboy*, Burstein sought international riding adventures – and misadventures – whenever and wherever he could. Not all have been on horseback. He's endured 10 hours on an elephant in India and ridden a camel through the wondrous Siqh Canyon in Petra, Jordan.

He once encountered a 15-foot python on an Australian trail. Once in Africa, his party of riders unwittingly crossed between a lioness and her cubs. When the horses suddenly bolted, he looked back and saw a huge lioness dart between the trees. Their guide shouted at them to slow down; they did and the lioness didn't attack.

On a visit to the Vered HaGalil ranch in Israel's Galilee, he rode across the rolling terrain for several hours down to Lake Kinneret (the Sea of Galilee). "This was my first riding holiday in which my guide had his cellphone and a loaded pistol at his side at all times. The cellphone was used to keep in constant touch with the office in case of any emergencies and the pistol was in case of an attack from some disgruntled Arab." (Vered HaGalil later discontinued those off-ranch riding treks.)

The next day, he was again riding across the open countryside and a Canadian film crew spotted him and filmed him for a documentary that later aired on CBC.

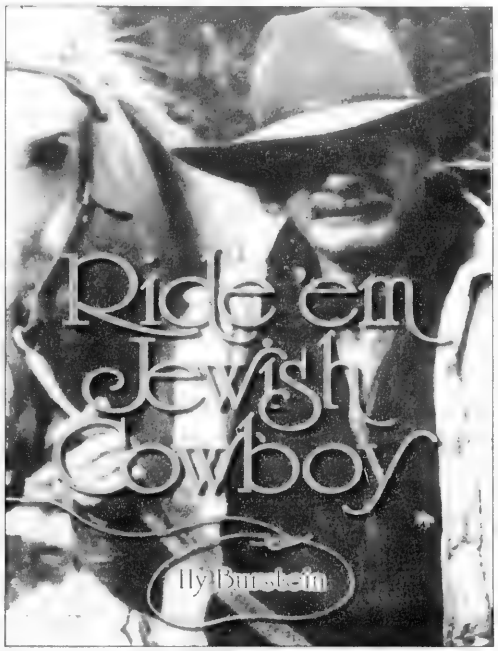
In all his years of riding, he's had numerous spills but no really serious injuries until he broke his collarbone in Turkey five years ago. The emergency surgery he had there involving clumsy surgical pins was at least 20 years out of date and had to be corrected in Toronto. He's clearly aware of the importance of getting back onto a horse after a fall. "The worst part about the accident was that I had to give up riding for almost an entire year," he laments.

Not surprisingly, Burstein has heard numerous anti-Semitic remarks on the trail – once even from the proprietor of the TX Ranch, who professed a dislike of Jews in his presence. "The next morning, I confronted Hip and asked him why he didn't like Jews, as I had met many of his Jewish guests... and all seemed quite nice and friendly," he writes.

"'They talk too loud and can be very noisy,' was his reply."

"'Noisy?' I asked. 'I've met dozens of your guests who, after their drinking binges, would keep me up all night with their loud voices, and believe me, they weren't Jewish. Besides, I'm Jewish.'"

"'What? You can't be, and if you are, you're different,' he replied in disbelief, and his face turned a deep red... I received and accepted his apology, and then his final words, 'Those Israelis sure know how to fight a war.'"



Asked about the incident, Burstein said he never considered ending the friendship. "He's a typical Montana redneck. But he smartened up pretty quickly after I told him I was Jewish. Funny thing about Hip – most of his guests are Jewish. I couldn't understand it."

A tenderfoot when it came to writing, Burstein said it took him nearly four years to complete the book. "My son bought me a typewriter. I don't know anything about computers. I gave the pages to my secretaries to retype and then we had to edit it and get it published."

But now he thinks he's gotten the hang of it. "I'm working on my second book now. It's fiction. It's completely different."

Writing, he said, is nothing like riding. "It's exhausting. It takes me an hour and a half to write one page. I never know what's coming next."

Burstein's book is available in some Jewish bookstores or through www.devorapublishing.com.

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The Holocaust in film and on television

By SHELDON KIRSHNER
Staff Reporter

Daniel Anker's thought-provoking documentary, *Hollywood and the Holocaust*, leaves you with the uncomfortable feeling that the American film industry has not always risen to the challenge in its treatment of the Holocaust.

His film will be aired by CBC-TV's *The Passionate Eye* on Sunday, Feb. 13 at 10 p.m., just two weeks after a procession of world leaders converged on Auschwitz to commemorate the 60th anniversary of its liberation.

The Holocaust is not the only subject Anker examines. He deals as well with Hollywood's response to the rise of Nazism in Germany.

Taking both topics into account, Anker reaches the sobering conclusion that Hollywood, in terms of its business decisions and its films, reacted unevenly to these interrelated events.

There was outrage and indifference and a need to understand and forget. In other words, Hollywood dealt with Nazism and the Holocaust in complex and often contradictory ways.

Long before the outbreak of World War II, Hollywood moguls, most of whom were Jewish, treated the Nazis with kid gloves for fear of losing a foothold in Germany's lucrative film market. Indeed, they bent over backward not to offend Germany, complying with Nazi demands to dismiss their Jewish representatives there.

And because these moguls worried about the prevalence of anti-Semitism in the United States – which was quite virulent and in the open in the 1930s and '40s – and did not want to alienate German Americans, their movies sometimes missed the point altogether.

Confessions of a Nazi Spy (1939) and *The Mortal Storm* (1940) were typical of the genre Warner Brothers and MGM churned out in the years before the U.S. entered World War II in 1941. Though solidly anti-Nazi, these films conspicuously avoided the use of the word "Jew." Anti-Semitism was an integral element of Nazi ideology, but the moguls preferred to substitute "non-Aryan" for "Jew."

Burt Lancaster in *Judgment at Nuremberg*

Joseph Goebbels, Germany's propaganda minister, was hardly impressed. He banned the distribution of all MGM films, including *The Mortal Storm*, a saga about a German-Jewish family caught up in the vortex of Nazism.

To be fair, the moguls had good reason to tread carefully. Joseph Kennedy, the U.S. ambassador to Britain and the father of a future president, had warned them on pain of retribution to desist from promoting American involvement in the war. His admonition was repeated by U.S. senators and congressmen and had a chilling effect on Hollywood.

Charlie Chaplin, the iconic actor, had no such qualms. His 1940 anti-Hitler independent film, *The Great Dictator*, went where no studio director would dare go.

Charlie Chaplin in *The Great Dictator*

Anker compares it unfavourably with *I Married a Nazi*, a mainstream puff piece that downplayed conditions in concentration camps.

In the immediate aftermath of the war, Gen. Dwight Eisenhower, the commander of Allied forces in Europe, invited a dozen studio heads to visit Nazi camps. So revolted by the atrocities were they that they produced a succession of graphic newsreels about Nazi crimes. Yet strangely enough, they withdrew them from the public domain shortly afterward.

The Diary of Anne Frank (1959) was the first postwar Hollywood film turning on the Holocaust, but it was devoid of Nazi horrors. *Judgment at Nuremberg* (1961), which was inspired by a television film of the same name released two years earlier, treated Nazism much less abstractly.

The Pawnbroker (1965), starring Rod Steiger, attempted to recreate life in a concentration camp. Though powerful, its impact on audiences was negligible compared to *Holocaust*, the 1978 nine-hour mini-series that unfolded through the eyes of an assimilated Jewish family in Germany.

One in every two American families watched *Holocaust*, but novelist Elie Wiesel claimed it trivialized Hitler's diabolical plan to exterminate European Jewry.

Be that as it may, *Holocaust* had an enormous effect, particularly in Germany. One wag joked that *Holocaust* had a more profound impact on Germans than the Shoah itself.

War and Remembrance, a 30-hour 1988 TV mini-series, was also unforgettable. But the film whose influence has been incalculable was Steven Spielberg's *Schindler's List* (1993), which sanctified a flawed German individual who saved more than 1,000 Jews in Nazi-occupied Poland.

Hollywood and the Holocaust, which is narrated by Gene Hackman and features interviews with, among others, Spielberg, ends at this juncture. Viewers with more than a passing interest in the Holocaust should not miss it.

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Eye on Arts

By Bill Gladstone

YOUNG PRODUCER BRINGS LARSEN MUSICAL *TICK TICK... BOOM!* TO TORONTO

The play *Rent* became a huge international sensation soon after it previewed at the New York Theatre Workshop in January 1996. Regrettably, its vast success was of no benefit to 35-year-old playwright **Jonathan Larson**, who died suddenly after the last dress rehearsal the evening before. However, his legend lives on.

Mitchell Marcus, a young theatrical producer, is now preparing to bring an earlier Larson musical, *tick, tick... BOOM!* to Toronto for the first time. The production features three actors and a band performing 14 songs and the roles of 10 characters.

"*tick, tick... BOOM!* is a powerful and intimate look at facing a crossroads and holding onto dreams," said Marcus, a 22-year-old graduate of the Community Hebrew Academy of Toronto and a former program director for Young Judaea's Camp Biluim.

Marcus attained first Canadian rights to the Larson vehicle soon after mounting a small production of **David French's** *Salt-Water Moon* here in 2004. He also secured actor **Dean Armstrong** from Broadway's *Rent* and TV's *Queer As Folk* to take the leading role.

His new company, the Acting Up Stage Theatre Company, "is dedicated to producing intimate musical theatre productions... and cultivating a new generation of audiences through thought-provoking, contemporary works," he said.

Poor Alex Theatre, 296 Brunswick Ave. $28-$10. 905-881-6546. Feb. 10 to 26. Website, www tick-tick-boom com

* * *

Koffler Centre Concert: The Chamber Music Society of the Koffler Centre of the Arts, conducted by **Jacques Israelievitch**, performs its inaugural concert here this week.

Walk on Water, **presented by TJFF.**

Israelievitch, who is concertmaster of the **Toronto Symphony Orchestra** and a world-class violinist, auditioned and selected the members of the orchestra, who have been rehearsing weekly since last fall. Besides being serious musicians, many have professional careers outside of the music field and jumped at the opportunity to work under his distinguished baton.

Presented by the Koffler Centre School of Music and sponsored by Leslie Dan and family, the program features **Bach**, **Dvorak** and **Britten**. Leah Posluns Theatre, 4588 Bathurst St. $15-$12; $50 includes patron reception. Tuesday, Feb. 15, 8 p.m. Reservations, 416-636-1880, ext. 269. - www.kofflercentre.com

* * *

Chai Tea I: The Toronto Jewish Film Festival's Chai Tea screens *Walk on Water*, an **Eytan Fox**-directed thriller about a Mossad agent (**Lior Ashkenazi**) who travels from Jerusalem to Berlin in pursuit of an aging Nazi war criminal; the Israeli's unlikely friendship with the former Nazi's grandchildren alters his view of the world forever. Hebrew with English subtitles.

Cineplex Odeon Sheppard Grande (Yonge and Sheppard). $15. Sunday, Feb. 13. Tea 4 p.m., film 5 p.m. 416-324-9121.

Incidentally, this is the TJFF's bar mitzvah year. The 13th annual fest runs May 7 to 15. 416-324-9121. Website, www.tjff.com

* * *

Chai Tea II: Friends of Yiddish hosts Chai Tea, an afternoon of Yiddish music and refreshments, featuring **Janie Respitz** performing *The Life and Music of Mark Warshavsky*. A Montreal singer-musician, folklorist and Yiddish teacher, Respitz developed this portrait in story and song of **Warshavsky**, a 19th-century Ukrainian-born composer of popular songs like *Oyfn Pripetshik*, *Akhtsik Er un Zibetsik Zi* and *Yankele*.

Holy Blossom Temple, Phillip Smith Hall, 1950 Bathurst St. Friends of Yiddish members free, guests $5. Sunday, Feb. 13, 2:30 p.m. RSVP to Sandy, 416-736-8073 or 416-458-1440.

* * *

Music Notes

• **The Fern Lindzon Trio** plays jazz standards and original material. Ben Wicks Restaurant and Pub, 424 Parliament St. Saturday, Feb. 12, 6:30 to 8:30 p.m. Reservations recommended. 416-961-9425.

• **Beyond The Pale** and **Creaking Tree String Quartet** perform in a klezmer and eastern European folk meets bluegrass and jazz night at the Glen Gould Studio, CBC Building 250 Front St. W. $20. Feb. 12 at 8 p.m. 416-205-5555. www.beyondthepale.net

* * *

At the Galleries

• "Off in the Distance," a showing of new paintings by **Yael Brotman**, and "Everything Needs Everything," a showing of new prints by **Libby Hague**, are on view at the Loop Gallery, 1174 Queen St. W., until Feb. 27. 416-516-2581. www.loopgallery.ca

• "Pulp," an art show with "a New York flavour," presents the works of six international artists, each of whom uses paper to produce uncommon and striking visual delights. Lonsdale Gallery, 410 Spadina Rd. Opens Feb. 12. 416-487-8733. Website, www.lonsdalegallery.com

• "The Nature of Spring" is a group exhibition of "nature" paintings and sculptures by **Jane Hoope**, **Charles Weiss** and **Tim Hough**. Nelson Park Creative Centre, 56 Nelson Dr., Etobicoke. Feb. 15 to March 6. 416-622-5294. www.janehoope.com

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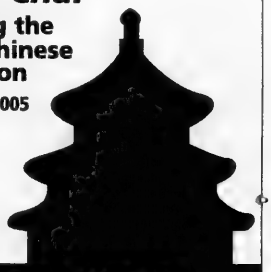

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Please note: submissions will *not* be returned. Only writers whose work is chosen for publication will be contacted.

CJN Purim Art Contest

It's time again for our annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2005 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ont., M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, March 4, 2005. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, March 11, 2005.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 24, 2005. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Arts & Travel

Jacques Israelievitch conducts at debut of Koffler Chamber Orchestra

By DAVE GORDON
Special to The CJN

Jacques Israelievitch, concertmaster of the Toronto Symphony Orchestra, has joined with 23 amateur musicians from all walks of life to create a new orchestra.

Israelievitch says the process of finding the right musicians for the fledgling Koffler Centre Orchestra, which he conducts, was a challenge "because it's an orchestra that is not paid. But we were able to get a good group together. I'm quite happy."

Jacques Israelievitch

The orchestra will play a demanding program of works by J.S. Bach, C.P.E. Bach, Dvorak and Britten for its debut concert at Leah Posluns Theatre on Feb. 15 at 8:00 p.m., he says. Along with his conducting duties, Israelievitch performs in a J.S. Bach concerto that evening.

Israelievitch has appeared regularly with the TSO as a soloist and conductor. He became the assistant concertmaster of the Chicago Symphony Orchestra at the age of 23 and has served as the concertmaster for the St. Louis Symphony Orchestra. He has played chamber music with Emanuel Ax, Yefim Bronfman and Yo-Yo Ma.

Adrienne Cohen, director of Koffler School of Music, says each musician had to audition with Israelievitch in order to be accepted in the orchestra. "The wonderful thing about the musicians is they are high calibre."

Cohen, who oversees all aspects of education and programming at the Koffler School, adds that the musicians come from a variety of backgrounds. They include lawyers, doctors, entrepreneurs, and even a university professor, and range in age from 20 to 60.

"They joined this orchestra motivated to create beautiful and challenging music and be conducted by a master," she says. This is the first time in its history that the Koffler School of Music has had an in-house orchestra.

The call for string players attracted twice the number of applicants expected. Created in November, the orchestra is sponsored by Leslie Dan and family.

"The concert was created as a means to fundraise for the music school but also to give the school exposure in the community," Cohen says.

The Koffler School of Music offers music lessons for all ages in piano, violin, guitar, flute and other instruments.

For concert tickets, call 416-636-1880, ext. 269.

Young Thornhill actress shines in LKTYP's latest production

By SHERI SHEFA
CJN Intern

When Jessica Greenberg goes to work, she enters a world where everyone can fly, the sun never sets and the fun never ends.

Ah, the life of a theatre actor.

Greenberg, a Thornhill native who studied in the Circle in the Square Theatre School in New York City, is appearing in *The Blue Planet*, an Icelandic play that is making its English language premiere at the Lorraine Kimsa Theatre for Young People (LKTYP).

The play begins when an intergalactic salesman crashes into the planet inhabited only by children, teaches them to fly and nails the sun to the sky.

But in the process he inspires them to want more and introduces feelings like greed and competitiveness, which they never experienced before, says Greenberg.

After a competition, two kids accidentally fly to the other side of the planet where it's cold and dark and the sun never comes up.

While the underlying message teaches children about the repercussions of their actions, Greenberg says it is not as political as she is making it seem. "It is a fun play, with serious moments."

Greenberg who plays Elva, a little girl who is "a little bit bossy, and a little bit nasty," says that acting has always been in her blood, but it wasn't always her number one priority.

When she was 14, she was already an accomplished singer, dancer and actor, after having performed in amateur productions of *Gypsy*, and *The Children's Hour*, and majored in dance at Toronto's performing-arts high school, Earl Haig Secondary School.

But acting took a back seat to her education when she went off to study political science and women's studies at McGill University in Montreal.

By her third year, she could no longer ignore her calling and got serious about the art.

"I met a group of students in Montreal who were into acting and it was just so much fun. I love the connection you develop when you work closely with people, the bond, the family you create," she said.

Jessica Greenberg

Since then, she has appeared off-Broadway in New York, and in *Jacob Two-Two Meets the Hooded Fang*, in Toronto.

What the 20-something actress loves about acting is "the idea that you can make people laugh, you can make people cry, and give them a good experience."

Greenberg isn't the only one in her family who is passionate about the art of performance. Her mother is a trained singer and her father, a theatre professor at the University of Waterloo, is also an actor and writer.

While she says there is nothing she'd rather be doing, she admits that acting for a living is not as glamorous as some may think.

"The business element of it can be challenging. As an actor, you're always working, which may not be a bad thing, but it's always on my mind. I'm always thinking about the rehearsal that day or other opportunities," Greenberg says.

While she has no immediate plans once the production ends, she says she hopes there will be more opportunities to act in the future.

"I'd love to work in movies and television," she says. "I want to work in theatre as well. I want to do everything."

The Blue Planet runs until March 20 at the LKTYP. For tickets, call 416-862-2222. For schedules, on-line tickets, and ticket prices visit, www.lktyp.ca.

Chassidic reggae a hit in Toronto

Chassidic reggae artist Matisyahu. [Erin Silver photo]

By ERIN SILVER
Special to the CJN

He's a rather unorthodox phenom, but fans agree Matisyahu is completely kosher.

The chassidic Jewish rapper, beat boxer and burgeoning reggae superstar wowed his fans when he performed in Toronto recently, one of many stops he's making on his North American concert blitz to promote peace, his love for Judaism and his first album *Shake off the Dust... Arise!*

The album features 17 tracks Matisyahu describes as "rootsy" with "dancehall energy" and "punchy" lyrics about God, faith and the Torah.

His blend of Jewish spirituality and reggae has earned the 25-year-old hip-hop artist a loyal following among Jews in New York and beyond. His fan base particularly extends to the university and young professional crowd, who are impressed with and inspired by his message and the medium.

"I think his message is one of peace, and he shows his love for God and humanity through his music," says Jonathan Samuel, 24, who is a big Matisyahu fan and attended the Toronto concert.

"He is somewhat of a religious revolutionary in that his message is probably the same as many other religious Jews, but his reggae music sets him apart and attracts people who would not otherwise pay attention to the word of God."

The cultural experience Matisyahu provides is incredibly unique to Toronto listeners. "He's completely original," says Shawn Dym, who was so inspired by the music at the Toronto concert that at one point he joined Matisyahu on stage to dance.

"I've never seen anything like him before," he says.

Born Matthew Miller, Matisyahyu was raised in a non-religious family in White Plains, N.Y. He grew up on a musical diet of Phish and Bob Marley and began to create his own blend of reggae after high school, as a form of self-expression.

After a few years of soul-searching, he discovered Orthodox Judaism and eventually, a musical style he calls chassidic reggae, which, appropriately, is the URL for his website (www.hasidicreggae.com). The site features press clippings, concert tour dates, a biography and free samples of his music.

Matisyahu performs in a black hat, white shirt and black suit, and he never performs on Shabbat, carefully balancing his musical career and his religious obligations.

His lack of "bling bling" (flashy jewelry) is a novelty for fans used to music artists with lots of it, but, says Samuel, "after listening to how talented he really is, the true beauty of the music takes over and you like him because the music he puts out rocks."

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412 HEATING/AIR CONDITIONING
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416 HOME INSPECTION
419 INTERNET SERVICE
420 INVITATIONS/PRINTING/CALLIG.
425 JEWELLERY
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430 LEASING
431 LANDSCAPING/LAWNCARE
432 LAWYERS
433 LESSONS
434 LIMOUSINE/TAXI SERVICES
435 LIQUIDATION
438 LOCKSMITH
439 MAKE-UP
440 MISCELLANEOUS
442 MUSICAL SERVICES
445 MOVING
449 PEST CONTROL
450 PAINTING/WALLPAPERING
452 PARTY SERVICES
455 PHOTOGRAPHY/VIDEO
460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
472 RETIREMENT HOMES
475 ROOFING
477 SECOND HAND STORES
478 SCHOOLS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
496 TRAINING
498 TRAVEL & TOURISM
500 TUTORING
510 UPHOLSTERY
515 WATERPROOFING
520 WINDOW COVERINGS
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CENTRAL PROPERTIES

27 RIDGE HILL DRIVE $1,800,000
2 side by side building lots in Upper Forest Hill Village, 90 x 120 ft. Faithe Sversky** 416-488-2875

39 PRUE AVE! BATHURST S/GLENCAIRN!
$1,139K! Grand 5+1 br, 4 bth w/dramatic cstm finishes! Fab 50x125', walk to schl/Shul! Sandon Schwartzben** 416-226-1987

22 DELL PARK AVE! IMMEDIATE POSS!
$1,029K! Bathurst/Glencairn! Lux 5+1 br, 6 bth! Mn fam+lib+lau +2pce! Nanny ste! W/o bsmt! S. Schwartzben** 416-226-1987

226 COLDSTREAM AVE! W/AVENUE RD!
$959K! Spectacular reno 4+1 br, 4 bth! Gorg'us 47x201', w/heated i/g pool! Move in! Sandon Schwartzben** 416-226-1987

PRIME ANNEX HOME - JUST $629,000
Detached 4 bedroom, 2 baths, private drive, 30 x 130 ft. lot. Faithe Sversky** 416-488-2875

JUST LISTED! YONGE/LAWRENCE $499,000 SOLD
Renovated 2 storey home, 3 bdrms, 1 bath, finished bsmnt, 25 x 110 ft., front pad. Faithe Sversky** 416-488-2875

NORTH/BAYVIEW PROPERTIES

177 CENTRE STREET! JUST W/YONGE!
$849K! Amazing reno, 4+1 br, 4 bth! Mn Fam+Lib+2pce! Nanny ste! 72x207'! W/pool! 10++! Sandon Schwartzben** 416-226-1987

BATHURST/MAJOR MACKENZIE - NEW PRICE $448,000
4 bedrooms, main floor family+library, walkout to basement, spacious principal rooms! Marilyn Feldman* 416-226-1987

239 CRESTWOOD RD! BATHURST/N STEELES!
$429K! 73 x 151'! At end of Cul-de-Sac! Live in/add on/build new! Steps to all! Move in! Sandon Schwartzben** 416-226-1987

CONDOMINIUM PROPERTIES

YONGE/SHEPPARD NEW LUXURY
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NEW PRICE PRIME FOREST HILL RENO! $559,000
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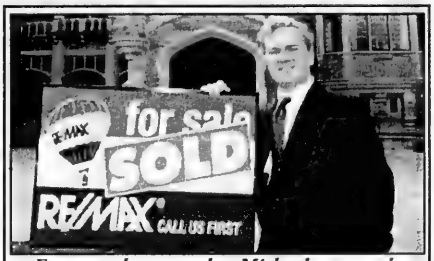

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THORNHILL
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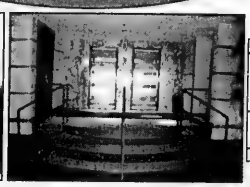

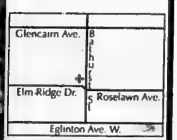

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Israel & the Jewish World

MK condemns JAFI scholarship funded by Ottawa Jewish Council

By TAMARA TRAUBMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — An MK wants Israel's attorney general to look into the legality of a scholarship for student terror victims that is funded by Ottawa's Jewish community, because she says its "racist criteria" make Arab applicants ineligible.

Only students who have served in the Israel Defence Forces or have completed some form of national service can apply for the Jewish Agency for Israel scholarship. As a result, only Jewish, not Arab, terror victims are entitled to the aid, says MK Zahava Gal-On of the left-wing Yahad party.

JAFI set up the fund two years ago, and so far it has offered university scholarships totalling nearly NIS 1 million.

"I am approaching you with a request to review whether the racist criteria for receiving the scholarship for student victims of terror constitute a breach of the law," Gal-On wrote last week to Attorney General Menachem Mazuz.

"Terror does not distinguish between Jews and Arabs... Criteria based on military service discriminate between blood and blood, such that an Arab Israeli citizen who is studying at university and whose family members were hurt in a terrorist attack on a bus is not entitled to receive a scholarship," Gal-On said.

Money for the scholarship comes from the Ottawa Fund, which operates in conjunction with United Israel Appeal Federations Canada and the Jewish Agency. Restricting the scholarship to students who have served in the military came at the request of the Ottawa Fund.

Mitchell Bellman, executive director of the Jewish Community Council of Ottawa, explained that the community wanted "to donate to people who had contributed to the state and had fallen victim to terror."

A spokesperson for the Jewish Agency said the military service criteria "make no distinction between religion, race or gender." He added that of the 266 students who have received scholarships under the fund up to now, two have been Druze and one Bedouin.

Argentine Jews reel from attack

By FLORENCIA ARBISER
Jewish Telegraphic Agency

BUENOS AIRES — Argentine Jews have been shocked by one of the worst instances of anti-Semitic vandalism they have seen in some time and by the authorities' reaction to it.

On Jan. 29, swastikas and references to Auschwitz were daubed on the Israeli Center of Ramos Mejia in the western outskirts of Buenos Aires, and pamphlets were left denying the Holocaust.

Police caught two people in the act of writing on the walls, but quickly released the alleged perpetrators, who were described as members of the middle class from Buenos Aires.

The Jewish community's DAIA political umbrella organization issued a statement calling the authorities' conduct in the case "beyond bearing." They denounced it as a violation of Argentine laws against discrimination and asked that the two alleged perpetrators be punished harshly.

"We will fight against this. We are shocked; it's the biggest anti-Semitic event that ever happened here, but we will not stop until we sort this out," Eduardo Baliner, president of the Ramos Mejia center, told JTA.

"We even decided not to clean the walls immediately so neighbours can see and react."

The centre, which has 70 members, and some 250 people who attend its weekly activities, has been supportive of Israeli-Arab peace. Palestinian officials have even been invited to speak there.

"Argentines seem to be forgetful," Baliner said. "We had 30,000 missing people" during the military government in power from 1976 to 1983. "We had bombings of the Israeli Embassy and the AMIA Jewish central institution. How can we learn from our dramatic history?"

University investigating student complaint

Continued from page 3

The week highlighted the need for Zionist educational training for Jewish students, Shames said. Hillel had been planning two such programs already, "and now we see an even more pressing need."

U of T student Melissa Lantsman, who is involved in both Hillel and Betar-Tagar, the campus wing of Herut-Likud Canada, said weeks such as last week "that promote controversy are very difficult for one's Jewish identity on campus and one's desire to continue being an active member."

She said there is a "definite concern at how far free speech might go before it trickles into hate speech."

Zac Kaye, executive director of Hillel of Greater Toronto, said Hillel is satisfied that the university "took all measures to ensure that there was an appropriate discussion and a safe environment for IsraelFEST to continue."

David Farrar, U of T's deputy provost, said the fact "we could have such a politically charged debate on campus, and it didn't get out of control, is reassuring."

The university is investigating a complaint by a student regarding possible hate speech. Farrar said he would be meeting with university administration and with the student groups involved "to see how we can have these discussions in a way that's less politically charged, if that's possible.

"Freedom of speech is very important to us," he said.

Anti-Israel protesters at U of T last week [Frances Kraft photo]

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Maccabi waterpolo team wins provincial tournament

By SHERI SHEFA
CJN Intern

The Maccabi waterpolo team came out on top in the 2005 Ontario Senior Circuit tournament last week and now they're off to Israel to take on the world.

Winning this tournament, however, was just a bonus, says team member Ari Lantos, as the team used this competition to help them train for the Maccabiah Games in Israel next July.

This win was promising, considering this was the first time the squad has come together this year to compete and assess how well they play together.

Almost 36 years ago, Lantos' father Robert played for a Montreal YMHA team at the games. The 1969 Canadian squad finished fourth.

This year, his son Ari, is confident they have a significantly stronger team and hopes they can, at least, win a medal.

"I like our chances," the 24-year-old says.

The fact that Ari is following in the footsteps of his father is no coincidence.

While Ari wasn't always into waterpolo, his father encouraged him to pick it up after he saw he had a lot of potential.

"He was the reason behind me getting into the sport. I was a competitive swimmer until I was 15, and I switched into the sport on my own accord," he says.

He explains that his interest in competitive swimming waned when he could no longer keep up with the fierce competition.

"My dad saw that [I was losing interest] and suggested I give waterpolo a try, and I picked it up very quickly."

Years later, Ari has honed his skills to become one of the team's best players.

The captain, 34-year-old Mitch Schipper, who has been with the team so long that he sometimes helps with coaching strategies, says, "In 20 years, there has never been a team as strong. I'm really excited about this team."

While he is confident that they will be a threat, he knows it will be no easy task for them to get past the best from countries like Australia, the United States, Brazil, South Africa and of course, Israel.

This optimism comes after an 8-6 win over Hamilton's waterpolo team, which is fourth best in Canada.

Schipper says it was a good win because Hamilton, having played in the Canadian Senior League, is a strong group.

Ari agrees, and says by beating them it shows they are not just the best Jewish team, but one of the elite rosters in Canada.

"We came out very strong and didn't let up," Schipper says. "We took a commanding lead after the second quarter.

"It was good to see the team come together," he says, some of whom have only been playing with Maccabi for a year.

"Mike Gordon, Ari Lantos, Marshall Young, Igor Sapohznikov and Jeff Sinsofsky each played outstanding in the final game," he says.

Canada's Maccabi waterpolo team hopes to make a splash at this summer's Maccabiah Games in Israel.

With that game behind them, the focus has shifted to the Maccabiah Games, and getting past the power teams like the United States and Israel.

Ari also hopes the competition will have a better turnout than it did when he competed with the Canadian team and won a bronze medal at the Maccabiah Games in 2001.

"When I went four years ago, it was different because of the intifadah. Other teams bailed out because they were scared. Israel had to enter two teams just to keep the tournament going," he says.

For Ari, going to this competition is also important on a political level. "For us, as it was four years ago, it's important to go to Israel to give support and to show the rest of the world that we're behind [Israel]."

He hopes this year things will be different, that none of the eight teams will back out and it'll be the biggest competition they've had.

Until then, the team will be training hard – up to four times a week, Schipper says – and will be travelling to the United States to compete in preparation for the Maccabiah Games.

Israeli hoops squad takes first in Euroleague division

By ARI LIVNAT
Ha'aretz Daily Newspaper Ltd.

TEL AVIV — Maccabi Tel Aviv beat Olympija Ljubljana 95-82 at Yad Eliahu last week, avenging a 93-81 loss in Slovenia on Dec. 9 and ensuring that the reigning Euroleague champion will finish in first place in Group B.

Olympija led the game until the half, scoring a high percentage of shots from three-point range, but Maccabi woke up in the second half, took the lead and never looked back.

Anthony Parker was MVP for Tel Aviv, finishing with 22 points, while Maseo Baston scored 16. Deon Thomas and Derrick Sharp also had strong games. "What's special about Maccabi is the chemistry between the players. We're a family, both on and off the court," Sharp said.

Maccabi's Israeli players didn't contribute much to the win, scoring only four points between them.

"The Israeli teams need to learn from Ljubljana that it's possible to compete with us even with a smaller budget. Their budget is about 4 million euros, but it's a young, well-coached team with good fundamentals. They tried to catch us in places where we weren't prepared. They did," Maccabi coach Pini Gershon said after the game.

Maccabi may finish the season in the red because the Euroleague owes the club more than $1 million (all figures US). Maccabi's management denied that the league owes the club money, but sources close to the team say the debt goes back to last season.

The funds represent a significant part of Maccabi's $11.5 million annual budget. The club had a loss of some $500,000 last season.

Raptors, Maccabi Tel Aviv may tangle in pre-season

By ELI SHUPAK
Special to The CJN

A European basketball website is reporting that the Toronto Raptors will play host to four-time Euroleague champion Maccabi Tel Aviv in one of its pre-season contests at Air Canada Centre in October.

Raptors officials say the game in Toronto has yet to be formalized, but confirmed that negotiations have been held between the two sides.

"We're still in discussions at this point," said Steve Fruitman, the Raptors' director of basketball operations. "We hope to know before the summer."

The European website, 24sec.net, reported that the game is on after a meeting in New York last month between the Israeli consul and NBA Commissioner David Stern. Maccabi is also hoping to tip off against the New Jersey Nets and the Miami Heat during its North American trip next fall.

One of Miami's owners, Raanan Katz, co-owns Maccabi. The Heat played at the Yad Eliyahu Sports Palace in October 1999, becoming the fifth NBA team to play Maccabi in Tel Aviv.

In addition to winning its 44th Israeli championship in 2004, Maccabi Tel-Aviv also captured the Euroleague and Israeli Cup titles. The club hosted the European Final Four in Tel Aviv last May, beating Skipper Bologna 118-74 in the championship game.

The Raptors have a history of hosting European professional teams, playing Italian club Benetton Treviso last fall and Panathinaikos of the Greek League in 2003.

Is Valentine's Day staged bliss?

The world is coming to an end.

I was out for lunch with a girlfriend when we came across cute, sparkly pink heart-shaped cookies being sold in honour of Valentines Day. Instead of the mush and gush that usually spewed out of our mouths whenever we crossed something pink, all I heard was "Oh my gosh, I think I'm gonna toss my cookies."

By SANDIE BENITAH

I was shocked. This was coming from the same girl who still dotted her *i*'s with hearts.

"It's too commercial," she said. "It's like a scheduled romance – not very romantic at all."

But maybe, whether we're single or involved, a scheduled reminder of the importance of love isn't such a bad thing.

While we all would like to believe every day should be Valentine's Day, the truth is that couldn't be further from the truth. Even though I'm sure relationships are filled with nice gestures, it's not every day that couples go out of their way to be selfless and think only about ways to make their honey feel special and loved. That's what this holiday should be about.

I've seen couples, both old and new, fall into the routine commercial trap – lovely card followed by a candlelight dinner and then a box of chocolates for dessert. Gross. No wonder my friend was nauseous at the thought of Feb. 14.

At first glance, it does seem as if this holiday is providing couples with a formula for a staged evening of romance and bliss, but just like everything else in life, this holiday is what you make of it. If Valentine's Day is a day for love, doesn't the occasion deserve us to think outside the boxed chocolate? Even if it's just something simple, such as letting him watch *Trailer Park Boys* reruns or giving in to her endless request to go salsa dancing, the point is to have a thought that doesn't reek of Hallmark, but instead shows that you've put a little thought into celebrating the special relationships in your life.

And I mean all relationships.

Valentine's Day always reminds me of my mom because she's always made sure I felt extra special on this day. No matter what was going on in my personal life, I knew that on Feb. 14, my mom would always come through for me, with sweet notes and special trinkets to let me know that I was indeed the love of her life.

I also can't forget the one year my friends and I treated one another to huge ice cream sundaes and a great night on the town. I love my friends and this holiday is meant for all of those we love.

Sure, like all holidays, this one has become "Hallmarked" to death, but I can't help it – each time I walk by a heart-filled, frilly pink window display, I can't help but feel warm and fuzzy inside and I challenge anybody who says they don't feel the same.

If Valentine's Day happened to fall on the same day as Super Bowl Sunday, would my friend still be comfortable calling the day meaningless? Or would she be calling me complaining about her beau's request to spend the day with his friends? She and I both know the answer to that one.

Last night, I stopped at a coffee shop on my way out and saw once again those heart-shaped cookies. This time, I bought one for my boyfriend and ironically enough, even though it looked pretty on the outside, it did taste kind of gross on the inside. Some might take that as a metaphor, but I assure you, there was nothing gross about the warm smile and hug I received in exchange for my little surprise.

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Shake chicken pieces with seasoned flour in a bag to coat. Saute in oil until brown on all sides in a large pan. Transfer to a casserole and cook covered 45 min. at 350°F.

Meanwhile make the sauce in the same pan. Saute onion and pepper strips about 5 min. and add remaining ingredients. Simmer 3 min. until thick and clear and pour over chicken in casserole. Cook 10 min. more until tender.

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About Life

Dear Ella,

I'm worried about my parents. Throughout my life, they seemed to have had a reasonable marriage. They worked out problems together, went on trips, played cards each week, etc. It appeared that everything was fine between them.

Recently my father retired after working in the same position for more than 35 years. My mother was always a stay-at-home housewife and was used to her space. Now every time I go to see my parents, they are at war. They shout and argue about everything regardless of how insignificant it is. They seem to despise each other. You can actually see the hatred in my mother's eyes when my father walks into the room. I've tried talking to her, but she says, "I don't want to hear anything about your father," then she gets up and leaves. There is something very wrong here. Do you have any suggestions?

War Zone

Dear War Zone

There is no question that the dynamics of a marriage change when a spouse retires. Many things come into play. Your dad may feel displaced. He has had a routine for most of his life, and now that is gone. He served a purpose at work and that is gone, too.

Your mother, on the other hand, was the queen of her domain. Now she has an invader. Being together with a spouse 24/7 without resentment and arguing is next to impossible without help and adjustment. If your dad is well, he needs to create a new routine for himself. There are various groups and activities that he can take part in.

This is where you come in. Do the research and help him get integrated into a new routine. He is not alone. There are many people in his shoes.

Once his life regains purpose and he is not underfoot anymore, your mother's issues will fall away naturally. She also has adjusting to do, and without your father constantly around, she will have some of her privacy back. If their marriage was strong before, it will survive this. There are major adjustments to be made, but they are attainable goals.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Life: a collage of questions

By AVRUM ROSENSWEIG

This column is about nothing. It is just about life.

I wish I could, at least for a gentle moment, crawl inside someone else's mind to see life through his or her filters and determine if we all live in the same reality. Is my yellow the same as yours? What do you think about most of the time? How deep is your love for your spouse and family? How does love feel to you? Do you feel blessed when you walk through the door and are accosted, lovingly, by demands and endless questions from your family?

URBAN WRITER

For those who are single, how quiet are your nights? Do you wish you were the person in the above paragraph, flooded with familial clamour? You, the family person who has little time for personal development, are you envious of those who can hear the ticking of an inexpensive clock on their wall as the night sets in?

What is it like to see me walking in a crowd? I can't see myself like you can, from the outside in, because my self-image is blurred by a lifelong focus on a vision of myself that comes from the inside out, and a noise defining, and redefining, who I think I am. Do you wonder how you appear to others? How you sound? What we think about you?

I wish I could, for an instant, understand your empathy and view of our world. I see more suffering in our world than joy. Do you? As I get older, more children seem to be dying, funerals are daily occurrences and I regularly tiptoe around cancerous raindrops, which have so far missed me by a minute and an inch. Why does happiness last a moment, yet sorrow spends the day? Do you see things this way?

Do you know when you are wrong? Sometimes I think I am wrong about our ability to achieve peace in the world. I fear this when meanness grabs me by the head, stares at me, and holds on tight. Did you know a Sudanese slave owner macheted a child's arms off for crying for her mother? Who is this guy? How many men and women are crammed with such ugliness? If they can do this to a child, can evil be squeezed out of them? Can it be squeezed from our world?

Does this evil really lie dormant inside you until hunger, power or hatred disrupts its slumber? I sometimes feel nauseous and humiliated about being human and praise God for making life short. Do you? The machete horror really happened to a child. We were children. I think I could beat this man and sob the entire time. Would you?

Even after years of public speaking and hosting radio and television shows, I frequently get very nervous and feel like running away when standing in front of a crowd. I have a lot of insecurities – not really about my message and mission, but more so about me as the messenger. Are you insecure? You don't look it. You look so perfect and well put together. Are you?

I wish that our community, our world, would hide less. Isn't it worthwhile letting others know that we fear knowing, and that we fear not knowing even more; that we often cramp from loneliness? Should we not expose our adoration, throw open the barn doors and tell others that we would live and die for them and that our love for them is bigger and warmer than the sun?

This is a column about nothing. It's just a column about life.

Avrum@veahavta.org. Help somebody!

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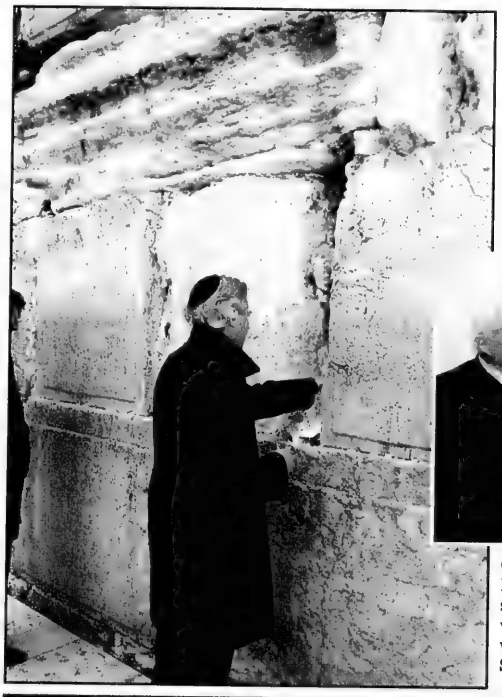
Pettigrew pledges unique Mideast role



Canadian Foreign Minister Pierre Pettigrew places a note between the stones of the Western Wall during his visit last week to Israel. Above, he meets with Israeli Prime Minister Ariel Sharon. [Canadian Embassy, Isranet photos]

Senses 'fundamental change' in region

By RON CSILLAG
Staff Reporter

"Cautious optimism" is how Foreign Minister Pierre Pettigrew assessed the mood in the Middle East as he ended his six-day trip through the region.

In an e-mail interview with *The CJN* from Syria – his final stop after visits to Jordan, Israel, the Palestinian territories and Lebanon – the minister said that "people were positive and hopeful. They remain realistic, however, and recognize that there could be setbacks and that we are still at an early moment.

"There is a sense of fundamental change in the atmosphere, in the actions of all parties and in the possibilities for the future. Israeli and Palestinian ministers and officials are in constant contact and dialogue across a range of issues – from prisoner release to security co-operation.

"As well, they are co-ordinating Israel's withdrawal from Gaza and the north West Bank. Other countries – in the region and beyond – also seem committed to ensuring that Palestinian Authority President Mahmoud Abbas and [Israeli] Prime Minister Ariel Sharon are provided with every opportunity to succeed in making the most of this opportunity."

Pettigrew met Sharon for an hour last Thursday and said he commended Sharon for his decision to withdraw from Gaza and parts of the northern West Bank – with a proviso.

"I also made clear that, for Canada, this is only a first step. We look forward to a return to negotiations on final status issues, including borders.

Continued on page 34

Violence against British Jews hits record high

Ha'aretz Daily Newspaper Ltd.

LONDON — Violent anti-Semitic attacks in Britain have reached "alarming" record levels, according to a report released last week, prompting calls by Jewish leaders for more to be done to protect their community.

The Community Safety Trust (CST), which represents Britain's 290,000-strong Jewish community on security matters, said that in 2004, there had been 532 "anti-Semitic incidents" – defined as malicious acts toward Jews – including a record 83 assaults.

The total, which included abuse and threats, rose by 42 per cent from the CST's 2003 figure, and well above the previous record high of 405 incidents in 2000.

"This increase is extremely alarming. The transfer of tensions in the Middle East to the streets of Britain has resulted in an unprecedented level of anti-Semitic incidents," said Michael Whine, director of communications for the CST.

The trust said 100 incidents were reported in March 2004 alone. In the worst incident, a Jewish teenager had his jaw shattered in the English south coast city of Southampton. Last month, London police said they were hunting a group of black and Asian men said to be behind a string of racist attacks on Orthodox Jewish men in the capital.

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Israeli company fights crop-killing fruit fly — see page 35

The News in Brief

CANADA

Too Late to Sue Liz?

TORONTO — A California judge last week threw out a claim by a Hamilton, Ont., man and his family to an 1889 Van Gogh painting owned by Elizabeth Taylor that he says his grandmother was forced to give up before fleeing Nazi Germany. The suit was filed under the 1998 U.S. Holocaust Victims Redress Act, but Judge Gary Klausner said state law only gives plaintiffs three years to sue after property is taken. Taylor contends that *View of the Asylum and Chapel at Saint-Remy*, which is worth at least $10 million (US), legitimately changed hands after the war and that her father bought it for her in good faith in 1963. Lawyers for Andrew Orkin and three South African relatives said an appeal is likely.

WORLD

Katsav Can't Visit N.Z.

WELLINGTON — Prime Minister Helen Clark said Israeli President Moshe Katsav can't visit New Zealand when he travels to Australia next month, because of a passport fraud case involving suspected Mossad spies. Relations between Israel and New Zealand were strained after the conviction last year of two men who tried to illegally obtain a New Zealand passport. Clark says the men, who pleaded guilty and served half of a six-month jail term before being deported, are Israeli agents. Last week, *Ha'aretz* reported that Amir Lati, a diplomat in Israel's embassy in Australia who visited the men in prison, was asked by the Australian government in December to leave the country or face deportation for alleged espionage and sexual harassment.

Family Sues Poland

PARIS — A Jewish family whose business was seized by Communist Poland is suing the Polish government for compensation in the European Court of Human Rights. The suit was filed by the Pikielny family, whose textile firm in Lodz was seized by the Nazis. Family members returned to Lodz after the war, but the factory was nationalized by the state. Henry Pikielny, 76, who lives in Paris, said he hopes the court will force Poland to enact laws to deal with such cases.

Museum All *Farklempt*

CLEVELAND — The Rock and Roll Hall of Fame and Museum has filed suit to stop *Washington Post* reporter David Segal, *New Yorker* writer Jeff Goldberg and radio executive Allen Goldberg from launching a non-profit website called the Jewish Rock and Roll Hall of Fame. Saying the site would infringe on its trademark and confuse the public, the museum wants more than $100,000 in damages. Said Jeff Goldberg, "I don't think they own rock and roll and I don't think they own the phrase 'Hall of Fame' and I know for sure they don't own the Jews."

Resort May Re-open

PARIS — The Simon Wiesenthal Center (SWC) is protesting plans by InterContinental Hotels to re-open a Nazi resort. The hotel chain's magazine called Hitler's Bavarian Alps retreat near Berchtesgaden a "cozy spot for a display of thigh-slapping local dancing" and plans to open a resort there next month, *Ha'aretz* reported. The site is "where Adolf Hitler… and the Nazi leadership took most of the decisions that cost the world 70 million lives," the SWC told the chain.

Arthur Miller Dies

NEW YORK — Pulitzer-Prize winning playwright Arthur Miller died last week at age 89. Miller was best known for *Death of a Salesman*, which won the Pulitzer Prize in 1949, and for the 1953 Tony-Award winning play *The Crucible*. Miller, who died at his Connecticut home, was married to actress Marilyn Monroe for five years.

Supporters Rally for Zundel

EDMONTON — About a dozen supporters of Holocaust denier Ernst Zundel rallied in front of Deputy Prime Minister Anne McLellan's Edmonton constituency office to mark his two years in a Toronto jail on immigration charges.

The Feb. 6 rally was led by Paul Fromm, director of the Canadian Association for Free Expression and a teacher who was fired by an Ontario school board in 1997 for allegedly fraternizing with white supremacists and neo-Nazis in his free time. McLellan's portfolio includes border security.

Zundel, 65, is facing deportation to his native Germany under a certificate that calls him a threat to national security. He had lived in Canada for 42 years and was jailed in January 2003 after being deported from the United States for alleged immigration violations. If returned to Germany, he faces prosecution as a neo-Nazi and Holocaust denier.

On Feb. 5 in Los Angeles, about 20 people protested in front of the Canadian consulate to demand Zundel's release in a rally held by the Institute for Historical Review, a Holocaust-denial group. They were met by 45 Jewish Defence League adherents. Separated by police, the groups exchanged shouts and insults for an hour without incident. Protesters at both events called Zundel a political prisoner.

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CIRCULATION
Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.
CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS
Canada: $34.95, 1 yr. incl. GST. $62.95, 2 yr. incl. GST.
U.S.A.: $100 U.S funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.
Postmaster: Please return 29Bs and changes of address to Toronto office.
Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894
*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.
Canada

The Canadian Jewish news
How To Reach Us
Head Office: 1500 Don Mills Rd., Ste. 205, North York, Ont., M3B 3K4 Tel: 416-391-1836
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Rosenzweig's killer to be sentenced this week

By PAUL LUNGEN
Staff Reporter

Christopher McBride was angry as he left the King David pizzeria on Bathurst Street south of Lawrence Avenue, furious that he couldn't find the young men who'd earlier taunted him about a drug deal.

They'd sent him on a wild goose chase to a nearby service station, and when he couldn't find the marijuana he was looking for, he returned to a nearby apartment where he was staying, retrieved a kitchen knife and set out looking for revenge.

Setting out the chain of events on the evening of July 13-14, 2002, that would ultimately claim the life of David Rosenzweig, Crown prosecutor Andrew Locke recounted how McBride headed back to the restaurant, with his girlfriend and a buddy pleading with him not to do anything rash.

Drunk and belligerent, McBride would not be stopped. He barged through the restaurant, asking customers if they were the ones who had toyed with him. During that brief period, he was heard to say something along the lines of "fucking Jews" or "motherfucking Jews," Locke told court last week, reading from an agreed statement of facts.

David Rosenzweig

McBride was ushered out of the restaurant, but not before an altercation with an employee during which he swung the knife, grazing him.

As he walked south along Bathurst, he came across Rosenzweig, a father of six who was waiting with his son Ezra for a tow truck. McBride, who had consumed two 40-ounce bottles of malt liquor (a high-alcohol beer) earlier in the evening, waved his hands in the air, yelled something incomprehensible and slammed a knife into Rosenzweig's back, cutting into his aorta. Rosenzweig, 49, died shortly afterward.

Last week, McBride, 22, pleaded guilty to second degree murder. He had been charged with first degree murder, but the Crown and defence lawyer Jeff Shulman agreed to reduce the charge in exchange for a guilty plea.

The offence carries an automatic life sentence, but the presiding judge can determine when McBride is eligible for parole. The minimum jail term before parole is 10 years. Hate motivation can be a factor in sentencing and Crown attorney Fred Braley told reporters after last week's hearing that "religious or racial elements" played a role in the crime.

Reading the agreed statement of facts, Locke laid the groundwork for a claim that prejudice was a factor in the murder. He said that on the night of the murder, the area was teeming with visibly observant Jews.

The King David and J-One restaurants were popular spots for Jewish youth to gather after the Sabbath. People milled about on the street and the restaurant was often crowded. Many in the crowd sported the distinctive appearance of Orthodox Jews, Locke said, with white shirts, dark jackets and skullcaps.

Continued on page 14

What now?

URBAN WRITER

By AVRUM ROSENSWEIG

There was no trial, as we were all expecting. Instead, there was a guilty plea from Christopher McBride, the man who took David Rosenzweig's life.

For those of you who have sat in a courtroom and heard the minutest of details about the final moments of a loved one's life, you'll understand our family's relief at learning we were free of the emotional ball and chain that a trial manacles to your soul.

Continued on page 47

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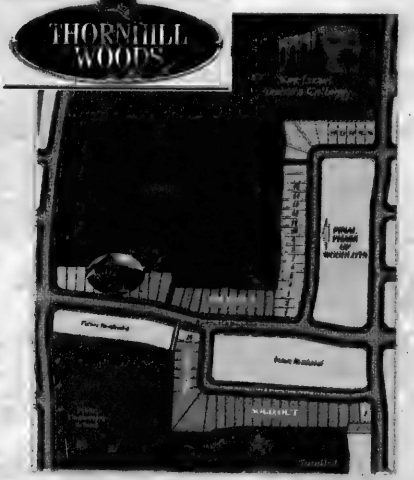

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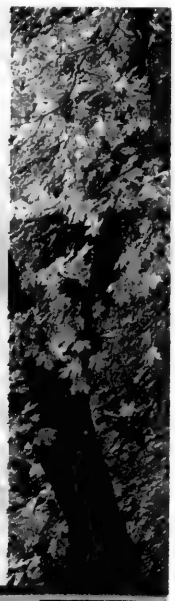

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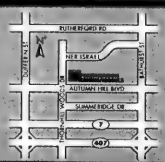

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Greater Toronto Area

The chore of tolerance

From the editor's desk

A conversation with Pierre Lasry, in some sense, is like an immersion into an encyclopedia. The Montreal writer and documentary filmmaker has a mind whose thoughts traverse a wide range of disciplines and interests.

I met with Lasry recently in Montreal for a brief cup of coffee. I was following up on a telephone conversation I had with him the month before.

My introduction to Lasry, however, was more than two and a half years ago, when I read *Esther, A Jewish Odyssey*, his imaginary depiction of the remarkable story of Esther Brandao, who is reputed to be the first Jew to arrive in Canada.

The book, reviewed in this space on Feb. 20, 2003, was captivating. It held me like a tightly fastened vise, gripping my attention from its first page and never letting go. (The original, French-language version of the book, *Une Juive en Nouvelle-France,* won the prestigious J.I. Segal Prix de la Litterature Francaise).

But much of Lasry's work is that way. He challenges the reader or viewer with fresh, compelling ideas. He forces us to think about our own identity, how we became who we are and whether we could be more.

The work that preceded the publication of *Esther* was his feature film for the National Film Board of Canada (NFB), *Shylock*, an historic and cultural exploration of the famous and infamous Shakespearean character in *The Merchant of Venice*. The film was nominated for a Gemini Award and is an important educational instrument for anyone who seeks a better, fuller understanding of the origin and significance of the Shylock archetype in modern western culture.

Lasry spent some 27 years making films for the NFB. The breadth of their subject matter is a reflection of the wide range of his curious mind.

His training for making films came early on in his life and from the masters. Four years after he arrived in Montreal from Morocco, a young man in his late teens, he was in New York City studying film and film production techniques at New York City College.

He then continued with his studies at Lee Strassberg's Actors Studio and assisted Stanley Kubrick in making *Dr. Strangelove* and in *2001, A Space Odyssey*. He co-wrote, produced and edited his first feature film, *The Drifter*, when he was 22 years old. It was sufficiently hailed as an artistic success that he and the film were invited to Canada by former minister of state Judy Lamarsh to attend Expo '67.

He left the NFB and filmmaking some 38 years later. The autodidact then channelled his intellectual stirrings and considerable writing and research skills into writing. *Une Juive en Nouvelle-France* was his first book.

Pierre Lasry

The narrative in the story of Esther Brandao takes the reader on the young woman's voyage and ensuing adventure in New France in 1738. But, like the ship that carried her across the ocean, the mere narrative aspect of the story sails only on the surface of the water. There is much more purpose in Lasry's retelling of the story below the surface, in the oceanic depths of Jewish history, identity, culture and survival. He plumbs those depths in the manner that has become his trademark: boldly.

Brandao was a new Christian, a Jew from the ghetto of Bayonne in France. She was a Marrano, who, even after a year of interrogation by church authorities in Quebec City, refused to abandon the faith and traditions of her ancestors.

But for Lasry, Marrano, a term of derision meaning "pig" in Castilian Spanish, has far-reaching allegorical significance for Jews and, indeed, humanity.

In a presentation he gave last November, Lasry said that "Marranos are the most ancient manifestation of the crossing between the Jewish culture and the culture of exile..."

Lasry considers Abraham, our patriarch, like many other giants throughout Jewish history, to have been an archetypical Marrano.

"What defines this Marrano... is that he is torn between two cultures. That of his own human conscience and the other, the culture he is fleeing from... what also defines this Marrano is his attempt to create a new reality in a new milieu."

That is why Lasry told the story of Esther Brandao. Her refusal "to convert to Christianity in order to stay in French Canada, remains an inspiration to all of us." By writing the book, Lasry ties Brandao's courage and resolve to that of the original Marrano – Abraham.

"Abraham understood that in order to survive, humanity must change its own murderous ways, by conditioning itself to patience and tolerance. That's the daily chore of the Jews."

It is clear that Lasry has undertaken that chore very personally. And the piercing challenge of his ideas is how he does so. ***—MBD***

(An occasional series to introduce readers to Canadians who strive high.)

SeeJN

STAR TURNS:

Students from the Reach Dance Academy delighted residents at Baycrest Centre for Geriatric Care when they performed at the centre on Jan. 30.

Beslan kids fortunate to survive terrorist attack

By PAUL LUNGEN
Staff Reporter

Tamuraz Kesaev was asleep on the floor when the first explosion rocked the school auditorium. Crammed into tight quarters with hundreds of fellow students, he awoke in a panic and joined his 10-year-old brother, Samurbek, in a stampede out of the building. As they ran, Samurbek was cut down by gunfire from behind. Intent on murdering as many innocents as possible, terrorists sprayed a hail of bullets at the youngsters as they fled. Two bullets hit Samurbek, wounding both knees.

Tamuraz, a stocky 14-year-old who likes to wrestle, told his harrowing story last week following a news conference that introduced a group of 18 student survivors of the Beslan school siege. The youngsters are in Canada for a two-week visit that is part of an effort to help them recover from their ordeal.

On Sept. 1, 2004, Chechen and Ingush terrorists took more than 1,000 students hostage in the south Russian city of Beslan on the opening day of the school year.

The incident culminated four days later when terrorists set off bombs in a school auditorium where the students and their families had been gathered. Russian special forces then stormed the school. More than 350 hostages were killed; many were wounded.

In their panic to flee, Tamuraz and Samurbek were separated from their mother, Larissa. She had attended the opening day of the school year, as is the custom in Beslan, and had been reunited with her two sons in the school auditorium during the siege.

All through that day Tamuraz and Samurbek assumed she was dead. It was only later in the afternoon they learned she was alive, though her neck had been broken by the concussion of the explosion.

Today, Tamuraz can count himself and his family lucky to have escaped the fiendish plans of their captors. All are on the mend and Tamuraz has the wounds to prove his fortunate escape from death. Underneath his left sleeve are a number of pinkish scars marking the places where hot shrapnel tore into his flesh.

When the first bomb went off, Tamuraz was asleep on his back, with his left arm pulled up over his eyes, shielding his face.

Had he chosen another way to sleep, he might not be in Toronto to tell his story.

The youngsters were all, to some extent, wounded in the terrorist attack, said Boris Kantemirov, chaperone for the group.

Kantemirov was one of the many Beslan residents who rushed to the school when news of the siege was announced. As it turned out, his nephew and sister-in-law were being held in the school auditorium, directly beneath a bomb that was suspended by wires in the air.

Kantemirov, manager of a sports centre and a karate teacher, said that miraculously, they survived. When the bomb went off, the blast was directed outward, not down.

As his sister-in-law, Marina, described the incident, she was temporarily blinded by the blast. When her sight returned, she saw a mass of dead bodies around her. Though her legs were burned, she took her son and "threw him out a window" but he refused to run away, Kantemirov recounted, saying "Mama, I'll wait for you."

Thankfully, both recovered, he said.

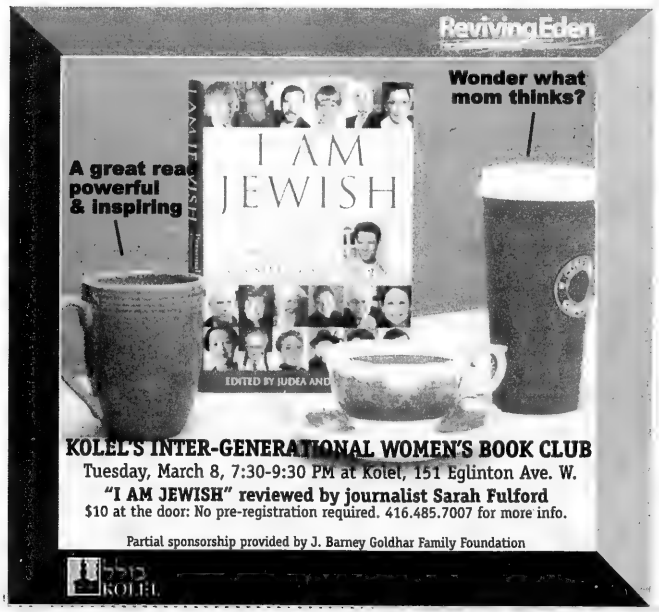
Kantemirov said the incident will no doubt "stay deep in the brain" of those who experienced it. "It's a long way, step by step, to change and be normal."

Kantemirov believes the incident made the group he's with grow up quickly. The trip to Toronto – one of many such visits being offered Beslan kids across Europe and the United States – will help them cope with their experiences, he said.

The Russian Speaking Congress of Canada, which represents an estimated 250,000 Russian speakers in the Greater Toronto Area, organized the visit in cooperation with the Ossetian Association, Alanya.

The youngsters' itinerary includes a trip to Niagara Falls, Ottawa, Montreal and various spots in Toronto.

STORY TIME: Barbara Budd, an actress and host of CBC Radio's *As it Happens*, delighted Bialik Hebrew Day School students from junior kindergarten to Grade 5 recently with her reading of *Bone Button Borscht*, accompanied by classical and klezmer music. She visited the school as part of Bialik's reading month in support of the MS Read-a-thon. Pictured with Budd, are, from left, Josh Wintraub, Kyle Ludmer, Arielle Strasser and Jordana Charendoff.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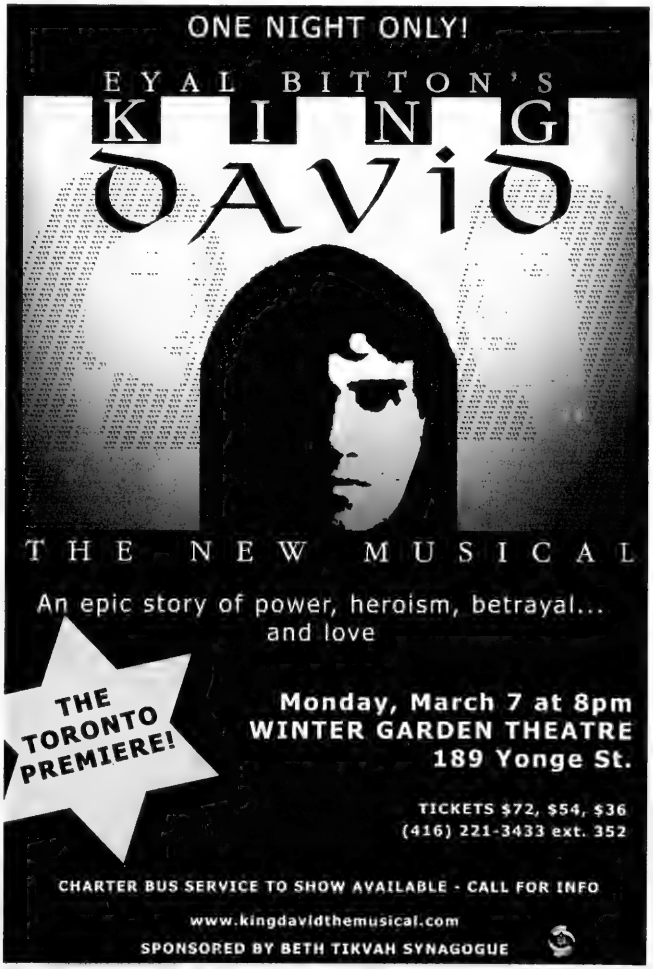
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Congress says it's modernizing advocacy function

By PAUL LUNGEN
Staff Reporter

Same names, different titles?

Canadian Jewish Congress (CJC) recently announced an internal shift of personnel that it says goes beyond the cosmetic and is intended to strengthen and modernize the organization's advocacy functions nationwide.

The moves are consistent with the policy promoted by the Canadian Council for Israel and Jewish Advocacy, an organization funded by local Jewish federations across the country, whose mandate is to streamline and improve the effectiveness of advocacy organizations and advance the Jewish community's position on domestic issues and those related to Israel.

Bernie Farber, formerly executive director of Congress' Ontario region, has been named national CEO of Congress, while Manuel Prutschi moves to national executive vice-president from his position as national director of community relations.

Len Rudner temporarily assumes Prutschi's community relations duties, along with his role as Ontario director of community relations.

At the same time, Congress announced that it's planning to hire two full-time lobbyists – one based in Ottawa, the other at Queen's Park – and that it has let go three back office accounting personnel.

Farber, who has been with Congress since 1984, said the moves are consistent with the revamping of community organizations under CIJA's direction. "We're in a time of marketing of ideas and advocacy and getting the message to Canadians out there. That's the skill set I've been working at all my life and I bring that skill set to the new position."

Farber said that as executive director of the Ontario region, one of his goals was "to ensure that CJC Ontario maintained its position as the pre-eminent advocacy voice for Ontario Jewry. As CEO, I will take that successful working formula for Ontario and translate it across the country."

Farber added that Congress will put forward the Jewish position on domestic issues and on international issues that don't involve Israel to Canadian politicians. (Under the CIJA umbrella, speaking on Israel-related issues is a task for the Canada-Israel Committee.)

Lobbyists to be hired

As CEO, Farber will have administration and governance responsibilities, but he will also be heavily involved in "reshaping the national vision for Jewish advocacy."

A native of Ottawa, Farber said he will rely on the input of Congress' volunteers and lay leadership to "energize" the organization's base. He said he expected that by tightening up the administration of the organization and by working regularly with the regions, Congress' message will be clear and consistent.

Farber predicted better co-ordination with other advocacy organizations, including CIC and those on campus. As the distinctions between anti-Semitism and anti-Zionism have receded, organizations that have addressed only one of these issues in the past must develop a more unified voice, he said.

Farber said his priorities include ensuring the security of the community from anti-Semitic attacks; bringing a positive message about Jewry to Canadians; and working with partners to educate Canadians about the links between anti-Semitism and anti-Zionism.

Prutschi, who has also been with Congress since 1984, will focus on developing policy, identifying issues of concern, promoting inter-group relations, conducting research and analysis and advising the organization's lay and professional leadership.

In his earlier capacities at Congress, he was also involved in policy formulation, but now "it will be at a broader level… they don't call me the professor for nothing," he said.

"Overall, the way we see Congress, its responsibility is to create a positive outside environment so the Jewish community internally can be vibrant and thriving. At the same time, [it should] act in the broader society that is reflective of Jewish values and Jewish aspirations."

Prutschi said the position of Canadian Jews can be made more secure if Canada adopts the Berlin Declaration of the Organization for Security and Co-operation in Europe (OSCE), which set out a number of steps member states can undertake to address anti-Semitism.

Canada can also take a leading role at the United Nations by agreeing to support a stand-alone resolution condemning anti-Semitism, he said.

On the domestic front, Congress will, with government financial support, host three conferences on promoting civil domestic discourse.

Prutschi and Farber pointed to a major Congress initiative originating in its Pacific region that will urge the government to take a leading role in addressing the situation in Darfur, Sudan.

Congress president Ed Morgan said the new alignment at Congress allows the skills of Prutschi and Farber to complement each other. Farber, he said, is excellent at media relations and personnel management, while Prutschi "is the single most knowledgeable policy person on Jewish issues in Canada. He's our one-man think tank."

Morgan said UIA Federations will perform the accounting work once done in-house by Congress, allowing the organization to focus on advocacy.

Congress has an adequate budget to perform the tasks assigned to it, he said, discounting suggestions that with Congress's senior professional staff, as well as the president, located in Toronto, the organization would become Toronto-centric.

He pointed to important contributions from offices and staff in British Columbia and Quebec and suggested, "we are increasingly a seamless cloth, the regional and national Congress."

With modern telecommunications, consulting with the regions is simple, Morgan said, adding Congress will remain open to input from all areas, particularly when it is clear local sensitivities must be taken into account.

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The Canadian Jewish News, a corporation without share capital.
Head Office:
1500 Don Mills Rd., Suite 205, North York, Ont. M3B 3K4

Dry Bones

THE SIGHT OF MUBARAK, ABBAS, SHARON, AND ABDULLAH...
PLEDGING TO BRING PEACE TO US ALL...
...WAS A TESTAMENT TO SADAT'S DREAM
AND A GLIMPSE OF ARAFAT'S NIGHTMARE!

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More than a Sabbath slogan

Last week on the downtown campus of the University of Toronto, the Arab Student Collective (ASC), a collection of like-minded propagandists, staged a calumnious theatre of anti-Israel vilification under the provocative title Israeli Apartheid Week. The week-long program had many aims, one of which was to try to upstage IsraelFEST 2005, the annual celebration of Israeli cultural and artistic diversity organized by Hillel of Greater Toronto.

Apartheid Week failed utterly in detracting from the more honest and thus more powerful, positive message of IsraelFEST. The meagre attendance at Apartheid Week's culminating protest march last Friday was eloquent proof of the widespread disdain felt by the majority of the campus community for ASC's harshly polemical tactics.

Not surprisingly, however, Apartheid Week did spark considerable anger within the Jewish and wider communities. After all, its phony message was an affront to truth and an attack against the sensibilities of many of Israel's supporters.

That anger, in turn, caused many individuals and a variety of organizations within the community to mobilize in defence of Israel and what we can properly call, the integrity of truth. Rabbis and other leaders spoke from their pulpits. E-mail listservs clicked into action. And counter-demonstrators marched as wary monitors. Such varied and determined mobilization is a source of communal strength.

But in our zealousness to defend what we must always defend, some of us did so inappropriately. Because of tactical differences and differing approaches among communal organizations to responding to the Apartheid Week propagandists, some of us heaped public scorn on fellow Jews. Some of us pointed accusatory fingers at other Jewish groups rather than extend to them a hand in united, common cause,

The fight in defence of Israel and Jewish rights must be grounded in Jewish values. One of those core values is the cherished ideal of fellowship and responsibility one for the other.

To cite but two examples from among the countless many in our liturgy and wisdom literature where this sense of responsibility is extolled, each month we bless the arrival of the new moon by openly proclaiming *chaverim kol Yisrael*, all Israel is one fellowship. Similarly, the blessing chanted by the Kohanim before they invoke the traditional priestly benedictions literally requires them to perform the ancient rite with love for *all* Israel. No differentiations within the community are countenanced.

If our prayers and proclamations are to be more than mere Sabbath slogans, they must be manifest deep in the soul of our intra-communal behaviour.

Some readers might say that by writing about the turning of one Jewish group upon another, this editorial is guilty of the very behaviour it abjures. The point here, however, is not to fault the individuals but rather to fault the behaviour.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Darfur

Kol hakavod on your call to action in the Feb. 10 editorial on Darfur. The Jewish community's leadership has prioritized the protection of Darfur's civilian population as a key advocacy issue.

Your readers should know that their e-mails and telephone calls to the prime minister and their members of Parliament, as well as urgently needed synagogue initiatives, are part of a larger collective attempt to ensure Darfur does not become another Rwanda.

Before the last federal election, Canadian Jewish Congress (CJC) first raised the issue of Darfur with former prime minister Jean Chrétien, former foreign affairs minister Bill Graham and Senator Mobina Jaffer, Canada's special envoy to the Sudan peace process. Last month, on the eve of the 60th anniversary of the liberation of Auschwitz, CJC wrote to Prime Minister Paul Martin, calling upon the government of Canada to once again mobilize all necessary resources to prevent a greater catastrophe.

This past summer, CJC Quebec region helped organize a Darfur day of conscience, and in November, Darfur was raised as an issue with MPs during the Canadian Council for Israel and Jewish Advocacy (CIJA) democracy in action event in Ottawa. In Winnipeg, the Jewish federation has been working with the Sudan Rehabilitation and Relief Program. In Ontario region, CJC and KAIROS, a coalition of 10 churches, co-chaired a large rally in November at Queen's Park to bring attention to the Darfur tragedy. In British Columbia, CJC Pacific region (CJCPR) initiated city-wide addresses on the Darfur crisis in Vancouver synagogues on Yom Kippur.

At a recent CJCPR press conference, a Buchenwald survivor said that now is the time to "scream" about what is happening in Darfur. It is our fervent hope that more screams will be heard from the Jewish and other faith communities throughout the world before it is too late.

CJC, with the support of federations and CIJA, intends to press this issue until we are satisfied that all possible efforts have been expended.

Mark Weintraub
Chair
Canadian Jewish Congress National Darfur Committee

* * *

More to frat boys than beer and parties

It should please you to know that the largest fraternity in Canada is 100 per cent Jewish. The 96 boys of Alpha Epsilon Pi (AEPI) at the University of Western Ontario are not a clique of binge drinkers and couch potatoes. These fraternity brothers dedicate themselves to multiple philanthropic causes every year, and 2005 is no different.

During the upcoming UWO reading week, AEPI is teaming up with Birthright and Canada-Israel Experience to send a bus of frat boys to Israel for the second straight year. While in Israel, AEPI plans to visit Magen David Adom, so that the boys can make their annual donation in person. Last year, they raised $3,500 for the charity and even found some time to donate blood. The boys also plan to visit the Canada Centre again to bring Israeli children pairs of skates donated by the other students in the fraternity.

Each year, through their AEPI Rocks for Cancer Research" project, the boys raise money for the Canadian Cancer Society. Last year, the event raised $12,000.

By engaging in these philanthropic activities, the boys of AEPI are doing their best to dispel any negative myths regarding fraternities.

Steve Glowinsky
Toronto

* * *

Offended by use of the word "Marrano"

I just read Leila Speisman's article ("Testing virtually eliminates Tay-Sachs among Jews," *CJN*, Feb. 3) about Tay-Sachs with the brief mention of Machado Joseph disease and an erroneous mention of familial Mediterranean fever as "Mediterranean fever." Familial Mediterranean fever also occurs in Ashkenazim. Generally, it is milder than the Sephardi variety. I have familial Mediterranean fever.

I am of Sephardi descent and come from several families of "Anusim," meaning "lost Jews." I returned to Judaism many years ago. Using the word "Marrano" in reference to those of Sephardi descent, whether crypto-Jews or Conversos, is horribly offensive. It may help for you to understand that Marrano means "pig" in Castillian Spanish.

I seldom see the word "Marrano" used by anyone except Ashkenazi Jews. I am asking you to delete this word from your lexicon of acceptable use. I have to say that when I saw that word in your article, I cried.

Libby Stone
Worthington, Ohio

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Perspectives

Sharm el-Sheikh Summit
February 8, 2005

Negotiations will replace language of bullets: Abbas

This is the statement by Mahmoud Abbas.

In the name of God, His Excellency Mr. President Hosni Mubarak, his Majesty King Abdullah the Second, Mr. Prime Minister Ariel Sharon, dear ladies and gentlemen, I first would like to start to express my gratitude and appreciation to President Mubarak and to the Arab Republic of Egypt for hosting this meeting as a continuity of the effective Egyptian role in sponsoring the peace process in our region.

I also thank His Majesty King Abdullah for his effort and the efforts of the Hashemite Kingdom of Jordan, in this regard. And I would like to congratulate His Majesty and Her Majesty Queen Rania with a newborn prince, Hashim, and also congratulate him on his birthday.

We have agreed with Prime Minister Ariel Sharon to cease all acts of violence against the Israelis and against the Palestinians wherever they are. Tranquillity and quiet that will be witnessed in our land, starting today, is the beginning for a new era – the beginning of peace and hope, [which was] announced today in addition to being the implementation of the first article of the "Road Map" [peace plan] that was established by the quartet [the European Union, Russia, the United Nations and the United States]. It is also an important step that provides a new opportunity for restoring the peace process and its momentum, so that the Palestinian and the Israeli peoples restore hope and confidence in the possibility for achieving peace.

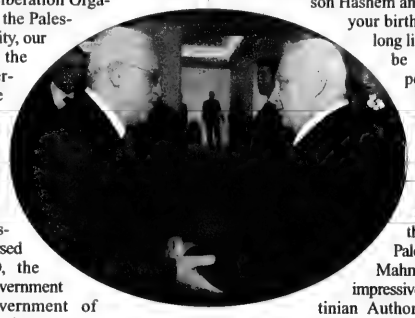
I believe that we all understand our big responsibilities and joint responsibilities to consolidate this opportunity and to develop it. This can be achieved through the urgent work of restoring the spirit of partnership and reciprocity and [avoiding] unilateral steps.

And we have, starting this very moment, to protect what we have already announced, to provide the suitable mechanisms toward implementation. What we agree on today is just the beginning of a process of bridging the gap and difference among all of us.

We differ on several issues. And this may include settlements, the release of prisoners, the wall and closing institutions in Jerusalem. We will not be able to solve all of these issues today, but our positions towards these issues are clear and firm. Intensifying our efforts will lead us to implementing another obligation on the "Road Map," which is resuming the negotiations of the final status in order to end the Israeli occupation that started in 1967, of the Palestinian territory, and solving all of the issues pertaining to the final status – Jerusalem, refugees, settlements and other issues which were kept for the final status and negotiations, according to the terms of reference in the "Road Map."

Mr. President, His Majesty, Mr. Prime Minister, just less than one month ago the Palestinian people went to the ballot boxes for the presidential elections, which were held after the departure of president Yasser Arafat. In this remarkable democratic practice, the Palestinian people [created the] setting [for] the just peace that will put an end to dictates of war, violence and occupation. Peace means the establishment of a Palestinian state, the democratic state of independent Palestine alongside the State of Israel, as mentioned in the "Road Map" plan.

Here in the city of Sharm el-Sheikh, the city of peace, we renew, on behalf of the Palestinian Liberation Organization, and the Palestinian Authority, our adherence to the terms of reference of the peace process and to the resolutions of international legitimacy and all the resolutions endorsed by the PLO, the Palestinian government and the government of Israel, and the "Road Map" as well.



Mahmoud Abbas and Ariel Sharon at the Sharm el-Sheikh summit last week. [Israel Sun photo]

And also I assert our interest in respecting all our obligations and implementing all our commitments. And will spare no effort whatever to protect this newborn opportunity of peace that is provided through what we have already declared here today. We hope that our brothers in the Arab Republic of Egypt and the Hashemite Kingdom of Jordan, will continue their good efforts [along with] the international quartet [of nations] to achieve progress on the Palestinian/Israeli peace process, as well on the Syrian and Lebanese tracks [toward peace].

It is high time that the Palestinian people restore their freedom and independence. It is high time that the long decades of suffering and pain would stop. It is high time that our people enjoy peace and their right to live a normal life, just like all other peoples in the world, under the sovereignty of law, under one authority… and with political plurality.

We look forward to that day and hope it will come as soon as possible in order that the language of negotiations will replace the language of bullets and cannons and in which neighbourly and economic interaction will prevail instead of the war, in order to provide our grandsons and our future generations, Palestinian and Israelis, a different tomorrow, a promising tomorrow.

This is a new opportunity. A new opportunity of peace is won today in the city of peace. Let us all pledge to protect this opportunity in order to see that the wish of peace becomes a true and daily fact in this region.

Violence will not be allowed to murder hope: Sharon

The statement by Ariel Sharon.

I would like to thank you, the president of Egypt, Mr. Hosni Mubarak, on your welcome initiative and the kind hospitality for this important summit. We all hope and pray that this day will be remembered as the day on which the process began to move forward towards completion, towards the goal of a tranquil, dignified and peaceful life for all the peoples of the Middle East.

I also wish to convey special congratulations to Your Majesty King Abdullah, on the birth of your son Hashem and on the occasion of your birthday. May you live a long life filled with joy, and be able to lead your people to tranquillity and prosperity, and hopefully we can, together, strengthen the relations between us.

Congratulations are also due to you, the chairman of the Palestinian Authority, Mr. Mahmoud Abbas, on your impressive victory in the Palestinian Authority elections. Your victory and the path on which you wish to lead your people can mark a direction of real change to your people, which will affect the entire region. I hope that you will be able to lead your people on the path of democracy and maintenance of law and order, until the establishment of an independent and democratic Palestinian state.

Two thousand and five began as a year of great opportunity for all the peoples of the region, first and foremost for Israelis and Palestinians. We must all ensure that this opportunity is not missed.

We have an opportunity to break off from the path of blood which has been forced on us over the past four years. We have an opportunity to start on a new path. For the first time in a long time, there exists in our region hope for a better future for our children and grandchildren.

We must move forward cautiously. This is a very fragile opportunity that the extremists will want to exploit. They want to close the window of opportunity for us and allow our two peoples to drown in their blood.

If we do not act now – they may be successful in their scheme.

There is only one answer to them: we must all announce here today that violence will not win, that violence will not be allowed to murder hope. We must all make a commitment not to agree for a temporary solution, not to allow violence to raise its head, but to act together, determinedly, to dismantle the terrorist infrastructure, to disarm and subdue it once and for all. Only by crushing terror and violence will we build peace.

I have no intention of missing this opportunity – because we must not let the new spirit, which grants our peoples hope, pass us by and leave us empty-handed.

That is why we have acted quickly and with determination, with an understanding of the needs of the Palestinian side. Over the past few days, we reached a number of understandings with our Palestinian colleagues, which will enable us to grant both peoples tranquillity and security for the near future. Today, in my meeting with Chairman Abbas, we agreed that all Palestinians will stop all acts of violence against all Israelis everywhere and parallelly, Israel will cease all its military activity against all Palestinians anywhere. We hope that today we are starting a new period of tranquillity and hope. Furthermore, we agreed on a process of transferring security responsibility for Palestinian areas. I informed Chairman Abbas of our intention to take a series of confidence-building measures: soon we will release hundreds of Palestinian prisoners, and also establish a joint committee to explore future release of prisoners.

We wish to conduct genuine and honest dialogue in order to transform these first steps into a sound basis for the foundation of our relations.

I am determined to carry out the Disengagement Plan which I initiated. The Disengagement Plan was initiated by a unilateral decision. Now, if new change does emerge on the Palestinian side, the disengagement can bring hope and become the new starting point for a coordinated, successful process.

The Disengagement Plan can pave the way to implementation of the "Road Map" [peace plan], to which we are committed and which we want to implement. We are prepared to actively fulfil all our obligations, and expect the other side to carry out all its obligations.

Only actions and not words – this is the only way to attain the vision of two states living side by side in peace and tranquillity.

With your permission, I wish to address the citizens of both peoples:

To our Palestinian neighbours, I assure you that we have a genuine intention to respect your right to live independently and in dignity. I have already said that Israel has no desire to continue to govern over you and control your fate. We in Israel have had to painfully wake up from our dreams, and we are determined to overcome all the obstacles which might stand in our path in order to realize the new chance which has been created.

You too must prove that you have the strength and the courage to compromise, abandon unrealistic dreams, subdue the forces which oppose peace and live in peace and mutual respect side by side with us.

To the citizens of Israel, I say: we have passed difficult years, faced the most painful experiences and overcome them. The future lies before us. We are required to take difficult and controversial steps, but we must not miss the opportunity to try to achieve what we have wished for, for so many years: security, tranquillity and peace.

And one final call to our hosts and to the Arab leaders of the region: come let us join hands and create a new atmosphere of openness and tolerance in our region. Together we can build a dam against the radical forces of yesterday which threaten to carry us all into a whirlpool of blood and hatred. Together, we can promote relations between us and ignite a first ray of hope for all the people of the Middle East. Together, we can ensure our peoples lives of freedom and stability, prosperity and peace.

May we all be found deserving of this great opportunity which we have been granted.

Funding isn't the issue

Should democratic governments use public funds to finance private heritage or faith based education? The question is not new, but it spawned a rather ugly spectacle in Quebec recently. The Charest government decided to fully fund secular studies in Jewish day schools.

Norma Baumel Joseph in Montreal

As public outcry mounted, the Liberal Party caved in and reneged on its promise. The organized Jewish community of Montreal was shocked and disappointed. It was also dismayed, if not appalled, by public reaction to the plan.

Perhaps the matter was not handled well. There were errors of omission and commission, of poor explanation and judgment, misinformation and misdirection. In the midst of it all, anti-Semitism reared its ugly head.

The use of public funds for private education goes to the heart of some key democratic principles. All children should be educated and governments dictate not just the fact of education, but also much of the content. Consequently, it pays for public education. But when parents want their children to also learn about their own separate heritage, what is appropriate government input: just rules or funds too?

Admittedly, Jewish schools are better off in Quebec than Jewish schools anywhere else in North America: they receive 60 per cent funding for secular studies. Other communities would consider themselves blessed to have such resources. But that was not the issue here. Similarly, I do not think the question of anti-Semitism, as ugly as it is, should cloud our view of what is at stake.

Considering the kinds of comments, letters and editorials written against the funding, I think that all of Canada should be alarmed. For what I observed was the bursting of our multiculturalism dream. The complaints against the proposition became a lament against any kind of private education. "Why should they separate from us? Aren't we and our schools good enough for them? Why can't they be good Canadians and go to our schools? Why don't they fit in?"

These questions indicate a profound lack of acceptance of ethnic diversity. They lean toward a preference for an imposed melting pot rather than acceptance of cultural distinctiveness. It's not a matter that Christianity is taught in public schools here, nor that Greek schools are 100 per cent funded, nor that funding was promised long ago, nor that all parents pay school taxes no matter where they school their children.

What is at stake is not just public versus private schooling. What is at stake is Canada's, and particularly Quebec's, commitment to multiculturalism. Are we living in a country that truly accepts diversity of religion, race and ethnicity? Are we prepared as a nation to fight for heritage- and faith-based communities? Do we applaud or fear their continued survival as full Canadians? That is what is at stake!

The cost of being Jewish

The newly released UIA Federations Canada report on Jewish poverty, based on the 2001 census, revealed that 50,000 Jews in Canada – or 13.4 per cent of the Canadian Jewish population – live in poverty. As report author Charles Shahar says, this poverty level "strongly contradicts preconceptions held both by Jews and non-Jews regarding the universal affluence of Jews in our society." It is also a wake-up call to us.

Jean M. Gerber in Vancouver

We should write this number on every synagogue bulletin board across the country and on the masthead of every newsletter and Jewish publication. We should engrave it on our moral compass. It translates into actual life situations for a population the size of my hometown!

Furthermore, while the percentage of Jewish poor has not changed much over the past three decades, the *number* of poor Jews has increased by 27 per cent! Oy!

Poverty in the Vancouver community triggered an analysis for our local Council on Poverty, Yad B'Yad. Let me tell you what being poor in the Vancouver area means if you want to participate in Jewish communal life. While the figures may be different for your community, the impact remains the same.

The total figure for all Jewish poor in British Columbia's Lower Mainland is 3,150. Some 420 Jewish children, a particularly vulnerable group, live in poverty, 13 per cent of the total. About half live in single-parent families. Almost one in five Jewish seniors is poor, and senior women are more than twice as likely to be poor as men (26 per cent versus 13 per cent).

In our report, we asked, "What does it feel like to be excluded from the community because you can't bring yourself to ask for one more handout from another Jewish institution? What is it like to move your kid to public school because you don't want to hear her cry when she is teased about her family's car or her clothes, or her modest (if at all) birthday party? How do Jewish seniors participate in communal life when they can barely make ends meet?"

There are outside pressures as well. In the past five years, single-family houses in the Lower Mainland increased in price by 40 per cent. Attached housing increased 35 per cent, condominiums more than 40 per cent. Housing costs often consume more than half a household's income. Needless to say, incomes have not kept up with such flagrant increases in housing costs. The withdrawal of federal and provincial governments from providing affordable housing has exacted a terrible price on the poor.

Now consider some costs of being Jewish: for a family with two children, providing a day school experience, synagogue membership, community centre involvement and summer camp can cost $13,000 a year at a minimum. (Without any extras, such as Hadassah membership or Combined Jewish Appeal contributions.) For an elder, even with no children to support, the cost of belonging adds thousands. And entering an assisted living facility in the "Jewish areas" can run $3,000 to $5,000 per month.

Yes, there are reduced fees for low-income families. But each time you approach one of these institutions, you must present the family's financial picture; at a minimum your tax returns. How many of us would enjoy that kind of scrutiny, four or five times over?

We are taught that to shame a person is akin to murder. How shaming is it for people to have to beg their way into Jewish life? No matter how humane the process, to have to repeat it over and over again is shaming.

Our Vancouver community is debating the process called Central Assessment Mechanism (CAM). A person applying for reduced or waived fees would apply only once to a single body, and then be spared the rigours of having to approach each organization separately. But we need to do more than that.

Poverty is a structural issue. If we are to tackle the roots of the problem, we need to go outside the Jewish community and make bold common cause with all other anti-poverty groups.

On at least two issues we need fast action. We need to lobby governments actively and effectively for a rush building program of affordable housing. We must lobby for affordable day care so that the single parent can live and work with dignity and know the children are cared for.

Finally, our own community must find the best way to assure low-income seniors that their lives will not be embittered by substandard living conditions, but that they are part of a caring community that will not cast them away when they are old.

Religious tradition and Canadian law

One of the major developments in the Canadian legal system over the past two decades is the tremendous growth of alternative dispute resolution (ADR) mechanisms.

ADR serves as an adjunct or complementary means of resolving disputes in a process operating parallel to that of the traditional court system. ADR applies the tenets and traditions of Canadian law in an expeditious and less formal fashion than through the regular courts.

Gerald L. Gall in Edmonton

Over the past year, much has been written about the move to employ the Islamic legal tradition, sharia, as a method of settling disputes – primarily matrimonial and inheritance related – among Canadian Muslims.

Sharia dates back more than 1,200 years and is derived from the Qu'ran. The objections most often raised against sharia relate to the disadvantaged position faced by Muslim women under that legal tradition coupled with the attendant pressure in Muslim families to settle disputes using sharia.

This use of sharia – in settling matrimonial and inheritance related disputes – is a form of ADR that will operate under the provisions of Ontario's Arbitration Act. It has also been suggested that sharia might also be employed in other provinces with similarly drafted arbitration acts, such as Alberta.

The Islamic Institute of Civil Justice and the Islamic Supreme Council of Canada are highly supportive of this initiative. In a report commissioned by the Ontario government, former attorney general Marion Boyd also expressed support of this proposal but recommended that certain safeguards be put in place.

Proponents of the use of sharia point to the existing use of similar ADR mechanisms to settle disputes among other faiths, including the application of principles of Halachah, in betei din, by some Orthodox Jews, also under the provisions of the Arbitration Act.

A unique characteristic of arbitration is that disputing parties must agree to submit to the arbitration process and be willing to be bound by its result. So a key issue that emerges is whether all parties to a particular dispute have freely consented, without undue pressure, to submit to the process.

The issue then arises as to whether the dictates of sharia or Halachah or whatever law and related values that govern are appropriate under the circumstances. With respect to sharia, we immediately recall infamous cases of women in Nigeria being sentenced to death by stoning for committing adultery. In our community, we should also be reminded of the experience of recent years of the sometimes coercive withholding of the *get* in resolving some matrimonial disputes in Canada.

One is not, of course, equating a sentence of stoning to the improper use of the *get*. Nor is one equating a penalty of stoning to the use of sharia provisions that would be applied in dispute resolution using sharia under the Arbitration Act. Rather, the fundamental issue to consider relates to the use of law, separate and distinct from the law that would otherwise be applied to the vast majority of Canadians.

Namely, is there one law for all Canadians or do we fragmentize our legal system and permit the use of different laws to be applied separately to different segments of society?

In a sense, we have already done so to a limited degree in our criminal justice system. There is a provision in the Criminal Code that specifically mandates courts to take into account the aboriginal heritage of an accused as part of the sentencing process. And, in certain cases involving aboriginal individuals, the sentencing circle can be used as a form of restorative justice. This addresses both the unique heritage as well as the historical disadvantage aboriginal persons have experienced in Canadian society.

But the debate about the use of sharia underscores the notion that we may be moving away from a uniform legal system toward the application of specialized law to select groups. While this may be somewhat troublesome, at the same time, it is also further recognition that Canada is a truly multicultural society and that meaningful multiculturalism is more than simply a demographic reality. It may manifest itself in many ways, including having an impact on our traditional legal system.

The application of sharia invites consideration as to whether our legal system should remain a homogeneously applied entity or whether it should demonstrate a flexibility permitting the law to address diverse values and needs within Canadian society.

The Kirshner File

Jewish general led Indian army to victory in 1971

In the annals of modern warfare, the 1971 war between India and Pakistan is regarded as a template of brilliance. Within 13 days, the Indian army routed Pakistan in one of the swiftest campaigns of the 20th century.

Occasionally compared to Israel's victory in the 1967 Six Day War, and studied at military academies as a textbook example of efficient planning, the Indo-Pakistan war gave rise to a new state, Bangladesh, and established India as a regional superpower.

Sheldon Kirshner in New Delhi

The major general who masterminded and spearheaded India's offensive, and who accepted Pakistan's surrender, was Jack Frederick Ralph Jacob, the scion of an old Jewish family from Calcutta. A spry bachelor of 81 who retired in 1978 as the commander of India's eastern army, he considers that war the highlight of a long and distinguished career as a soldier. Having written a book about it, *Surrender at Dacca*, published in 2001 by Manohar, he claims that the war was "surely the greatest military feat in our history."

Although historians are acquainted with his resumé, Jacob is not exactly a household name outside India. As I prepared for my trip to India late last year, I ran across his name in my research. Intrigued by the possibility of interviewing a Jewish warrior from an exotic country whose Jewish community is rooted in antiquity, I asked to meet him.

When I arrived in New Delhi on my last day in India, following relatively brief flights from Cochin and Mumbai, B.B. Mukherjee, a helpful contact from the ministry of tourism, was at the terminal to greet me with the news that Jacob had consented to an interview. I was pleased, but the timing was hardly fortuitous. I was tired, coming down with a cold and a hoarse voice, and my flight back to Toronto was just hours away. Nevertheless, I told Mukherjee I would be ready to talk to Jacob at his home in New Delhi at around five o'clock.

After a shower and change of clothes, I met Mukherjee in my hotel lobby, and off we drove to Jacob's flat in a non-descript gray apartment building in the centre of this sprawling city and capital of India. When we arrived, one of his Nepalese houseboys opened the door and ushered us into a dimly lit room filled with French furniture and crowded with original Mogul art on the walls.

Jacob, a surprisingly small man with a café au lait complexion and a formal manner, was smartly decked out in a blue blazer, creased pants, shirt and tie. He motioned me to sit down next to him on a narrow couch.

I began by asking him about his role in the war – the 33rd anniversary of which was marked shortly before my trip to India – and his decision to become a soldier. Jacob, whose Baghdadi family settled in Calcutta more than 200 years ago and whose father – Elias Emanuel – was a businessman, was quite effusive, enunciating his words in a posh upper-class Indian accent.

A brigadier-general by 1963 and a major-general by 1967, he was appointed chief of the Eastern Command in 1969 by Gen. Sam Maneckshaw, the Parsi chief of staff. Jacob's immediate superior was Lt. Gen. J.S. Aurora, a Sikh.

Jacob joined the British army in the summer of 1941 while at university and when India was still a British colony. He did so, he said, "to fight the Nazis." After graduating from officers training school in 1942, he was posted to northern Iraq in anticipation of a possible German thrust to seize the Kirkuk oil fields. He trained with Glubb Pasha's Arab Legion, which would be the backbone of Jordan's army. In the wake of Japan's defeat, he was assigned to Sumatra. Returning to an independent India after taking a gunnery course in Britain, Jacob commanded a mountain battery and served in an armoured division. Then, in short order, he took artillery and missile courses in the United States and was a general staff officer at Western Command headquarters.

"I didn't plan to be a career officer," he said. "I liked the army and stayed on. I did everything I was supposed to do."

During the mid-1960s, when India fought a war with Pakistan, he was the commandant of the School of Artillery. Subsequently, he was in charge of an infantry division in Rajasthan, where he wrote a much-praised manual on desert warfare. Promoted to chief of staff of the Eastern Command, based in Calcutta, Jacob was soon grappling with insurgencies in Nagaland, Manipur and Mizoram.

The Eastern Command was a sensitive one. The partition of the Indian sub-continent in 1947 had led to the emergence of India and Pakistan, which was made up of two distinct and geographically disconnected areas. Although East Pakistan was more populous than West Pakistan, political power rested with the western elite, causing resentment, unrest and calls for autonomy in the other half.

By 1971, East Pakistan was in revolt, and Pakistan's ruler, Yahya Khan, cracked down. As the violence escalated, with a massive loss of life and an exodus of millions of Hindu refugees into Indian territory, Indo-Pakistani tensions rose.

When India's prime minister, Indira Gandhi, extended assistance to Bengali rebels who sought to break away from Pakistan and form their own country, Pakistan responded first by attacking rebel camps in India and then, on Dec. 3, by bombing nine northern Indian airfields. In a dramatic broadcast to the nation, Gandhi declared war on Pakistan.

Having watched these developments with mounting concern, Jacob realized that conflict was imminent. "We knew we would have to intervene, but we hardly had any infrastructure and had to build it up," he recalled.

In consultation with his superiors, he refined his plan to engage Pakistan in a "war of movement" in difficult terrain with few bridges and roads, crisscrossed by rivers and broken up by swamps, mangroves and paddy fields. Jacob's strategy was clear. Dacca – the heart of East Pakistan – would be captured and Pakistani forces bypassed. Pakistan's communication centres would be secured and its command and control capabilities destroyed, while its forces would be drawn to the border. Some Indian commanders raised objections to the unorthodox plan, but it was finally approved.

Jack Jacob

"I planned for a three-week campaign, but it went faster than I expected," said Jacob, who instinctively understood that speed was essential and that a protracted war would not be in India's interests: The United Nations would apply pressure on India to halt its offensive, and the Soviet Union – India's ally – might not be able to fend off calls for a ceasefire.

As fighting raged, Jacob flew to Dacca and wrested unconditional surrender terms from his opposite number, Gen. Amir Niazi, who would later accuse Jacob of having blackmailed him into submission.

"It was a total victory over a formidable, well-trained army," he observed. "Had Pakistan fought on, it would have been difficult for us." Indian casualties were 1,421 killed and 4,058 wounded. "We expected higher casualties," he admitted. The Pakistani figures were much higher, in India's estimation: 6,761 killed and 8,000 wounded.

Jacob, who calls *Surrender at Dacca* the most authoritative and objective account of the war to date, ascribed his victory to a few factors – imaginative planning, flexibility of approach, the capacity to react to shifting and perhaps unforeseen events and, of course, luck. But for Jacob, a keen student of warfare, historical context was always of crucial importance. As he put it, "I've learned from every campaign since Alexander the Great and Napoleon."

Looking back, he described his 37-year career in the army as "the happiest and most enjoyable period of my life." Never once did he feel the sting of anti-Semitism in the Indian army. "But I had some problems with the British," he said, declining to elaborate. "I don't like to talk about it."

Interestingly enough, Jacob – whose Hebrew name is Yaacov Rafael and who serves as president of New Delhi's one and only synagogue – was not the only high-ranking Jewish officer in the armed forces. "There was another Jewish general, a chap named Samson, and he was in research and development and ordnance. And there was also a Jewish vice-admiral."

Upon leaving the army, Jacob went into business. But in 1998, he was called out of retirement to be governor of Goa, a former Portuguese colony popular with Israeli tourists. He remained there until 1999, when he assumed the governorship of Punjab, a job he held until 2003.

A three-time visitor to Israel who was once invited there by Yitzhak Rabin when he was the prime minister, Jacob was also on friendly terms with Mordechai Gur, a former Israeli chief of staff. Jacob played an indirect role in India's decision to establish diplomatic relations with Israel in 1992, but he refused to talk about his role in that diplomatic rapprochement.

Referring to himself as "a very private person," he was likewise reluctant to speak about his family, apart from saying that his brothers and sisters are deceased.

Today, in his twilight years, Jacob is a writer and lecturer on military and political affairs. But he wryly described his current status as "unemployed."

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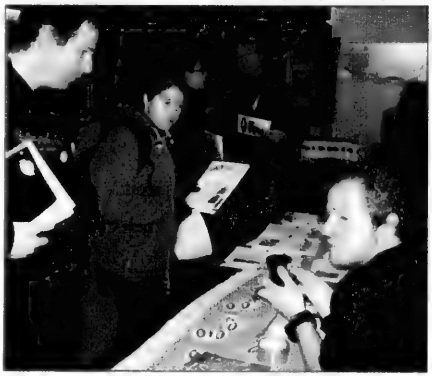
Speaking out

Hillel's IsraelFEST a citywide success story

By LAUREN PARL AND LIA KATZ

IsraelFEST 2005, put on by Hillel of Greater Toronto at six campuses across Toronto, including U of T , celebrated Israel's culture, arts, diversity and technological achievements. The purpose of this weeklong festival was to present a different side of Israel, one that is often omitted from its typical portrayal.

"Israel is a country rich in culture and diversity. It was great to share the things I love about Israel without getting into the politics of the region," said Shayna Levitan, a fourth year student at U of T.



University of Toronto students - both Jewish and non-Jewish - receive information about Israel from Hillel students in the Sidney Smith Lobby at U of T during IsraelFEST.

The events kicked off on January 27 with a concert by Idan Raichel, an Israeli-Ethiopian group, at the Danforth Music Hall. This Canadian premiere event, which launched the group's North American tour, reached out to the community and students alike, and was attended by 800 people. "It was very cool to see Jewish and Israeli Torontonians going nuts together dancing to Idan Raichel," said Isaac Apter, vice chair of Hillel at U of T.

IsraelFEST continued the next day with Shabbat dinners that hosted Canada Israel Experience mifgash soldiers (Israeli soldiers who participated on CIE *birthright israel* trips in 2004). With convenient uptown and downtown locations, nearly 200 students (mostly *birthright* alumni) attended this special Shabbat evening, co-sponsored by CIE, which included discussion groups with the soldiers lasting long after the dinners had ended.

Despite some attempts to detract from our events by other student groups, IsraelFEST continued in a very public manner with a marketplace of Israeli products and information called Shuk Day, which featured Israeli foods (falafel, bourekas) and snacks, IsraelFEST merchandise, and displays on music, sports, arts, science and technology, tourism, Hebrew University, Tel Aviv University and Israel humanitarian work. A huge Israeli flag hung from the ceiling, and for a day, the Sidney Smith building at U of T was transformed into a sea of blue and white. For more powerful, colourful imagery of Israel, Hillel also hosted Harel Stanton, an Israeli photographer showcasing his "1000 Faces of Israel" photo display, celebrating diversity, tolerance and pluralism.

Sarah Nasser, the chair of international affairs on U of T's Student Administrative Council, said, "it was advantageous for the university community to see Israel in a cultural, rather than political, perspective. It was a fun week full of great events!" Allison Mason agreed. "The best part was students and older people who came up to us to congratulate us on having such a positive event."

An Israeli shuk at the University of Toronto during IsraelFEST.

As always, Hillel remained focused on our positive programming through IsraelFEST 2005, a time for students who love Israel to come out and say so. We wanted to show everyone that Israel is more than the political hotbed that it is made out to be. Israel is a unique, democratic, multicultural and diverse country, and it deserves to be celebrated, free from politics and controversy.

Lauren Parl and Lia Katz are the co-chairs of Israel Affairs, Hillel at U of T. Hillel, supported by UJA Federation of Greater Toronto, is the voice of Jewish students on campus.

Holocaust Centre contest will send winner to Anne Frank House

By REBECCA GLUCK SOBERMAN
UJA Federation

The mandate of UJA Federation of Greater Toronto's Holocaust Centre is to educate people of all ages so as not to forget, nor repeat the atrocities that befell the Jews of Europe and other unjustly targeted groups during World War II.

One of the centre's most successful education programs, that continues year after year, is its Ontario Provincial Arts and Writing Contest on the Holocaust, geared to teenage students, encouraging them to not only think through issues of that historical period and the relevance of remembering, but also to express their thoughts creatively.

This year's subject *What would Anne Frank tell us if she were here today?* is particularly timely because it has been 60 years since the famous diarist's death while imprisoned at the Bergen Belsen concentration camp. And, of equal significance, this year also marks 60 years since the liberation of the concentration camps at the end of WWII.

Martin Maxwell – a Holocaust survivor who escaped Vienna on a kindertransport to England following the *Kristallnacht* in November 1938, lent his support to the contest with a generous contribution for the prize winners. "Though we must remember the past, we must look to the future with hope - young people, especially, should look at it so that hate should not prevail," said Maxwell, who is also an educator with the Holocaust Centre and a member of its executive committee. In addition to Maxwell, Brenda Fishauf has been generously supporting the contest for several years.

The Frank Family's secret annex as seen from the rear courtyard garden. (source: Anne Frank Beyond the Diary, *Ruud van der Rol and Rian Verhoeven for the Anne Frank House)*

The support of these two individuals from Toronto's Jewish community made high calibre prizes possible, which will be awarded in two divisions – students in grades 8-9 (Junior Division) and grades 10-12 (Senior Division).

The first place prize, in both divisions - an all-expense paid weekend in Amsterdam, Netherlands to visit the historic Anne Frank House - includes airfare, accommodation and meals. Second place prize winners, in both divisions, will receive round-trip airfare and accommodations to visit Washington, D.C. and the world-renowned U.S. Holocaust Memorial Museum. Third place winners, in both divisions, will receive $100 Canada Savings Bonds toward their post-secondary education. All winners and their schools will also receive a guided tour of The Holocaust Centre of Toronto.

Entries must be postmarked or received no later than Friday, April 1, 2005. Entries should be sent directly to: Arts/Writing Contest, The Holocaust Centre of Toronto, 4600 Bathurst Street, Toronto, Ontario M2R 3V2. They can be submitted on-line at www.jewishtoronto.com by clicking the icon that reads 2005 Ontario Provincial Arts/Writing Contest on the Holocaust.

UJA's kitchen queen hangs up her oven mits

For almost 30 years Frida Sloboder has been dishing out thousands of meals to the staff and countless visitors at UJA Federation. This year marks the end of her era as kitchen supervisor, a period that began in downtown Toronto, on Beverley Street, even before the Lipa Green Building, located at 4600 Bathurst, was a blue print. GMB Catering is now the building's primary food-source.

"I had two jobs in my life," said Sloboder. "The first was when I lived in Russia. I was a supervisor in a high school. The second was when I immigrated to Canada, and I've been in the kitchen ever since," she said.

Frida Sloboder

In 1976, at the age of 46, Sloboder immigrated to Hamilton with her husband. The following year, the couple moved to Toronto and applied for a personal loan from the Toronto Jewish Free Loan Cassa (TJFLC). A TJFLC staff member suggested that Sloboder explore employment opportunities since her spoken English was strong. Sloboder attributes that strength to her university degree in Foreign Languages, earned in Odessa, years before.

"I went in, never thinking a job in a kitchen was in my plans," said Sloboder. "I was a teacher, a supervisor. I never pictured myself here."

"I always told my mother she spent too much time cooking, too much time in the kitchen. And look where I ended up, and now, I find it so hard to say goodbye."

Sloboder may be retiring but, she insists, she's not leaving. "This has been my family for so long. The people here were always good to me, and, in return, I made sure UJA came first," she said. "Everything I made, I made with my heart."

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

BJE looks to the needs of Toronto's Jewish immigrants

Outreach a major Board of Jewish Education priority

By DANIEL HOROWITZ
UJA Federation

As the Jewish immigrant population in the Greater Toronto Area continues to grow, so too do their needs. For that reason, outreach to specific Jewish communities around the city is a high priority of the UJA Federation Board of Jewish Education (BJE).

Through its new Initiatives Fund, money has been allocated to research the specific needs and attitudes of the city's various Jewish immigrant sectors – with special emphasis on Israeli and Russian Jews.

"Our Initiatives Program is designed to penetrate markets that research has shown to be grossly underrepresented in our Jewish community," explains Dr. Seymour Epstein, UJA Federation's Senior Vice-President for Jewish Education & Identity. "In many cases, these sectors have not yet found their comfort zone in our midst, and it may be the case that new settings will have to be established that meet new needs."

Last spring the BJE commissioned a comprehensive study of Toronto's Israeli community, and is about to do the same for both the city's Russian speaking Jews, and middle income, mildly affiliated Jews.

According to the study, the major concern among Israelis living in Toronto is the possibility that their children will become distanced from their Israeli heritage. Many of those surveyed believe the general Jewish community is not being open or welcoming to Israelis. Most of the Israelis questioned admit that they prefer an Israeli social group because it is more familiar to them and enables easier absorption into Canada. They also expressed concern that Jewish schools lack a secular Israeli approach.

"Ultimately, we'd like to find new Hebrew-speaking supplementary school settings that appeal to our Israeli community in terms of the curriculum, and to the Israeli culture," says Epstein.

A new initiative, based on the Israeli study is *Tzofim* – a new scouts group for Toronto's young Israelis.

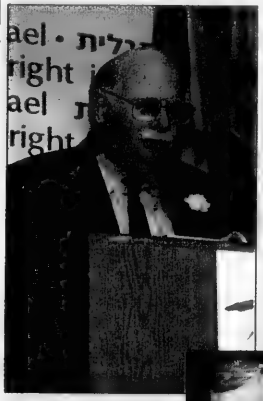
Through the Board of Jewish Education's new Initiatives Fund, outreach programs will be created to meet the educational and communal needs of Toronto's Russian and Israeli communities, among others.

TO'05 ready to inspire tomorrow's Jewish leaders

Prager, Steinhardt, Telushkin among line-up of top speakers

By REBECCA GLUCK SOBERMAN
UJA Federation

After the success of UIA Federation's Canada (UIAFC) National Young Leadership conference in Montreal two years ago, UJA Federation of Greater Toronto has teamed up with UIAFC to host this year's event, called TO'05, in downtown Toronto, from April 1 to April 3.



The TO'05 Conference will feature high profile speakers like Michael Steinhardt (above) and Dennis Prager (right).

The goal of the conference is to bring 25 to 40 year olds together from across Canadian communities to learn, network and get rejuvenated.

"The conference is a chance to inspire and motivate emerging leaders. It's an opportunity, no matter what your needs, to engage with some of the brightest minds out there," said Alison Himel, co-chair of TO'05 with Liann Granovsky and Josh Cooper.

The National Young Leadership conference continues to increase in scale and outreach as years pass. The upcoming event will feature high profile speakers, such as popular American radio personality and writer Dennis Prager, renowned author Rabbi Joseph Telushkin, and *birthright israel* co-founder Michael Steinhardt.

It will also offer various tracks, such as a special session for *birthright israel* alumni only, as well as a Ben Gurion Society (BGS) reception, featuring guest speaker Brigitte Gabriel, an Arab from Lebanon and a professional journalist currently residing in the United States. BGS members are donors who give $1,000 or more to the federation annual campaign.

Aside from the intellectual stimulation, TO'05 offers its fair share of fun and entertainment. The main event, that will be open to all in the community, takes place Saturday night, April 2 in the popular distillery district of Toronto at the Steam Whistle Brewery. "The gala event offers a more relaxed atmosphere to those attending the conference and a chance to mingle with those not together in the days' sessions," added Himel.

The challenge, said Himel, is to satisfy all registrants and to keep the momentum going once the conference concludes. The organizers have already planned for a "get involved fair" during the weekend at which a number of organizations will be on hand to promote their work and recruit volunteers. "This answers the 'now what?' question," explained Himel. "Those on a high from the conference want to do something. This helps them take that next step." Also, every community has committed to plan its own event after the conference, as a means of maintaining the energy generated at the conference.

For more details, visit www.to05.com or call Jeff Bicher at 416-636-7655 ext. 225

Tsunami Relief

(l-r) UIA Federations Canada's President Shoel Silver accepts a cheque for $800,000 from UJA Federation Chair of the Board Leslie Gales, along with Vice Chair David Engel. The cheque represents the initial amount of cash received by the UJA Federation of Greater Toronto Tsunami Disaster Relief Fund. An additional $600,000 donation from Walter Arbib went to the direct purchase of medical supplies.

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Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

McBride was furious and intent on revenge

Continued from page 3

They were clearly identifiable as Jews, the older men with the distinctive appearance of Lubavitch Jews, and McBride, with his shaved head, bandanna, basketball jersey and tattoos, appeared incongruous in that setting, Locke said.

Though McBride had already consumed large amounts of alcohol, he was searching for marijuana, and he approached about a dozen young people from a Jewish camp. They asked him to prove he wasn't an undercover police officer and he showed them a tattoo that said, "Fuck cops."

A "sense of mirth" prevailed among the young campers, though some of their counsellors were feeling worried, Locke said. One of the campers said they had been busted for drugs and as a precaution kept the marijuana at a nearby Shell station. McBride was told to go there and give the attendant a password.

As McBride left, the youths were "falling on the floor" in laughter, not realizing he would return angry, Locke said.

When the station manager, who said McBride smelled of alcohol, told him to "get lost," McBride was "enraged." He grabbed the knife at the apartment and vowed revenge. The apartment tenant quoted him as saying, "I'm going to kill him," as he left.

In the J-One and King David restaurants, McBride confronted a number of customers, asking, "Are you the one?" His girlfriend, Mercedes Asante, the mother of his new son, urged him to forget the incident and think about their child. "You don't want to go to jail for something as small as this," she told him.

It was in the restaurant that McBride uttered the words "fucking Jews" or "motherfucking Jews," Locke said.

His friend, meanwhile, apologized to the customers, but McBride was already on the street, furious and intent on revenge. He ran into Rosenzweig, who was standing at the wrong place at the wrong time.

Only 10 or 15 minutes after he left the apartment, McBride returned, throwing the knife into the kitchen sink without bothering to hide it. "He fell to his knees and cried, 'I think I killed a man,'" the Crown stated.

Later, he called friends and told them of the incident, blaming it on drunkenness. One witness would have testified that McBride told him he stabbed the first person he saw, Locke said.

McBride was ushered into court last week with his hands cuffed together and a chain around his waist. He wore a loose-fitting black sweatshirt, white running shoes and his hair was pulled back into a ponytail.

Rosenzweig's widow, Chavi, along with her children, relatives, friends and supporters listened quietly as the proceedings unfolded.

McBride, who had a long criminal record prior to the murder, was returned to jail to await sentencing on Feb. 16.

Outside court, spokespeople for Canadian Jewish Congress and B'nai Brith Canada commented on the role hate may have played in the crime.

Anita Bromberg, legal counsel for B'nai Brith, said the Crown's statement showed that "a guy angry at a Jew was content to take out his anger on another Jew. If that's not anti-Semitism, I don't know what is."

Len Rudner, Congress' acting national director of community relations, said the Crown's statement made a point of describing the distinctive attire of the Jews outside the restaurant. As well, it noted that McBride was intent on revenge. An important question is whether he killed someone he thought had fooled him or, "not able to find the people who tormented him, he was trying to get even with someone who looked the same way.

"If McBride knew [Rosenzweig] wasn't one of the people but fit the profile of the people who tormented him, then there was a racial element and the Crown should take that into account," Rudner said.

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ANNE FRANK EXHIBIT AT OISE: **Lesley Shore, who teaches a course on Holocaust literature at the University of Toronto's Ontario Institute for Studies in Education, contemplates one of the 30 panels in the exhibit "Anne Frank: A History for Today." The panel shows Anne as a newborn, cradled in her mother's arms. Other family photos, as well as historical pictures and text, provide broader context for Frank's well-known story. The free exhibit, in the main-floor library of the Bloor Street institution, runs until Feb. 21, then again from Feb. 24 to Mar. 9. A 28-minute video and an interactive CD-ROM program are also part of the exhibit, which is curated by the Anne Frank Center in New York. This is its only Canadian stop before it goes to the United States for the next two years. Groups wishing to book tours should contact Shore at lshore@oise.utoronto.ca. [Frances Kraft photo]**

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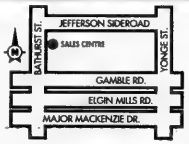

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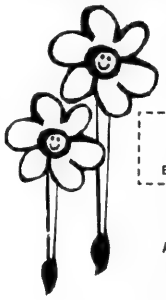

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Jewish Life

Matches made in heaven?

By RABBI MENDEL KAPLAN

Rabbinic Reflections

The question of same-sex marriage is rocking our federal government and the foundations of our very society. Unfortunately, it seems to be off the radar screen of the traditional Jewish community. While Christian, Muslim and other faith-communities have mounted campaigns to try to preserve the sanctity of marriage, silence has largely been the reaction among Jews.

Yet, if pressed, any Jew who believes in the immutably Divine origin of our holy Torah and the revelation at Sinai will invariably express chagrin and disgust at this attempted redefinition of a hallowed institution. And for good reason: the Torah's divinely inspired tapestry of ethical conduct and sexual morality are being violently unravelled. So why aren't we speaking up?

Conferring the sanctity of marriage to relationships beyond traditional matrimony sounds very progressive. Proponents of the proposed watershed redefinition say it's the natural outgrowth of our ever-evolving enlightenment regarding human rights, which has gradually seen slavery abolished, women granted equal rights and the dismantling of race disparities in the West.

One Jewish MP recently told me that passing this landmark legislation would be an appropriate way to commemorate the 60th anniversary of the liberation of Auschwitz, where, tragically, many homosexuals were murdered alongside 1.5 million Jewish victims.

This type of emotional rhetoric may have something to do with our muffled response. We who know more about discrimination and suffering than many others are exceptionally loath to appear discriminatory or bigoted, and so we should be. But this perspective is patently false, and it's a political distortion of the truth. The real issue is not human rights or persecution. It's the proposed destruction of the axiomatic divine principles introduced at Sinai 3,317 years ago. As faithful Jews, we must be concerned.

An examination of the concept "*ohr lagoyim*" ("light unto the nations") is in order. Our community is truly exemplary when it comes to caring for others. It consistently teaches the world how to share good fortune, prosperity and God's blessings, but it's not sufficient to serve as a "light unto the nations" with the Torah's lofty concepts of compassion, loving kindness and tzedakah alone.

While these are key to the Jewish portrayal of a just and righteous society, they alone cannot represent the heart and soul of our divine mission.

At Sinai, we were collectively charged with the sacred mandate of educating the world about God's true and objective code of morality known as the sheva mitzvot of bnei Noach – also called "God's seven universal laws for all humankind."

The fourth of these laws is about honouring the bond of family and the divinity of marriage. This is the true meaning of *ohr lagoyim n'taticha* ("I have placed you among the family of nations so that you may serve as a beacon of [spiritual] light"). God expects the Jewish People to make every effort to share the moral and ethical code that Moses conveyed to us with the civilizations we live in. We are expected to try to illuminate our societies with these timeless ideals. Anything less is a tragic abdication of our sacred obligations and an abandonment of a major detail of our divinely imposed mission on earth.

There is much more to the Torah's position on marriage. However, the crux of the matter is not whether one understands or appreciates the wisdom and virtue of God's decrees, but rather our obligation to observe divine precepts. A Jew must seek to follow the ways of Torah with utter devotion. At times, we may be fortunate enough to do this with clarity and comprehension. Other times, we may require blind faith, but we must always follow with devotion.

While we may not like this challenge and not relish being politically incorrect, doing God's bidding must always take precedence. In short, the time has come not only for traditional Canadian Jewry to find its voice and speak up, but to begin to lead this fight rather than follow.

Rabbi Kaplan is spiritual leader of Chabad @ Flamingo in Thornhill, Ont.

What is Jewish art?

By ROSE ANN HOFFENBERG

Guest Voice

What is Jewish art? This short question should have a short and decisive answer, but the more I tried to define Jewish art for a recent talk that I gave at the National Gallery of Canada, the more the definition eluded me.

After a great deal of thought and debate, I established for myself four criteria that would qualify a work as Jewish art, and I suggest that some or all of these criteria should be fulfilled.

The first is that the artist is Jewish; the second is that the subject is Jewish; the third is that the intent of the artist was to depict and portray a Jewish subject and theme for a definite Judaic purpose, and the fourth is, uniquely, that the viewer is Jewish.

The celebrated 19th-century Dutch artist Joseph Israels founded the Hague School, which depicted peasant life – not a particularly Jewish subject. Yet, if you look at his later works of Jewish life, you would agree that they are Jewish art.

However, what about Rembrandt, a non-Jewish, 17th-century Dutch artist who respected Jews and depicted Jewish life and Old Testament subjects? I believe these are Jewish paintings because his intent was to honour the Jews and his works speak of this respect. Therefore, although it is helpful if the artist is Jewish, it is not as essential an ingredient as the subject.

Now, let us ponder a biblical work executed by the non-Jewish Renaissance artist Lorenzo Ghiberti, the *Sacrifice of Isaac* for the Baptistry doors in Florence. It was commissioned by the Church and the subject was chosen to highlight Christian doctrine: the subject, the sacrifice of Isaac, parallels Christ's sacrifice. This work could not be considered Jewish art because the intent of the artist had nothing to do with honouring the Old Testament. The work, therefore, receives one mark (the Jewish subject) by my scoring and one mark is not a pass. At the same time, the Jewish viewer who relates to this subject might want to give it two marks (the subject and the viewer).

In contemporary Montreal Jewish artist Betty Goodwin's series of "Vests," a non-Jewish viewer would see the works simply as vests. A Jewish viewer would also see them as vests until she or he learned that the series was done in memory of the artist's late father, a clothing manufacturer. Then she or he would conjure up the colourful life of a Jewish immigrant in Montreal. Hence, I have established a fourth criteria, the viewer.

The artist, the subject, the intent and the viewer are the four criteria that help define Jewish art. In my opinion, a work of art must have at least two of these criteria to qualify as Jewish.

I tested my criteria on the recent exhibition at the Art Gallery of Ontario in Toronto titled "Modigliani: Beyond the Myth."

The artist was born into a family of Sephardi Jews in 1884, in the Italian port town of Livorno, near Pisa. He was versed in philosophy, history and literature and steeped in humanistic ideals and enlightened Jewish thinking.

There is no question but that his painting of *Joseph Levi* (1909) and his drawing of *Woman Heads and Jewish Symbols* (1915) are Jewish from any viewer's perspective – these works pass four out of the four criteria. However, try as I might to look for the artist's Jewish experience in his sculptures, which were influenced by African statuettes, I could not call them Jewish art because they received only one out of four criteria (the Jewish artist).

Rose Ann Hoffenberg is a docent at the National Gallery of Canada.

Jewish Life

A rabbi falls in love

***Joy Comes in the Morning* by Jonathan Rosen, Farrar, Straus and Giroux.**

Deborah Green is a personable, sophisticated, 30-year-old Reform rabbi ministering – as an assistant – to affluent Temple Emunah in Manhattan's Upper West Side.

Books
Bernard Baskin

The daughter of an atheist psychiatrist, she is surprisingly devout (large tallit, dietary restrictions, and even the wearing of tfillin in morning worship) and conscientious in her rabbinical obligations. She visits Roosevelt Hospital, delivers sermons, counsels converts and instructs bar mitzvah candidates.

Like most of her colleagues, she must also comfort and placate "difficult" and small-minded congregational members.

She likes to quote a saying from the Talmud, "The world is like a wedding." But she is unsure about her place in such a world. Part of her problem is that parishioners and friends tend to regard her as a figurehead, a person with a sacred calling, rather than as a woman.

Sometimes she doubts the efficacy of prayer and finds it difficult to maintain faith in a loving Deity as she contemplates a world filled with evil.

During a routine hospital visit, she comforts and prays with an elderly patient whose parents had perished in the Holocaust. There she meets his troubled son, Lev, a handsome science journalist who hungers for meaning and purpose in life. He is deeply Jewish in feeling and outlook, but at the same time reticent and confused about his identity.

Deborah takes him under her wing, instructs him in the nature of prayer, the intricate reasoning of the Talmud and the beauty of symbolism and ritual.

Initially, Lev is slow and awkward in responding to Deborah's warmth and interest. "The sheer fact that Deborah was a rabbi had almost paralyzed him. Lev could tell from the way Deborah dressed and how she carried herself and from the perfume she wore behind her neck and who knew where else that she did not believe being a rabbi was at odds with being a sexual creature." Finally, Deborah had led him into the bedroom. "'I'm a rabbi,' she whispered, 'not a nun.'"

The couple fall in love, begin to live together and plan for their marriage.

A suspenseful thread in the novel's finely woven tapestry is the erratic behaviour of Lev's close friend, Neal, a delusional and Holocaust-obsessed psychotic who stalks Deborah. Eventually he meets a dramatic and tragic end.

A humorous episode concerns Lev who, mistaken for a rabbi, is cajoled into officiating at a funeral. He approaches this task with fear and anxiety. "There was a dark spot growing in his brain, threatening to engulf him in shadows. He was sweating and had forgotten to bring a handkerchief. Indelicately, he mopped his brow with the sleeve of his blazer. He felt the cold steel button on his forehead. Silence from the coffin had spread to engulf the entire room."

What is impressive about this novel is the variety and amplitude of religious detail and reference: prayers, talmudic commentary, allusions to Jewish history, and modern synagogue and rabbinical problems. The book's title is taken from Psalm 30, "Weeping may endure for a night, but joy comes in the morning."

Splendidly written, rich in character delineation and filled with challenging ideas, *Joy Comes in the Morning* is a welcome addition to the author's previous books, *Eve's Apple* and *The Talmud and the Internet*.

Challenging vacations in Israel

By MARK MIETKIEWICZ

Last week, we looked at vacation suggestions for people who want to spend their summer studying in Israel. If you believe that summer is the time to get out of the classroom, here are some suggestions for a challenging vacation, whether you're working the land, digging in it or hiking on it.

Anyone who has ever visited Israel knows that the most common profession in the country (after amateur political analyst) is amateur archeologist. Well, just because you don't live in Israel doesn't mean you can't dig through Israel's past. The Israel Ministry of Foreign Affairs' comprehensive listing of archeological excavations of Israel is the best place to start. Six digs are listed for this summer, with minimum required stays ranging from two to four weeks. **[http://tinyurl.com/3kd6f]**

Archeological excavations include Tel Hazor, a major site in the Galilee located approximately five kilometres north of Rosh Pina. The population of Hazor in the second millennium BCE is estimated to have been about 20,000. Excavations this summer focus on the Israelite and Canaanite period. **[http://tinyurl.com/5h5oz]**

If you prefer to be closer to the sea, you can volunteer at Tel Dor, a major Canaanite-Phoenician-Hellenistic-Roman port on the Mediterranean coast, located between Tel Aviv and Haifa. This summer, they will be focusing on Roman, Hellenistic and Persian remains. Be prepared to work from 5 a.m. to 1 p.m. daily. **[www.hum.huji.ac.il/dor/]**

Do you want to be an "All-Terrain Jew"? Then the MARVA: Israel Outdoor Course may be for you. For young adults in good physical condition, MARVA focuses on "rigorous desert hikes," navigation, physical training exercises and self-defence. Training exercises takes place alongside young Israelis in an Israeli basic-training camp. A working knowledge of Hebrew is required. **[www.israelprograms.org/OutdoorCourse.htm]**

Generations of volunteers have enjoyed their summers at the quintessential Israeli setting – the kibbutz. If you're up to the challenge, then start your fact-finding mission at the Kibbutz Program Center. Their no-frills site outlines your basic options, including summer volunteer, kibbutz ulpan and kibbutz family adventure. **[www.kibbutzprogramcenter.org/]**

I found the Kibbutz.org.il site more informative and interesting. Not just geared toward volunteers, it gives a good introduction to the importance kibbutzim have played in Israeli society as well as articles about how kibbutzim have become more urbanized and a look at how the role of women on the kibbutz has evolved. **[www.kibbutz.org.il/eng/]** Here's a direct link to the part of the site devoted to volunteers. **[www.kibbutz.org.il/volunteers/vomain.htm]**

Beyond the fancy websites and glossy brochures, what's life really like for a kibbutz volunteer? The BBC (of all places!) has a good primer for what could turn out to be "the journey of a lifetime." Here's how it deals with the question, What do volunteers do? "The simple answer is they do anything they're told to… You could end up spending six months on dishwasher duty or your entire stay working in the cotton fields or cleaning the toilets." **[http://tinyurl.com/5tr4k]** Maya Lazarovitz describes her time on Kibbutz Kfar Hanassi as a mix of touring, learning Hebrew and hours working in the *machbesa* (laundry). **[www.jewishmag.com/40mag/kibbutz/kibbutz.htm]**

You can post your own questions at the Kibbutz Volunteers Open Forum **[http://tinyurl.com/4bnb4]**. Another forum **[http://tinyurl.com/5bgh4]** tries to bring together kibbutz volunteers from the past.

But the best place to get the lowdown on what to expect is on John Carson's kibbutzvolunteer.com. Carson spent two years on a kibbutz, loved it and wants to share what he learned. **[http:///www.kibbutzvolunteer.com]**

He links to a site that sells kibbutz volunteer paraphernalia. My favourite is the "ready-made" postcard, for times when you're just too exhausted to put pen to paper. It reads: "Hello from the kibbutz! Sharing a cosy graffiti-covered room with four foreigners and a dog with a limp. Good news though: I've been promoted to the 4 a.m. shift clearing the dung from the cowsheds."

Have a great summer.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Celebrations planned for end of Talmud study cycle

By FRANCES KRAFT
Staff Reporter

It's an event that occurs only once in seven and a half years, and Orthodox Jews in North and South America, Europe, South Africa, China, Australia and Israel are gearing up for it.

The eleventh Siyum HaShas – the celebration of the completion of all 2,711 pages of the Talmud, at the rate of one page a day – will be held on Mar. 1 in more than 40 cities in North America alone, including a large event in Toronto and smaller ones in other cities including Montreal.

Organizers in the New York area expect a total of 46,000 people at New York's Madison Square Garden and New Jersey's Continental Airlines Arena, and up to 120,000 across North America.

In Toronto 6,000 men, women and children are expected at the Ricoh Coliseum, part of the National Trade Centre at Exhibition Place. Men and women will be seated separately, as they are at any public event under haredi auspices.

The Daf Yomi (daily page) method of studying Talmud – the written embodiment of Jewish oral law – was introduced at Agudath Israel's first international congress in Vienna in 1923 by Polish rabbi Meir Shapiro.

According to a press release from Agudath Israel of Toronto, whose Daf Yomi commission is organizing the local celebration, Rabbi Shapiro's goal was "to bring uniformity to the study of Talmud and to enhance the sense of unity among Jews worldwide."

In Toronto there are believed to be almost 30 Daf Yomi groups, including four within Agudah, said Akiva Balter of the Siyum Hashas committee, which is chaired by Mark (Mordechai) Mandelbaum. There is also web-based study, and a phone number, Dial-A-Daf, to access recorded lessons.

Avromi Abish, a business owner who studies Daf Yomi with a study partner, said that when he is visiting family in New York or Montreal, it's easy to find a Daf Yomi *shiur* (lesson) to take the place of his daily *chavrusah* session, referring to traditional Jewish learning that pairs two students.

Abish's study partner Michael (Menachem) Brown, a hedge fund manager, was inspired to start learning Daf Yomi when he attended the siyum in New York in 1997 with his father and grandfather, who are now completing their third and fourth cycle of Daf Yomi study respectively.

Brown, who like Abish is on the committee for the Toronto event, recalls the siyum he attended as "inspirational," with a format that was both intellectually and emotionally stimulating.

The four-hour Toronto event will incorporate satellite hookups from other cities with local content including a children's choir, Holocaust commemoration, daily Minchah and Ma'ariv prayers, and a keynote address by Rabbi Aaron Dovid Dunner of London, England. Local Orthodox rabbis will participate, as well.

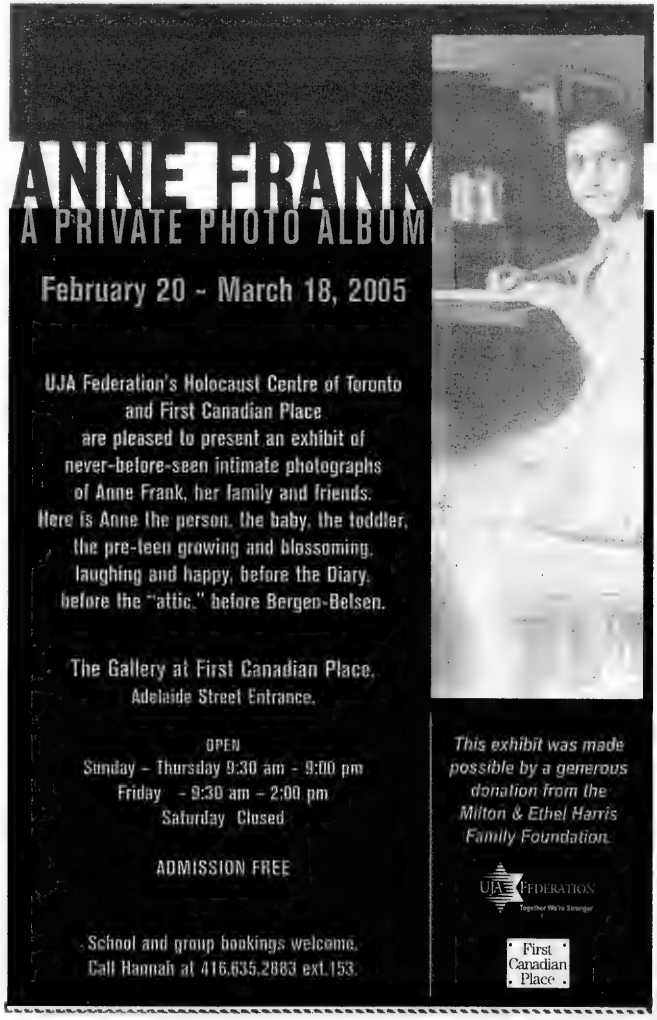
There will be sign language interpretation and "the highest level of security," said Balter.

Yechiel Kurtz, a dentist who teaches a synagogue-based Daf Yomi class, attended the last siyum at the Metro Convention Centre in Toronto with about 5,000 other participants, and has ordered his tickets for the upcoming event.

"It's the opportunity to celebrate the completion with everybody. It's definitely something special. All the Jewish people can come together at one time, and there's that appreciation that we're on the same page, literally," he said.

Brown said that for him, learning about Jewish law and ethics through his Daf Yomi study is "incredibly intellectually stimulating." He also said his example reinforces the importance of study for his children.

For information about tickets, which range in price from $8 to $100, call 416-785-4DAF or e-mail siyumhashas@rogers.com.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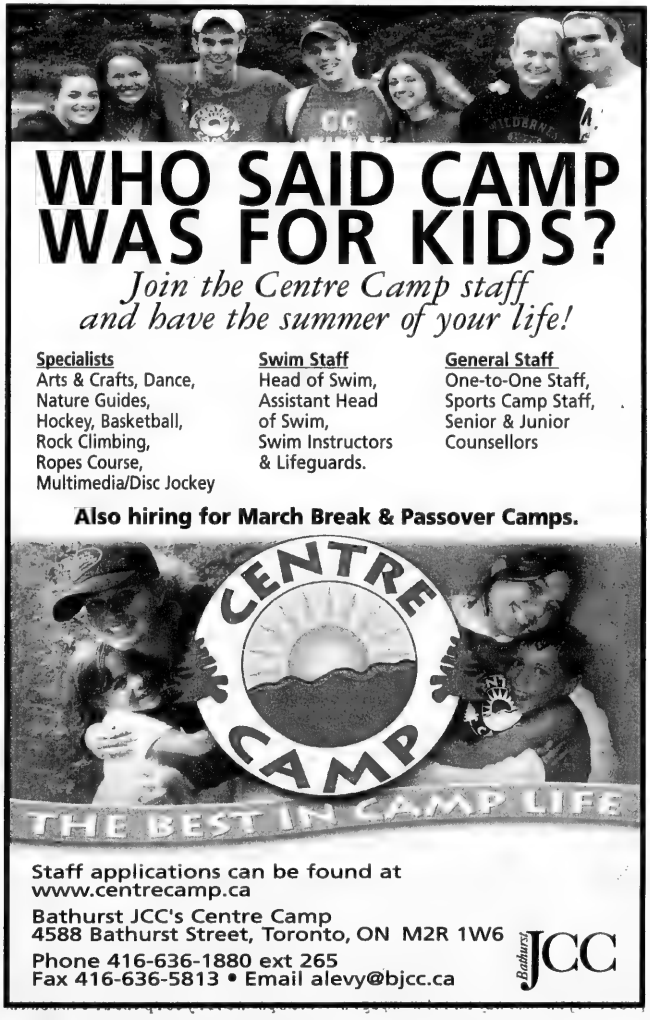
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Greater Toronto Area

Photo exhibition focuses on Toronto's early shuls

By SHELDON KIRSHNER
Staff Reporter

Robert Burley's evocative exhibition of stark photographs on Toronto synagogues is the product of his fascination with historic buildings and his desire to find out more about the local Jewish community.

"Instruments of Faith – Toronto's First Synagogues" runs until May 21 at the Eric Arthur Gallery at the University of Toronto's faculty of architecture, landscape and design, 230 College St. It focuses on six early 20th-century downtown shuls still active today.

"There were two reasons I undertook this project," said Burley, a photographer and assistant professor at Ryerson University's School of Image Arts.

The Kiever Synagogue

"As an architectural photographer, I was fascinated by these synagogues, and since some of them are nearing their 100th birthday, I felt it was important to document their current condition as well as the changes that have taken place in their surrounding neighbourhoods.

"My second reason was purely selfish. It was a wonderful way for me to learn about Judaism and the history of the Toronto community."

A convert to Judaism, he conceived his project after accompanying his wife to a Rosh Hashanah service and a bar mitzvah ceremony. "In each instance, I was struck by the beauty of the [synagogue] interiors and the intimate quality of the services."

As he researched the topic, he discovered that there was little published material available, and that of 30 synagogues built by 1930, only the six in the current exhibition, all south of St. Clair Avenue, are still in use.

The shuls he highlights are Anshei Minsk Synagogue, Beaches Hebrew Institute, Kiever Synagogue, Shaarei Tzedec Synagogue, Knesseth Israel Synagogue and First Narayever Synagogue.

Four of the six are in the Kensington Market area. The other two are in the east and west ends of the city. They were constructed by eastern European immigrants to reflect the architectural styles of their former homelands.

What prompted Burley to act on his idea was a 2002 blaze that damaged Anshei Minsk Synagogue. "On the first Sunday after the fire, I went with a friend and an architect, David Binder, to photograph the damage."

But Burley was also inspired by developments in his own family. "As my eldest son neared his bar mitvah, I thought this project [would be] the best way for me to engage in Judaism and take a more active role in this family event."

***

"Instruments of Faith" is housed in a spare, well-lit white room, and consists of 20 crisp, wide-angled photographs of exteriors and interiors, 15 in black and white and five in colour.

Anshei Minsk Synagogue was founded in 1913, but its present building on St. Andrew was not completed until 1930. Additional photographs document the fire damage in the women's gallery and offer views of a hand-washing sink and the bimah and sanctuary.

Originally a Baptist church, the Beaches Hebrew Institute on Kenilworth Avenue was purchased in 1920. It expanded four years later to make room for a women's gallery. Two other photographs show Torah scrolls draped over a chair and the bimah and ark.

Dedicated in 1912, Knesseth Israel Synagogue on Maria Street is the last remaining shul in the Junction district. Through Burley's sharp lens, we also see its sanctuary and prayer shawls.

Shaarei Tzedec Synagogue, at the corner of Markham and Ulster, was founded in 1902. The current building was purchased in 1937 as Jews continued to move northward. There is also a view of the women's seating area.

The First Narayever Synagogue on Brunswick Avenue was founded in 1914 at the corner of Huron and Dundas, but has been at its present site since 1940. Seen, too, is the seating area from the bimah and Torah scrolls inside the ark.

***

Off in a quiet corner of the gallery, enclosed in a glass case, is a capsule photographic exhibit of long-gone synagogues by historian/archivist Stephen Speisman, author of *Jews of Toronto*.

The dozen or so photos, borrowed from the Ontario Jewish Archives and the National Archives and Library of Canada, chronicle the story of shuls sold or demolished for one reason or another.

Agudath Israel Anshei Sfard Synagogue, founded in 1914 on Palmerston Avenue, was torn down in 1925. Eastern Children of Israel Synagogue on Berkeley Street, established in 1918, was expropriated in the 1960s for the Regent Park housing complex.

Beth Lida Synagogue on Augusta Avenue, finished in the 1930s, was demolished three decades later. Holy Blossom Temple's former building on Bond Street was sold in 1937 and converted into a Greek Orthodox church:

Beth Hamidrash Hagadol Synagogue on McCaul Street was founded in 1904 and razed in 1959. Goel Tzedec Congregation on University Avenue, dating back to 1907, amalgamated with the Beth Hamidrash Hagadol shul to form Beth Tzedec Synagogue.

Tifereth Israel Anshei Ostrovzer Synagogue morphed into the Cecil Street Community Centre about four decades ago. Bais Yehuda Congregation on Dovercourt, founded in 1930, merged with Beth Emeth in 1963 and absorbed the Hebrew Men of England shul in 1975.

The fate of Hasiatyne Klaus Beth Israel Congregation on Brunswick Avenue, founded in 1935, goes undocumented. But this is a minor oversight in a fairly comprehensive exhibition.

Family Moments

only from The Canadian Jewish news

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Happy second birthday Aaron Davis. Love your parents Eva & Rich, Bubbie Gail & Zaidie Joe Forberg, Bubbie Elaine & Zaidie Allan Davis, Great-Bubbie & Zaidie Syma & Dave Forberg.

Happy 80th birthday Hy Foxman. Love, Stuart & Lisa, Louise & Leslie, Sophie and Molly, and Rachel and Julia.

Mazel tov to Ben & Helen Parker on their 50th wedding anniversary. Wishing you much health and happiness from your loving children and grandchildren.

Allan & Danielle Reitzes and Larry & Shirley Markman to announce the engagement of their children Benjamin & Simone. Mazel tov from the Reitzes and Markman families!

Sam & Irina Motskin of Thornhill are proud to announce the engagement of their son Yon to Michal, daughter of Jakob & Frieda of Shemesh, N.J.

Barbara & Stephen Cohen, Gail & Leonard Ziv announce the engagement of their children, Melissa & Alan. Grandparents are Rose & Ralph Etigson, Charlotte Joffe and Riva Ziv.

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What's New

By REBECCA NADLER

INSCRIBE YOUR LOVED ONES
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HOLOCAUST WALL OF REMEMBRANCE
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What's New Deadlines: Monday, Feb. 21, is the deadline for the March 3 issue and Monday, Feb. 28, is the deadline for the March 10 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Feb. 17

JEWISH IN POLAND TODAY

Beth Emeth Synagogue presents "Being Jewish in Poland Today," a slide presentation and lecture with **Eve Lavine** at 8 p.m. 416-633-3838.

Saturday, Feb. 19

VALEN-TUNES PARTY

Dynamic Singles and Young Business and Professional Network host "A Valen-Tunes Party," featuring Sound Advice. 8 p.m. at Adath Israel Synagogue. Prepaid $25, $30 at the door. Buffet dinner included. RSVP to **Rachel** at 416-635-5340 or rachel@adathisrael.com.

Sunday, Feb. 20

BREAKFAST AND MUSIC

The Beth David Brotherhood presents "Music To Warm Our Souls," with **Mickey Lewin**. 9:15 a.m. Charge. 416-633-5500.

NA'AMAT SHOWCASE

Na'amat hosts a sale of formal women's wear, wedding gowns, books, hats, jewelry, giftware, frames and more. 10 a.m.-4 p.m. at the Borochov Cultural Centre, 272 Codsell Ave. 416-636-5425.

Monday, Feb. 21

ADHD SUMMER PROGRAMS

The Learning Disabilities Association of Toronto hosts a discussion of summer programs for children with ADD/ADHD with **Melissa Clare** of Toronto Parks and Recreation. 7-8:30 p.m. at 30 Drewry Ave. 416-229-1680.

NOT THE NAKED CHEF

Beth Tzedec Sisterhood continues its series "Not the Naked Chef," with **Sara Gabriel** demonstrating "Gefilte Fish: Another European Delicacy." 7:15 p.m. Series continues through Feb. 28. To register, call 416-781-3514, ext. 34, or mlaba@beth-tzedec.org.

JWI MEETING

Jewish Women International Nagillah Chapter 55+ welcomes Aquarius Chapter for a joint meeting. **Rochelle Simon** demonstrates the art of "scrapbooking." 7.30 p.m. at 866 Sheppard W. $2 includes refreshments. RSVP **Helen**, 416-638-4326 or **Marilyn**, 416-487-7792.

RASHI: LIFE AND LEGEND

Beth Tzedec Congregation presents **Prof. Eric Lawee**, of York University, on "Rashi in Life and Legend on His 900th Yahrzeit." 8 p.m. 416-781-3514, ext. 34.

Tuesday Feb. 22

CIRCLE OF CARE

Circle of Care concludes its palliative care educational series with "Integration of Care," a panel presentation and discussion. 4-6 p.m. 530 Wilson Ave. 416-373-4798.

LUNCH 'N' LEARN

Leonard Rosmarin, professor emeritus at Brock University, speaks on "The Jews of France," at Solel Congregation of Mississauga. 11:30 a.m. Bring a bag lunch. Drinks and dessert provided. 905-820-5915.

Wednesday Feb. 23

SAR-EL PROGRAM

An information session about working as civilian volunteers on Israeli army supply/maintenance bases. 788 Marlee Ave. 7:30 p.m. www.serve.com/CVI or 416-781-6089.

BUSINESS ETHICS

The Mature Adults Get-Together at Kehillat Shaarei Torah discusses "Business Ethics: Secular View vs The Jewish View," with **Barbara Krakowski**. 8 p.m. 416-229-2600.

Continued on page 21

Jewish Women International of Canada
seeks
Fundraising Director

Are you skilled at fundraising and marketing an organization?

The new vision of JWI is to transform the Jewish community's knowledge of and response to violence against women. We are committed to bringing about the urgently needed social change that will allow Jewish women to be safe and free from violence in all arenas of their lives - at home, work, school, play and sports.

Two years ago we initiated a strategic planning process with the idea of transforming the way Jewish women relate and affiliate with JWI. Now we seek an energetic fundraising professional to help bring our new vision to life. We hope to find a talented leader to assume the challenge of growing JWI into a financially viable and influential not-for-profit.

The Fundraising Director will report to the Executive Director and work in collaboration with the Board, volunteer leaders, community leaders, and resource people. Comfortable working independently and in teams, the Fundraising Director will be a personable community builder, a skilled listener, an excellent grant writer, and a charismatic presenter.

The Fundraising Director will have an impressive record of successful fundraising leadership and be able to:

- Lead the ongoing development of JWI's strategic plan
- Secure major gifts for JWI ideals and vision
- Uncover opportunities for program growth
- Initiate and oversee projects

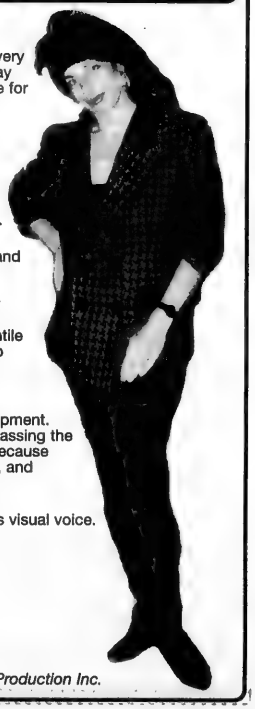
Compensation will be commensurate with ability and experience.

If you can meet this leadership challenge, please send your resume to Penny Krowitz at penny@jwicanada.com or by fax to 416-630-9319

An Open Letter to the Canadian Jewish Community

Dear Friends:

The last of the 613 Commandments legislates that every Jew is to write a sacred script. Through my screenplay *Blueprint*, I fulfill this mitzvah, and many will thank me for having the courage to do so.



Blueprint is a romantic drama about a lovely young mother struggling with an illness, and her old recluse neighbour who instills confidence, culture and calm into her stressed-out life, with some unexpected results. A rare kind of romance, set in Toronto, with scenes in Cuba and Israel, and based on a true story.

With this film, (that I am hoping *Telefilm* will support and *Equinoxe* release), I pay homage to elderly neighbours and the suffering of a generation. A generation that lived through the Depression, the war years, through illness and injury and economic hardship. *Blueprint* is a tribute story to an elderly Gentile couple who scrimped and saved all their lives, only to leave their entire estate to a young Jewish mother, in whom they saw a special destiny.

Blueprint has been a labour of love, 7 years in development. This faith-based film is about survival and trust and passing the torch. A film to honour our people and our parents, because every generation has an obligation to build for others, and cherish what was built for them.

Blueprint now needs production financing to reveal its visual voice. The still small Voice, that calls us by name.

Sincerely

Melanie Straus, BCom
Writer/Producer
E-mail: blueprintmovie@rogers.com

Space purchased and material supplied by Blueprint Production Inc.

What's New

Continued from page 20

DATING DRASHA

Find out what your bashert is looking for from this series of discussions for singles with **Rabbi Yechiel Goldreich**. Tonight, "The History of Courtship." 8:30 p.m. at Shaarei Shomayim Congregation. $5. 416-789-3213 or 647-889-5313.

More news

JEWISH HEALTH ALLIANCE

The Jewish Health Alliance, a social network for health-care practitioners, offers two programs. On Thursday, Feb. 24, "He Who Laughs, Lasts," an evening of drama exercises facilitated by trained improvisers at 260 Heath St. $10. The second program is two days of workshops. Monday, Feb. 28, "Traditional Jewish Medicine" with **Channah Schafer**," and Tuesday, March 1, "Techniques and Methods of Jewish Healing." $100 per day. To register, call 416-208-0610 or visit www.jewishhealthalliance.com.

THE NEW JEWISH FAMILY

Temple Har Zion presents a weekend with **Kathy Kahn** entitled "The New Jewish Family: Understanding Your Family, Synagogue and You." Friday, Feb. 25, 8:30 p.m. "Wrestling With God: Or How to Embrace a Stranger." Sunday, Feb. 27, service and breakfast 9 a.m.; "Interfaith Families in Reform Synagogues: Beyond the Welcome," 10 a.m. Non-members $5 for breakfast. 905-889-2252, ext. 5.

HADASSAH-WIZO EVENT

Paula Todd, host of TVOntario *Person 2 Person* and author of *A Quiet Courage*, will be the guest speaker at the annual Toronto Hadassah-WIZO Women For Women Breakfast, Sunday, Feb. 27, 9:30 a.m. at Adath Israel Synagogue. $36. Reserve at 416-630-8373.

HESCHEL SHOW AND SALE

Find great art and crafts from artists across the GTA at Toronto Heschel School's second annual Arts Festival Show and Sale on Sunday, Feb. 27, 10:30 a.m.-4:30 p.m. at Beth Emeth Synagogue. Free. Call 416-635-1876, ext. 222.

BETH DAVID AUCTION

Beth David Synagogue's Annual Gift and Collectibles Auction takes place Sunday, Feb. 27. Preview at noon, auction begins at 1 p.m.

THE WIZARD OF OZ

JACS, Jewish Alcoholics, Chemically Dependent Persons and Significant Others, present *The Wizard of Oz*, to raise funds to educate young people about the dangers of substance abuse. Sunday, Feb. 27, 7:15 p.m. at the City Playhouse. Auctions, raffles and prizes. $60. Contact wizardofoz@jacstoronto.org.

ANNE FRANK EXHIBITS

The Ontario Institute for Studies in Education presents "Anne Frank: A History for Today," the story of the Frank family beginning in Germany in 1929. A virtual tour of the house where they hid is part of the exhibit. Through Feb. 21, and Feb. 24-March 9, at 252 Bloor St. W. For information, call 416-923-6641.

The Holocaust Centre of Toronto, UJA Federation, presents an exhibition at First Canadian Place of never-before-seen photographs of Anne and her family and friends. A half-hour film on her diary accompanies the exhibition. Feb. 20-March 18 in The Gallery at First Canadian Place. Groups call 416-635-2883 ext. 153.

TORONTO'S SYNAGOGUES

The Eric Arthur Gallery, faculty of architecture, landscape and design, University of Toronto, presents "Instruments of Faith: Toronto's First Synagogues," an exhibit of photographs by **Robert Burley**. This exhibition includes six downtown Toronto synagogues that were established in the early part of the 20th century and remain active today. Runs through May 21 at 230 College St. 416-978-2253.

SUPPORT GROUP

Eating Disorders of York Region provides services, education and support groups for families and friends of individuals who are affected by eating disorders. Join them Thursday evenings 7:30-9 p.m. Contact **Robyn** at 416-576-0457 or visit www.edoyr.com.

AMPUTEE SUPPORT

Chazak V'ematz, an outreach support group to help Jewish amputees adust to life. Call **Ruth**, 416-783-3717.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. 416-630-6481.

Information sessions for new immigrants are held every Tuesday morning 9 a.m. Registration required.

Newcomers to Canada are invited to join a JIAS Conversation Café. Practise your English in a casual and friendly environment with other newcomers and JIAS volunteers over a cup of coffee. For a location, call **Jodi** at ext. 30.

JF&CS GROUPS

Jewish Family & Child Service, Lipa Green Building, 4600 Bathurst St. 416-638 7800.

Depression lecture series: Women Hormones and Mood, Monday Feb. 21, 7-9 p.m. at the Lipa Green Bldg. $10. Pre-registration required. Call ext. 215.

Creating Fulfilling Relationships: A six-session group for single adults interested in learning more about relationships. Mondays 7:30-9 p.m., beginning Feb. 28 at the Lipa Green Bldg. Call ext. 215.

Social Skills Groups: An eight-week groups for children who have difficulty making and keeping friends. PALS for children 6-8 years, Tuesdays, beginning Feb. 22, 6-7:30 p.m. and PALS for children ages 9-11, Thursdays, beginning March 31, 6-7:30 p.m. Call ext. 246.

FOR SENIORS

Earl Bales Seniors In The Club House In The Park. Sunday dance, Feb. 20, members $4, non-members $6; Casino Niagara, Monday, Feb. 28, members $20, non-members $22; Casino Rama, Wednesday, March 9, members $3, non-members $5. 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Feb. 17, lecture. New members 55+ welcome. Call **Menachem Wallach**, 905-731-7748, or **Malka Colla**, 416-630-5771.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Prevention and Early Detection of Skin Cancer, Thursday, Feb. 17, 1 p.m.

Fun With Yiddish, **Evelyn Rabkin Yuditsky**, faciliator. Thursday, Feb. 24, 1 p.m.

The Morris "Nafty" Naftolin Komedy Kabaret, Thursday, Feb. 24, 2:30 p.m.

Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays at 7 p.m. Feb. 22, winter party. Call ext. 110.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Lunch and Learn, Tuesday, Feb. 22, 11:30 a.m.-1 p.m. **Sharon Singer, Joe Fromstein** and **Linda Stitt** read from their new book *Loveplay*. Members $5, non-members $7. Reserve at ext. 2267.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Weight Management Program: The Bathurst JCC is now offering an ongoing, six-week, individualized weight-loss program. Progress is tracked through two classes per week with emphasis on education, achieving goals of healthier eating, lifestyle and safe weight loss through behaviour modification. Next classes begins Feb. 21 and Feb. 26. Contact 416-885-0375 or info@peakpotential.ca.

Shalom Singers Choir is looking for members for its new season, which starts Feb. 24. Call ext. 259.

Shabbat Table, an adult cooking class, March 9, 16 and 23. 7-9 p.m. $45. To register, call ext. 390.

Registration is now open for September 2005 for morning preschool and full-day day care, 18 months through senior kindergarten. For information, call ext. 248.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Brown Bag Book Club led by **Marilyn Herbert**. Thursday, Feb. 17, noon, *Three Daughters* by **Letty Cottin Pogrobin**. Series $36, individual sessions $9. Babysitting is available.

Sunday Morning Study Program with **Dr. Stuart Schoenfeld**, Sunday, February 20, 11 a.m. "Approaching Adolescence: Bar/Bat Mitzvah as a Contemporary Ritual of Family Change." DJCS parents free, members $5, non-members $8.

City-Wide Marathon For Hebrew Literacy, Sunday, Feb. 20 11 a.m. To register, call 416-485-7007, ext. 0.

The Toronto Jewish Film Society presents *The Soul Keeper*, Sunday, Feb. 20, 4 and 7 p.m.

"Faces of Aliyah" by **Aliza Auerbach**. Exhibit runs through Feb. 21.

Canadian Jewish Playwright Contest entries due by May 9. For more information, contact **Esther Arbeid** at info@mnjcc.org.

Good Age Club Members Seniors' Programs: Feb. 17, 1 p.m. Create Your Own Table Mat with **Suzanne Landriault**; Feb. 24, Learn Latin Dance with dance **Bruce Languille**.

VOLUNTEERS WANTED

The Bernard Betel Centre for Creative Living needs volunteers available to relieve senior caregivers at home on a weekly basis. No physical care involved. Call **Paula Mintzberg**, 416-225-2112, ext. 118.

The Baycrest Centre for Geriatric Care is looking for volunteers for the following positions: A person who plays piano, flute or violin or can sing and would like to entertain Baycrest clients. And a volunteer to lead the current events discussion. This individual would be committed to bring books and articles to share with a group of seniors. Call 416-785-2500, ext. 2572, or e-mail alefkovitz@baycrest.org.

SINGLES EVENTS CAN BE FOUND ON PAGE 28

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Romberg, Harold	Jan 30/05	99 Stemmle Dr
Marcus, Margaret Rosalind	Jan 29/05	429 Walmer Rd
Polacsek, Sari	Jan 29/05	Private
Goldack, Evelyn	Jan 31/05	Private
Tybes, Gilda	Jan 30/05	65 Ellerslie Av
Pilsmaker, Evelyn	Feb 3/05	4383 Bathurst St
Rosen, Marshall Stanley	Feb 2/05	91 Inverlochy Bl
Hercz, Tiberiu	Feb 4/05	Private
Zauberman, Esther	Feb 5/05	32 Clarissa Dr
Witchel, Shirley Claire	Feb 5/05	173 Searle Av
Rudoler, Esther	Feb 6/05	7 Townsgate Dr

BENJAMIN'S PARK MEMORIAL CHAPEL

Dr. Sam Stancer	Jan 27/05	3560 Bathurst St
Betty Kirshenbaum	Jan 28/05	2600 Bathurst St
Fay Black	Jan 28/05	550 Cummer Av
Des Markson	Jan 27/05	3303 Don Mills Rd
Bill Jacobson	Jan 27/05	3560 Bathurst St
Anne Sutton	Jan 29/05	100 Antibes Dr
Lily Glazerman	Jan 28/05	54 Foxbar Rd
Robert Gordon	Jan 30/05	625 Avenue Rd
Sue Wagman	Jan 29/05	259 Forest Hill Rd
Morris Bader	Jan 31/05	3150 Bridletowne Cir
Sam Burns	Feb 1/05	71 Searle Av
Syd Winick	Feb 2/05	80 Antibes Dr
Morris Karasik	Feb 2/05	33 Redmount Rd
William Wajcenberg	Jan 31/05	466 Maybank Av
Lola Kirsch	Feb 1/05	149 Searle Av
Katie (Kay) Fromowitz	Feb 2/05	300 Antibes Dr
Bettye Agar	Feb 3/05	353 Pacific Av
Myrna Cohen	Feb 3/05	123 Eglinton Ave E
Melvin London	Jan 26/05	423 Yonge St
Edward Van Zaig	Feb 1/05	30 Greenfield Av
Esther Sheinkman	Feb 1/05	133 Torresdale Av

HEDAEW DASIC

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www.naamat.com e-mail: naamatca@aol.com

AROOSI, Shalom on the 23rd of Shevat 5765 (Feb. 2/05) at Ichilov Hospital in Tel Aviv, (survived by and) deeply devoted husband of Sarah, dear brother of Ezra & Sara, loving father of Danny, Rami & Yair, caring father-in-law of Susan, Cheryl & Eva and proud grandfather of Jamie, Lauren, Joshua, Amanda, Talya, Mallory & Yonatan. Shiva took place in Tel Aviv where countless testimonials revealed the endless acts of tzedaka he had performed throughout his life, in sickness and in health. Founder of Echal Avi David Synagogue, he will be sadly missed and will forever remain in the hearts of family, friends and the Israeli community at large. May the L-rd guard his soul for eternity.

Watch this space each week for monument dealers & shiva caterers

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YIDDISH CORNER
Edited by: ALEK SILVER
ייִדיש־ווינקל
רעדאגירט פֿון: אַלעק סילווער

דער 60סטער יאָרטאָג פֿון דער באַפֿרייונג פֿון אוישוויץ
פֿון אַלעק סילווער

לעצטן חודש האָט די ייִדישע וועלט אָפּגעצייכנט דעם 60סטן יאָרטאָג פֿון דער באַפֿרייונג פֿון טויטן־לאַגער אוישוויץ, אדער אשוויענסטשים, ווי מען האָט עס געוווּסט פֿאַרן אָנפֿאַל פֿון דער דייטשער בעסטיע אויף פוילן. דאָס איז געשען דעם 27סטן יאַנואַר 1945, וועגן די סאָוועטישע רוטע אַרמיי, אויף איר וועג קיין בערלין, האָט געלאָזט די טויערן פֿונעם שרעקלעכסטן פֿון אַלע לאַגערן — די פֿאַבריק פֿון טויט — אוישוויץ. דאָס מאַרן מיר קיין מאָל נישט פֿאַרגעסן!

די וועלט, ספּעציעל די ייִדישע וועלט, האָט נאָך דעמאָלט נישט באַגריפֿן די באַדייטונג פֿונעם וואָרט „גענאָסיד". אויך האָבן די גערעטעוועטע פֿון דאָזיקן גידזום נאָך נישט געוווּסט דעם טרויעריקן סך־הכּל פֿון אוישוויץ, מאידאנעק, טרעבלינקא, סאָביבאָר, פּאָנאַר, טעראַזיענשטאָט און אַ צאָל אַנדערע. קיינער האָט נאָך דעמאָלט נישט געוווּסט, אַז אין דעם „עמק הבכה" איז אָפּגעווייטיקט געוואָרן אַ דריטל פֿון אונדזער פֿאָלק, דערונטער אַנדערטהאַלבן מיליאָן ייִדישע קינדער.

אין חודש אפּריל פֿון יאָר 1940 — זיבן חדשים זינט די באַטשוועקטע שטיוול פֿון היטלערס אַרמיי זיינען אַריינגעטראָטן אויף דער פּוילישער ערד — האָט היינריך הימלער אָרויסגעגעבן אַ באַפֿעל צו שאַפֿן דאָ אַ קאָנצענטראַציע־לאַגער, וואָס איז שפּעטער פֿאַרוואַנדלט געוואָרן אין דעם גרויאָמסטן טויטן־לאַגער אוישוויץ. מיט צוויי חדשים שפּעטער איז אָנגעקומען דער ערשטער טראַנספּאָרט פֿון 700 מענטשן.

און אַזוי האָט זיך עס אָנגעהויבן. טאָג־טעגלעך זיינען אויף די באָן־רעלסן פֿונעם אָקופּירטן אייראָפּע געפֿאָרן לאַסט־צוגן אָנגעשטופּעט מיט מענטשן: פֿון דייטשלאַנד, עסטרייך און־דענמאַרק, פֿון פֿראַנקרייך און האָלאַנד, פֿון טשעכאָסלאָוואָקיע, אונגאַרן און גריכנלאַנד, פֿון פֿאַרשידענע שטעט און שטעטלעך אין פוילן. די גרעסטע טייל איז באַשטאַנען פֿון ייִדן — קינדער, אלטע און יונגע, מענער און פֿרויען. דער וועג האָט געפֿירט צו די באַרראַקן פֿון אוישוויץ.

די מענטשן זיינען דאָ אויסגעלאָדן געוואָרן. דייטשן מיט דאָקטוירים־טיטלען האָבן אָנגענהויבן סאָרטירן: אַרבעטס־פּעיקע — דערווייל צו לעבן; די איבעריקע — אלטע לייט, שוואַנגערנדיקע פֿרויען, קינדער — אין די גאַז־קאַמערן. 80 פּראָצענט פֿון די געקומענע זיינען באַשטעטיקט געוואָרן דורך די עס־עס־דאָקטוירים וויַ „אומפּעיקע צו אַרבעט".

נאָכן אַדורכגיין דעם טויער אויף וועלכן עס האָט זיך געפֿונען דער אויפֿשריפֿט: „אַרבעט מאַכט פֿרייַ", האָט ק. פֿריטש, דער פֿאַרטרעטער פֿונעם לאַגער־קאָמענדאַנט העס, געהאַלטן אַ קורצע רעדע פֿאַר די געקומענע: „איך זאָג אייך אָן, אַז איר דענט נישט געקומען אין קיין סאַנאַטאָריע, נאָר אין אַ דייטשישן קאַנצענטראַציע־לאַגער. פֿון דאָנען קאָנט איר זיך אַרויסבאָקומען נאָר דורכן קוימען. אויב אין טראַנספּאָרט זיינען פֿאָראַן ייִדן, האָבן זיי רעכט צו לעבן בלויז צוויי וואָכן, גלחים איין חודש, די איבעריקע דריי חדשים".

די קאָמאַנדאַטור פֿון לאַגער האָט זיך געהאַלטן בייַ דעם דאָזיקן „נוזאַ". פֿון שפּעטערע באַריכטן פֿון געראַטעוועטע, פֿון מלוכה־פּירערס, פֿון דייטשע אַרכיוון, האָט זיך אָרויסגעוויזן דער אמת פֿון די גרויאָמע רצחות אָן שחיטות איבער די געפֿאַנגענע אין אוישוויץ אָן אין אַנדערע ענלעכע לאַגערן. דעם 27סטן יאַנואַר 1945 האָבן זיך פֿאַרלאָשן די קרעמאַטאָריע־אויוונס אין אוישוויץ־בירקענאַו אָן עס זיינען דאָרט פֿאַרמאַכט געוואָרן די גאַז־קאַמערן.

לאָמיר האָפֿן אויף אייביק!

Arab-Jewish dialogue brings hope to Israeli college

By SHERI SHEFA
CJN Intern

Representatives from the Centre for Peace and Democracy Studies at Tel Hai College in Israel – a program designed to create an Arab-Jewish dialogue – came to Toronto last week to promote their message of hope and peace.

Rivka Taylor, an observant Jew from the Bet El settlement near Jerusalem, and Sabrin Odeh, a Christian Arab from Nazareth, are active in their community, and express their commitment to creating bridges between Arabs and Jews.

They do this by sharing their personal experiences, as well as performing songs in Hebrew and Arabic.

The dialogue is a model of how Jews and Arabs can relate to each other, and acts as a forum by which people can express their thoughts and fears about the conflict in Israel, said Sagi Melamed, the director of external relations at Tel Hai.

"What we realize is that college is the only place [in Israel] where Jews and Arabs can meet on equal ground. In school, it's a different school system, in the army, Jews see Arabs through the rifle's aim and not many Arabs serve in the military, very few do.

"College is the place where you can change people's perceptions, people's beliefs, people's stereotypes and get to know each other," he said.

Sabrin Odeh, left, and Rivka Taylor sing a song about peace in both Hebrew and Arabic. [Sheri Shefa photo]

Before Taylor joined the centre, she was like many Israelis who opted to keep her distance as much as she could from Arabs.

"When I was growing up I had to take a bus to Jerusalem and every single time I took the bus, [Arabs] would throw stones at us. They were my neighbours, but the only meeting that we had was through conflict and violence, so I grew up to learn that Arabs are my enemy and I better stay away from them," Taylor said.

She explained that staying away from Arabs, even on a campus where Arabs and Jews take the same courses, was easy to do.

"There are Jews and Arabs sitting together in the same class, but there's no interaction. There's nothing going on there – Arabs sit on one side of the class, Jews sit on a different side of the class, and that is how I spent my first year in Tel Hai."

Eventually, she heard about the Arab-Jewish dialogue course from a friend, who convinced her to join despite her reluctance.

Then she met Odeh, a girl from a "very liberal family," whose house was always open to political meetings.

"The group organized an outing to a kibbutz," said Odeh. "Rivka brought her guitar and we started singing all kinds of songs. I sang for her a chassidic song that I know, and from then everything began. We started working together."

Since then, they have both been very active in trying to strengthen the relationships between Arabs and Jews on campus.

Taylor recalls a memorable moment that made her feel like she was making strides in bridging the religious gap.

Last month, Taylor and her friend, a Muslim Arab, decided they wanted to do something to celebrate a Muslim holiday.

They set up a table on campus, got money for cookies and drinks and passed out flyers in an attempt to raise awareness about the holiday.

"In the end, we arranged for a [disc jockey], who played for free, and the whole college, for two hours, danced and celebrated the holiday," Taylor said.

"And I think that what made my day was when an Arab student came up to me and my friend with tears in her eyes. She couldn't get over it. She was shaking and crying and she was saying, 'I can't believe it, I feel like it's really chag.'"

Taylor and Odeh hope to inspire those they meet with stories of peaceful co-existence like this one.

"There are about 100 people already in that group and it has grown dramatically since it was established four years ago after the uprising," said Melamed.

He is confident that with the efforts of Taylor and Odeh, the group will continue to grow.

"We met with leaders in the community [in Toronto] that will help us get more people to establish a connection [with]. We have many Jewish partners in Toronto and our aim is also to reach out to the Arab community and give them the opportunity to support the peace building efforts in Tel Hai," he said.

Correction

The story "Vaughan mayor to lead delegation to Poland" (*CJN*, Feb. 10), should have indicated that a 2003 trip to Israel for Canadian municipal officials was organized by Canadian Jewish Congress, Ontario region. *The CJN* regrets that the organizer of the trip was incorrectly identified.

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March 22 **The River Midnight** – book by Lilian Nattel. In her stunning debut novel, Nattel brilliantly brings to life the rich shtetl culture through the story of an imagined village in Poland in 1894. *Book reviewer is* ***Heather Kassel.***

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Greater Toronto Area

An insider's insight

According to Reports
By PAUL MICHAELS

Three items this week:

In the Canadian media, the Feb. 8 summit meeting between Israeli Prime Minister Ariel Sharon and Palestinian Authority President Mahmoud Abbas at Sharm el-Sheik took a back seat to former Prime Minister Jean Chrétien's theatrical appearance at the sponsorship inquiry.

The reporting and analysis on the summit stuck with the familiar theme of cautious optimism. After four years of bloodshed, the ceasefire announcement was just the first step – albeit an important one – on the path back to the negotiating table. There was a general recognition that the hard work still lies ahead.

The summit received extensive coverage worldwide – Google News listed more than 4,000 items by mid-evening – but for the most part, it lacked fresh insights. One exception was Anna Maria Tremonti's interview on CBC Radio with former U.S. Mideast peace envoy Dennis Ross (*The Current*, Feb. 8). Ross discussed an often-overlooked issue in the Israeli-Palestinian conflict: the responsibility of the broader Arab world.

Said Ross: "One of the things that [Mahmoud Abbas] needs more than anything else is to have the Arab world embrace him in a cloak of legitimacy, and say that violence is wrong. And say that he is right to try to stop it and to contend with it, and to deal with those who might still purvey it."

It was important that Egyptian President Hosni Mubarak and King Abdullah of Jordan were at the summit, Ross said. But "it will be even more significant when we have the Crown Prince of Saudi Arabia, the King of Morocco, the president of Tunisia, all of whom I think are committed to seeing a transformed region, having them take the next step as well... I want them to focus not only on what the Israelis have to do. It's no surprise when the Arab world talks about what Israel has to do. It would be a pleasant surprise to have them talk about what the Palestinians have to do."

* * *

There has been limited media coverage of the enormous "oil for food" scandal now erupting at the United Nations, involving allegations of widespread corruption in the $64 billion (US) program that was designed to alleviate the suffering of Iraqi civilians under UN sanctions.

From 1996 to 2003, Iraq was allowed to sell limited amounts of oil in exchange for humanitarian goods, mainly food and medicine. But an independent investigative commission headed by former U.S. Federal Reserve chairman Paul Volcker reported recently that UN officials and politicians and businessmen from France, Russia and other countries allegedly received payoffs for procuring lucrative contracts with oil companies.

Former Iraqi leader Saddam Hussein also received billions in kickbacks for allowing oil to be smuggled to Jordan, Turkey, Syria and Egypt. (The Clinton and first Bush administrations both turned a blind eye to the sales to Jordan and Turkey in the hope it would enhance those countries' economic stability.)

While there were some reports on Iraq's role, very few journalists examined how Saddam himself profited. Even fewer reporters explored any other aspect of Iraqi oil smuggling, though many knew that Saddam could not otherwise afford his extravagant palaces and grand mosques.

Most journalists simply reported on stories fed to them by the Iraqi regime which were naturally negative to the West – such as accounts of malnourished children suffering in Baghdad hospitals because of U.S.-led UN sanctions.

While it may have been very difficult to report the truth from inside totalitarian Iraq, there is no reason enterprising journalists could not have blown the whistle on Saddam and the UN program from the safety of the West.

* * *

Looking ahead:

Among the countries selected for an agenda-setting committee of the UN's Commission on Human Rights (UNCHR), scheduled to meet next month in Geneva, are major human rights abusers Cuba, Zimbabwe and Saudi Arabia.

Annual UNCHR meetings typically involve Israel-bashing and remain a sad indication of how far the UN still must go to achieve reform. It will be interesting to see how much attention the media give to this gathering.

Paul Michaels is communications director for the Canada-Israel Committee.

Israel tourism booster slams airfares

By CYNTHIA GASNER
Special to The CJN

Israeli-born Ehud Telem, who owns and operates Peerless Travel, is determined to lower the prices of airfares from Canada to Israel.

"The pricing just doesn't make sense," he says. "Airfares to Israel from Canada are too high. Canadians pay more than anyone else. It's gouging."

He criticizes seat sales for being unreliable and says that airlines should plan strategies so their prices fit the season.

"I believe that winter prices should be lower and that there should be a consistency in pricing – and not penalize passengers who book well in advance."

Telem, the president and CEO of Peerless Travel, a travel agency that recently celebrated its 15th anniversary, has been working hard to promote tourism in Israel since tourism numbers decreased due to the intifadah in Israel and 9/11.

He has also been credited with revolutionizing the group-flight industry to Israel and now organizes bar and bat mitzvah tours in which youths and their parents celebrate the milestone on top on the Masada.

"There were seven buses in the largest group of family members taken to celebrate in Israel," he says.

He adds that he is delighted that in 2004, more than 6,000 Canadians visited the country.

Telem also runs Dan Tours, a wholesale travel company that customizes tours to Greece, Italy, France, Israel, Jordan, Egypt, Turkey and Morocco, and organizes international heritage tours, most of which are Christian trips that take tourists to visit holy sites around the world.

Telem was born in Nes Ziona, in Palestine, when the country had less than half a million Jews. After the declaration of the State of Israel, Telem lived a normal, small-town life in Nes Ziona.

He joined the Israeli Air Force in 1960, where he worked as a radar technician.

After he completed his service in 1963, he attended Technion University, graduating in industrial engineering in 1967.

He met Miriam Munk of Winnipeg when she was on a visit to Israel. They married and settled down in Nes Ziona, where Miriam, who is now the executive director of Beth David Synagogue, taught English to elite units of paratroopers.

Telem joined El Al Airlines as an assistant to the vice-president of commercial sales and marketing. In 1983, El Al posted him to Toronto, and he became the district manager for Ontario and western Canada.

In those day, he says, Torontonians couldn't fly to Israel without flying to Montreal first. But through his efforts and tenacity, he managed to re-organize the flight structure throughout Canada.

"I began visiting travel agents, offering them incentives to book passengers on El Al. We doubled the sales in two years and through negotiating landing rights with Canadian Pacific, Israeli flights were scheduled to and from Toronto."

He eventually left El Al to work at local travel agencies in Toronto, and after four years he decided to enter a partnership in a travel agency. He later bought out his partners and Peerless Travel began its expansion.

Telem says he is proud of the fact that his company promotes tours throughout the world.

"We are one of the largest church tour operators in Canada and the largest promoter and seller of travel from Canada to Israel," he says.

He is delighted that the tourism industry is bouncing back from the blow it took after 9/11.

"We are getting back to the numbers we had before 2000 with more synagogues, organizations, churches and interfaith groups planning trips. After four years of holding back, people now realize that they can't stay at home forever. In reality, the risks are very small," Telem says.

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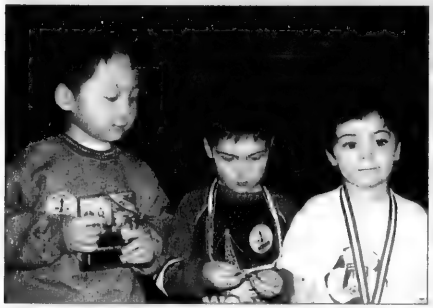

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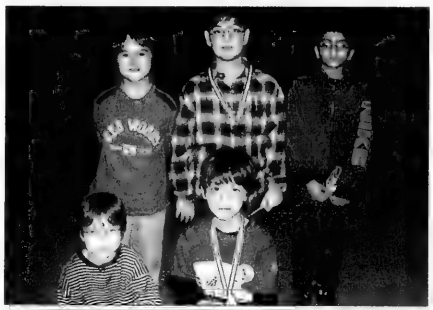

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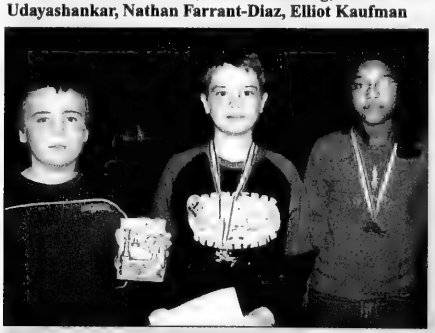
Grade 4: Matthew Worden, Simon Gladstone, Mike Ivanov, Genya Oparin

Grade 5: Michael Bakshy, Michael Kleinman, Eric Zhan, Arum Sithamparapillai, Bohishan Sirithar



Grade 6: Fern Ramoutar, Lucas Packer, Daniel McCooeye

Grade 7: David Kleinman, Arjun Sithamparapillai, Harris Kaufman

Grade 8: Sashi Lankage, Yossi Lipton, Frederick Goh

Grade 9: Anopen Jeyabalan (not in picture), Darah Siridhar, Robert Kleinman

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בית צדק

Greater Toronto Area

Birdman of Israel saves lives and planes

By SHELDON KIRSHNER
Staff Reporter

Thanks to Israeli ornithologist and naturalist Yossi Leshem, birds and planes can now share Israel's crowded skies with little danger of bumping into each other.

Leshem, the director of The International Center for the Study of Bird Migration in Latrun, devised a pioneering bird-avoidance system that has saved lives and hundreds of millions of dollars.

Bird strikes are the bane of all pilots, whether in Israel or elsewhere.

They killed three Israeli combat pilots and resulted in the loss of eight aircraft between 1972 and 1997, and claimed the lives of 41 Western air force pilots and destroyed more than 130 of their jets over a 30-year period.

Leshem, an expert in bird migration patterns in the Middle East who took up birding after finishing the army, recognized the problem. In 1984, he produced a map of "bird-plague zones" Israeli Air Force pilots should avoid. Subsequently, he helped establish a radar monitoring system that provides daily bird forecasts and real-time warnings.

Since then, bird collisions with military planes have dropped by a whopping 76 per cent, saving Israel $660 million in aircraft losses and accidents.

Leshem's early-warning system has been adopted, at least in part, by the Royal Jordanian Air Force and the Turkish Air Force. The United States Air Force used Leshem's technique to track bird movements in Iraq, Kuwait and Saudi Arabia during the 1991 Gulf War.

As he never tires of saying, Israel is a bird watcher's paradise, but a hazard for pilots.

In spring and autumn, 500 million birds fly over Israel to and from their winter homes in Africa and their breeding grounds in Europe and Asia.

This makes Israel an international crossroads for birds such as pelicans, storks, eagles and buzzards, said Leshem, a member of Tel Aviv University's zoology department. But unfortunately, pilots flying military aircraft often share a similar altitude with migrating flocks, thereby creating a potentially fatal problem.

A big, burly man who was recently in Toronto at the invitation of the Canada-Israel Committee, Leshem initially encountered the problem in 1980 when he began studying the migration of raptors across Israel.

Acting on a suggestion by a pilot that he could obtain better data by observing the birds in the air rather than from the ground, he asked the Israeli Air Force for a plane. It was then that he discovered that bird/plane collisions were costing Israel dearly.

Consider this fact. When a white pelican hits a plane in full flight, the devastating force it exerts is equivalent to about 100 tons. Shocked by these disclosures, Leshem developed a map advising pilots what areas of the sky to stay clear of.

He collected a good deal of his information from bird migration patterns and bird watchers' surveys. The rest he obtained from personal observation by taking to the skies in a motorized glider and flying wingtip to wingtip, for almost 1,500 hours, alongside birds like seagulls, cranes, finches and starlings.

The "bird-plague zone" map in and of itself, however, was insufficient. Radar stations were required, too. Two facilities were built, the first in the Negev and the second in the foothills of Jerusalem. A third station is scheduled to be opened later this year.

Yossi Leshem

Leshem's system, though, is not foolproof.

In 1995, an F-15, worth $50 million, struck three storks over the Negev. The plane crashed and the pilot and navigator were killed. Just two years later, an F-16, valued at $27 million, hit a honey buzzard during a training mission in the Arava. The pilot bailed out, but lost his leg.

There have been no crashes since 1997, but in a typical year, Israel registers some 200 bird strikes, which cause little or no damage and injury to the planes and pilots.

Leshem's system, which Israel's civilian aviation sector has adopted, is useful in takeoffs and landings. Nevertheless, bird strikes afflict 20 Israeli and foreign commercial airliners on average per year, resulting in damages upward of two million dollars.

In one case he cited, an El Al jumbo bound for New York City had to jettison 75 tons of fuel into the Mediterranean Sea after two partridges penetrated an engine.

Leshem – whose love of nature stems from the hikes he enjoyed as a boy with his German-born mother on Mount Carmel – also directs Migrating Birds Know No Boundaries. It's a U.S.-funded program that tracks birds by satellite and teaches Israeli, Palestinian and Jordanian students about migratory bird patterns.

The second Palestinian uprising disrupted the school program, which involved 5,000 children in 250 schools. But Leshem continues to work with his Arab colleagues, and believes Migrating Birds Know No Boundaries could be a catalyst for peace.

In addition, Leshem is working on a project to control rodent pests on Israeli farms with birds rather than chemicals. Twenty five kibbutzim have signed up and many more have shown a keen interest.

Leshem's website: www.birds.org.il

Two women always aim for the sky

By ANNA MORGAN
Staff Reporter

Some women drive minivans. Daphne Schiff, 80, and Adele Fogle, 71, drive airplanes.

More than 30 years ago, Schiff got her pilot's license in Montreal. Fogle got hers in Toronto. Since then, they have both spent their time raising children, pursuing professions and accumulating flying hours.

After graduating from the University of Toronto with a degree in science, Schiff began teaching chemistry and physics at York University, where she still teaches the Science of Flight. Fogle opened Aviation International, a business that teaches flying, charters and services planes, sells fuel and runs a restaurant. In their spare time, the two women fly aid shipments to Africa.

In the air, they learned to overcome the challenges related to unexpected storms and engine failure. On the ground, they learned to deal with the hurdles associated with being among a handful of women in a profession dominated by men.

"In those days, Jewish women thought I was absolutely nuts," said Adele Fogle, who is a member of Beth Emeth Synagogue.

"It was impossible to convince any of my friends to go flying with me," she added.

So, Fogle joined The Ninety-Nines, an international association of women pilots started in 1929 by Amelia Earheart. That's where Fogle met Daphne Schiff. Since then, the two women have teamed up to compete in various races.

In 1985, they flew across the Atlantic in the Transatlantic Air Race, where they came in second. In 1994, they flew in the Round the World Air Race, and in 1996, they flew in the Air Race of the Americas. More often than not, their flying time was spent in single- or twin-engine prop planes. For those who may not know, these are very small planes.

When asked about the dangers involved, Schiff and Fogle seem unperturbed.

Schiff recalled the time they were at an altitude of 10,000 feet over the ocean about 100 miles from Chile when both engines on their twin-engine plane stopped running.

Was she afraid?

"We got out our checklist and eventually found water in the tanks," Schiff said very matter of factly, adding that perhaps she was a bit nervous a day or two later when she thought about what had happened.

Fogle maintains that it's not that hard to do what they do. "Flying isn't rocket science. Anyone can become a pilot. It will open up their whole world."

But she knows that not everyone is convinced. Fogle, who is involved with the Shearim Hebrew Day School, admits that although she gives the students gift certificates for free flights every year, no one has ever taken her up on it.

In their retirement years, the two women have taken their flying skills and spunk to Air Solidarité, a humanitarian organization that provides assistance to small villages in central Africa.

"We decided that it was time to do something more useful than just winning a cup or a race," Schiff said.

The past few years, the two women have worked with Ve'ahavta, the Canadian Jewish Humanitarian Relief Committee, to raise the $15,000 minimum required by Air Solidarité to participate in its annual aid effort. The money eventually goes towards one of the Air Solidarité's projects – which include building water purification plants, implementing women's literacy programs and initiating health centres.

In addition, Schiff and Fogle try to fill their planes with pharmaceutical and school supplies donated by Canadian companies.

Once the financial requirements are met, they fly to France on commercial planes. In Paris, they join a team and get their instructions, which can vary from equipping health clinics to bringing school supplies. Once everything is in place, the two women pilot a single-engine plane 6,000 kilometres through central Africa, where they deliver their supplies and check in on some of the villages Air Solidarité has helped in the past.

While each stop is a different experience, Schiff said they are welcomed wherever they go.

"Whenever we land, people line the runways. The sight of children greeting the planes is overwhelming."

This year, Schiff and Fogle are worried that with all the attention being paid to tsunami relief, they may not be able to raise the funds needed to make next October's Africa trip.

"The tsunami has definitely taken over the news. Everyone seems to have forgotten the needs of the people of Africa," Schiff said.

But she insists that, as she once heard someone say, "the tsunami was an act of God that happened quickly. Africa is an act of man that goes on and on."

Daphne Schiff, left, and Adele Fogle

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Bloc MP wants territories excluded from CIFTA

MONTREAL – The Bloc Québécois's international trade critic has introduced a private member's bill to exclude from the Canada-Israel Free Trade Agreement (CIFTA) any goods produced in territories administered by Israel.

Pierre Paquette, MP for Joliette, wants the CIFTA amended to limit its application to goods produced in territories "recognized by the international community and the United Nations."

He said products from territories occupied by Israel since 1967 should not "benefit from the advantages" provided in CIFTA, which was signed in 1997, but rather be subject to full duty.

"I am certain that passing this bill, in keeping with Canada's policy of equal treatment of the parties, will contribute to reopening the 'road map' to peace and will ensure a lasting peace between Israel and Palestine."

Bill C-326 was seconded by Bloc MP Paule Brunelle, MP for Trois-Rivières.

Paquette noted that the European Union adopted this policy in 2001.

The bill asks International Trade Minister Jim Peterson to review with the Israeli government the list of products benefiting from reduced tariffs. Israel currently certifies goods from the settlements as being of Israeli origin.

Paquette introduced a similar bill in April 2002, which spoke specifically of exclusion of goods originating in Jewish settlements, including east Jerusalem. It died on the order paper.

David Cooper, the Canada-Israel Committee's government relations director, said this latest bill "will probably not go anywhere" either, but the the CIC will be monitoring how it proceeds.

"Naturally, we are troubled by it... We don't see the logic that this bill will advance the peace process," he said.

First elected to Parliament in 2000, Paquette is the former secretary-general of the Confédération des Syndicats Nationaux, a major labour federation, and television host with Télé-Québec.

'Jerusalem was the highlight,' MP says of his trip to Israel

By JOEL JACOBSON
Special to The CJN

HALIFAX — When Michael Savage had the opportunity to go to Israel, and specifically to Jerusalem, he jumped at the chance to fulfil his father's dying wish for him.

Last month, the MP for the Nova Scotia riding of Dartmouth-Cole Harbour spent five days in Israel on a trip with the Commons standing health committee, which was studying the country's emergency preparedness.

His father, the late Dr. John Savage, a former premier of Nova Scotia and a staunch Catholic, had visited Israel and seen places of history there, and he specifically told Michael, one of seven children, that he must visit the Holy City.

"Seeing Jerusalem was the highlight of the trip," Savage told 60 members of the Beth Israel Synagogue at a community breakfast on Feb. 6.

"The beauty of the buildings, the history of the specific events that happened there – such as it being the place of the crucifixion – seeing people of different faiths approach the Western Wall with such awe, you'd have to be a very unfeeling person not to be affected."

Michael Savage

But he said he was equally impressed with all parts of Israel, specifically its hospitals and research centres and the people who work there.

Travelling on his first-ever visit to the Jewish state in a group headed by Carolyn Bennett, the federal minister of state for public health, Savage said he was especially intrigued by the Israel Center for Medical Simulation at Chaim Sheba Medical Center.

"We saw students working on dummies with simulated heartbeats and ailments, and the testing they went through to deal with each and every one," he said.

"I was impressed with the professionalism of the people," he said. "The medical people have such a human approach."

Savage said he didn't think he was telling the Beth Israel audience anything about Israel they didn't already know, "but for the average Canadian it would be surprising how interdenominational Israel is. It would be an eye-opener for most Canadians."

Discussing the emergency preparedness of Israeli medical centres, Savage said he observed four things: "the expectation of being constantly ready for a crisis, the drills and practice and training, the flexible capacity of the system, and the information flow so that everyone knows what is happening and who and what is needed."

Israeli health care officials told the Canadian group that they can order 20 per cent of the bed capacity to be made available on a moment's notice in case of emergency.

"Can you see that happening in Canada?" Savage asked. "You'd have to go through federal, provincial and municipal governments and then a regional health board before you could get anything like that approved."

Savage said he also learned that Israel is a pioneer in many areas of health care and successful in things such as "sociology and chronic disease prevention. I learned Israel has the lowest percentage of HIV [infection] in the western world and that, above all, emergency preparedness is a way of life."

He continued, "We were told of Israel's size [about that of Nova Scotia's Cape Breton Island], but not told that much about the people around them who don't want Israel to exist. Yet every day, [emergency workers] deal with various groups of people, Israelis and their neighbours, in emergencies. And they do this work with a distinct lack of hate."

Savage said he felt "entirely safe" in Israel.

"When in Tel Aviv or Haifa, a Canadian might think he's in a great city of the world like Dartmouth," he joked.

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Coast to Coast

Centraide ends 30-year funding deal in Montreal

By JANICE ARNOLD
Staff Reporter

MONTREAL — FEDERATION CJA will not receive the approximately $1-million allocation it has been getting in recent years from Centraide of Greater Montreal this June, because Centraide's board of directors decided to terminate a 30-year agreement on funding.

Although disappointed, the federation is not protesting the decision by Centraide – the Montreal equivalent of the United Way – which was, in fact, made last June, but only made public this month by the newspaper *Le Devoir*.

"While we would have certainly preferred to see the relationship continue, we can understand, from Centraide's point of view, its desire to regularize an anomalous situation," said Bram Freedman, the federation's director of operation and strategic initiatives.

The federation's constituent agencies can apply individually to Centraide for funding, like any other charitable organization in the city. Freedman said some have already done that, if they meet Centraide's eligibility criteria. Among the 13 agencies are those open to the public, such as the Jewish Public Library and the YM-YWHA. "Our hope is that the total amount given to our agencies will be similar," he said.

If not, the loss of $1 million dollars could have a practical impact. About 60 per cent of Combined Jewish Appeal's net proceeds are spent locally, and last year that amounted to some $23 million. Centraide's allocation was used only for local services.

Freedman said federation was notified in advance by Centraide that it was reviewing the agreement, so the decision was not a surprise.

The agreement, first struck in 1974 and updated over the years, was ended as a result of the controversy stirred by a front-page story in *Le Devoir* in November 2003 that purported to be an exposé of a clandestine deal that gave "special privileges" to the Jewish community.

The federation was guaranteed a percentage of the net proceeds of Centraide's annual campaign equal to the percentage of Jews among the population of Montreal, which according to the 1991 census was 3.4 per cent.

The actual amount given to the federation has grown as Centraide's campaigns raised more, reaching $1 million a couple of years ago. The federation was the recipient of the second-largest single allocation, after Catholic Community Services, among Centraide's now more than 325 beneficiaries. In last June's round of allocations, that amounted to more than $967,000 out of Centraide's $33.5-million budget.

The agreement also exempted the federation from Centraide's normal scrutiny of the financial operations of the agencies it funds, and from a fundamental rule that agencies not conduct their own general campaigns. In exchange, the federation was to encourage members of the Jewish community to participate in the Centraide campaign, as well as keep its historic commitment not to solicit donations to CJA from the general community. Both campaigns are held at about the same time in the fall.

While the deal may not have been common knowledge, it was not secret. When ties between the two organizations was redefined as a "partnership" in 1999, for example, a press conference was called to announce the signing.

The 2003 *Le Devoir* story, headlined "Centraide verse un million à un organisme quarante fois millionaire" ("Centraide gives a million dollars to an organization that has a million 40 times-over"), also questioned giving such a large sum to an organization that raised $43 million that year, $2 million more than Centraide.

Pierre-Marie Cotte, Centraide's vice-president of philanthropic development, said that after the story, Centraide was contacted by about 100 donors opposed to the deal. Most, he said, weren't opposed to the Jewish community receiving funds, but wanted its agencies to be treated the same as any other. "Many disagreed with the fact that we give a kind of automatic allocation to the federation," while "some feared that the money was going to Israel," he said.

He said Centraide is evaluating applications from federation agencies, and a decision on them will be made in March or April. He said Centraide wants to maintain a cordial relationship with the community.

Ottawa creates a federation structure

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The Jewish community of Ottawa is about the join the ranks of other North American "federations," as a result of a two-year strategic planning process.

Until now, the Jewish Community Council of Ottawa/Vaad Ha'Ir was the governing structure of the community, while the United Jewish Appeal (UJA) was a separate organization that collected funds for local needs, Israel and overseas Jewish aid.

At a recent meeting that was open to the Jewish community, new bylaws were passed to create an umbrella organization that made UJA part of a new structure similar to Toronto's UJA Federation or Montreal's FEDERATION CJA.

Vaad Ha'Ir president Arnie Vered wrote in the *Ottawa Jewish Bulletin* that "the mission of this new federation is to plan for the evolving needs of the community, raise and allocate funds for communal priorities, co-ordinate community programs and activities for these purposes and promote an understanding of, and respect for, the Ottawa Jewish community and its values as well as of Judaism and the Jewish way of life."

The new structure will be managed by a board of directors, with five core committees: a financial resource development committee (to oversee all community fundraising); a planning and allocations committee; a financial, audit and administration committee; a communications and community relations committee, and a Jewish identity and responsibility committee.

Each of the committees will have subcommittees as required, enabling interested members of the community to become involved in various projects. It is intended that the new structure will draw many more individuals into active participation in the Jewish community, Vered said.

Bernard Dolansky, one of the architects of the new bylaws, said a task force, which included co-chair Ron Prehogan, "went out and listened to constituents in the community and what they asked for. We weren't governing strictly according to our old bylaws because they were formulated 20 or more years ago. During that time, the community has changed, as have its needs.

"We wanted a system that was open and transparent to the community and that allowed for a two-way flow of responsibility… most people felt that we had a top-down system. We tried to design a system that was bottom up and would give people real jobs to do and real responsibilities."

Several suggestions have been considered for naming the new body, but no final decision has been made. Vered plans to announce the name before an annual general meeting in June.

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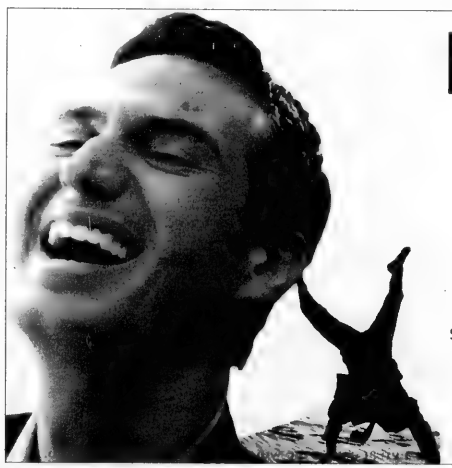

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On Campus

Extremism 'has too loud a voice': U of T student

By DANIEL ROTH
Special to The CJN

Guest Voice

During my time at the University of Toronto, I have worked hard to carve out a place for Jewish students like me.

Many of us – myself included – define ourselves as Zionists, and all of us agree that both Israel and a Palestinian state deserve the right to exist side by side. We are students who would not label ourselves "pro-Israel," or "pro-Palestine," without also labelling ourselves "pro-peace."

I am 23 years old. I have grown up in Toronto in Hashomer Hatzair, a progressive Zionist youth movement. I am currently the president of Hashomer's branch at U of T called "Kidma." As well, I am a member of Hillel's Israel affairs committee and its community council.

Recently, life on campus has left me tired, frustrated, and with a lot to say.

The last few weeks at U of T have been somewhat out of the ordinary. IsraelFEST, a celebration of Israeli culture and diversity, is an event that has been run by Hillel at U of T around the end of January for many years.

This year, it was different.

During the same week, U of T's Arab Student Collective (ASC) held "Israeli Apartheid Week." The events included a nightly speaker series, at which there were lectures on many of the negative issues surrounding Israel, such as the situation in the West Bank and Gaza. Organizers also erected a mock refugee camp in one of the main buildings on U of T's downtown campus.

Some Jewish students have said that they have felt intimidated on campus over the last few weeks, while others have said that it has not affected them all that much.

But the majority agree that despite the bad taste that some of the events left them with, most organizations and most of their members acted responsibly in dealing with fellow students, the university administration and the community during this heated time.

All of this has put me in a very pensive mood.

I, along with many other Jewish students, believe wholeheartedly that both IsraelFEST and "Israeli Apartheid Week" should be allowed at U of T – though the timing of the events is another issue entirely.

Free speech is not just an ideal to be brushed away every time it leads to negative things being said about us, or the things that we believe in. At the same time, it means that as an eclectic group of Zionist students, we have the right and the responsibility to be outspoken in our opinions.

These last few weeks have reminded me that extremism on all sides has too loud a voice, considering that it represents very few people. (The ASC's divestment rally on the last day of their events barely drew 20 people.)

I have also been reminded that those of us who are "pro-peace," despite our races and religions, are in the majority, albeit a silent majority, but the silence is what so many of us are working to change.

As a Jewish Zionist student and as a human being, and after experiencing the recent events at U of T and their aftermath (so far), I can safely say that I have learned a lot.

Despite much of the negativity surrounding all of this, I have been reminded of the (silent) masses that are willing to teach, learn and talk for peace.

Tilly Shames, director of Israel affairs for Hillel of Greater Toronto, quoted Josh Neuman, the editor of *Heeb* magazine, when she explained her feelings on the issue. She said, "You can either stay in the darkness or light candles."

I agree. Let's all light candles and move forward.

Daniel Roth is a third year student at the University of Toronto and an associate news editor with the Varsity, *one of U of T's main student newspapers.*

Fackenheim's thinking on Shoah may have changed, scholar says

By BARBARA SILVERSTEIN
Special to The CJN

Benjamin Pollock, left, the Ray D. Wolfe Fellow at the University of Toronto, is seen with Rose Wolfe, centre, and Derek Penslar, director of U of T's department of Jewish studies.

A young academic contends that eminent Jewish philosopher Emil Fackenheim may have reversed or re-thought his philosophical response to the Holocaust, the central theme of his work.

Benjamin Pollock, the Ray D. Wolfe Fellow in the University of Toronto's Jewish studies program, recently spoke about Fackenheim's position on the Holocaust at a public lecture sponsored by the Jewish Foundation of Greater Toronto's Canadian Jewish News Fund.

Fackenheim was a philosophy professor at U of T from 1948 to 1984 and a co-founder of the university's Jewish studies department. He later taught at Hebrew University in Jerusalem. Pollock, a doctoral student in the department of Jewish thought at Hebrew U, was Fackenheim's research assistant from 1996 to 2000.

Pollock said that in the week after Fackenheim's death in September 2003, he discovered some written evidence that Fackenheim may have changed his mind about central ideas in his post-Holocaust thinking.

Pollock pointed out that the central question of the philosopher's work was an examination of how "we as thinking humans confront what happened in the Holocaust. How can we take seriously what happened in the Holocaust and not despair of life and thought today?"

He explained that for years, Fackenheim held the view that the only way philosophy or religion or "thought" could make sense of the "incomprehensibility" of the Holocaust and "stay alive" was to look at the relationship between this "thought," and the resistance in "life" to the horror.

"'Thought' going to school with 'life,'" Pollock said, was the famous phrase Fackenheim coined to explain his core idea that the resistance to the Holocaust in "life" was a powerful mediator between "thought" and the otherwise unfathomable inhumanity of the Holocaust, and the only way for philosophy and religion to survive.

Pollock questioned whether Fackenheim in his later years might have begun to reconsider the primacy of "life" as the sole mediator for understanding the Holocaust.

In a brief interview, Pollock expressed great admiration for Fackenheim, recalling the first time he encountered him. He attended one of the professor's lectures 12 years ago as an undergraduate student in the junior-year-abroad program at Hebrew University, where Fackenheim was teaching. "It was the combination of intellectual rigour and sincere pathos that made him such an inspiring teacher," Pollock said.

He went on to become a graduate student in Hebrew U's department of Jewish thought and later had the opportunity to become well acquainted with Fackenheim as his research assistant.

"I was his sounding board," he joked. "That's how he introduced me. My sole job was to listen to Professor Fackenheim and repeat what he said back to him, so that he could question whether what he said made sense."

Pollock was a key organizer of a conference in Jerusalem held in 2001 in honour of Fackenheim's 85th birthday. "He certainly deserved the honour. It was a chance to pay tribute to him."

Pollock said his late mentor would probably have been "amused to see him in his old stomping ground" teaching some of the same courses he taught at the University of Toronto.

"I'm honoured to be teaching the kind of classes that he taught… He'd be amused by my giving this lecture."

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Bubies and Zaidies perform to stay young at heart

By CYNTHIA GASNER
Special to The CJN

If you ask the Bubies and Zaidies, a performing group of seniors ranging in age from age 65 to 92 who sing, dance and tell jokes, they'd tell you that age is only a number.

The group loves to entertain and make people happy, says Tom Weiss, who has been with the Bubies and Zaidies for 10 years.

"There is just something about the music that puts a smile on people's faces. It is very gratifying for me when I see the patients get up out of their chairs and dance or sing along. It brings back memories for them of when they were younger and with their loved ones," he says.

Fred Field, 83, who organized the group 15 years ago, is the director and master of ceremonies and is dedicated to entertaining the elderly.

"Despite the weather, we keep rehearsing and performing for seniors at retirement homes and other facilities," he says.

"I think the nice part is doing shows for retirement homes – particularly for shut-ins. That makes them happy and it makes us happy, too."

Weiss works closely with Field on the musical arrangements and plays the piano.

"I enjoy this group very much," says Weiss. "Fred and I do our own arrangements and then we try them out with the group."

The Bubies and Zaidies present one-hour musical entertainment programs throughout the Toronto area. This past year they performed at Pine Villa, Baycrest Centre for Geriatric Care, Terrace and Adult Day Care, Leisure World, Gibson Retirement Residence and Jewish Family Services.

> *'You just have to have the desire and the commitment'*

Some of the performers have never had musical training or performed before they joined the group. They rehearse weekly in the auditorium of a seniors' residence on Bathurst Street at Lawrence Avenue.

"You don't even have to have talent," says Field. "You just have to have the desire and the commitment."

Their repertoire includes music mainly from the 1920s to the 1960s in English, Hebrew and Yiddish, and recently they have included some Russian songs.

The Bubies and Zaidies recently performed a life-cycle series of songs – from birth to old age. It included such favourites as *Sonny Boy* and *The Bells Are Ringing for Me and My Gal*.

"We feel like we are keeping the old songs alive," says Sam Day, 85, who has been singing with the group for many years. He adds that although he is more interested in the Yiddish and Hebrew music, "lately our group is performing more and more in English."

Anne Goldberg, who performed with the Zemer Chorale at the Beth Emeth Synagogue, has been with the Bubies and Zaidies for a year.

"I saw an announcement in the *Canadian Jewish News* and I decided to join the group," she says.

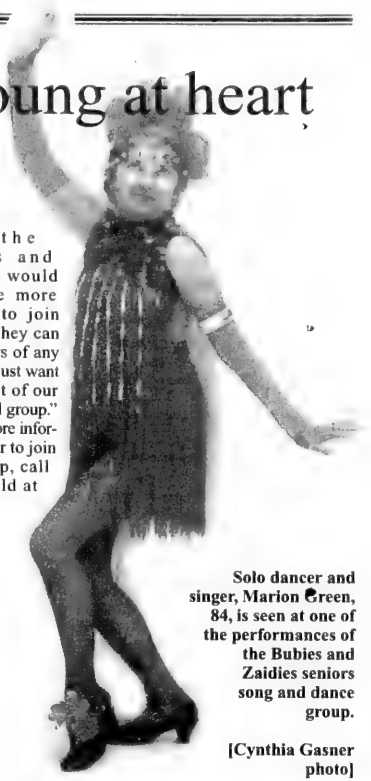
The group also features solo dancers Kittie Cohen, 92; Marion Green, 84; and Ruth Bleiwas, 75.

Ben Rosenberg, 87, the stage manager for five years, says, "I'm here because I like what I see and what I do with this group."

Others members are Murray Kay, Frank Goldblatt, Frank Harris, and Shirley Rosenfeld.

Field says the Bubies and Zaidies would welcome more seniors to join them. "They can be seniors of any age who just want to be part of our wonderful group."

For more information, or to join the group, call Fred Field at 416-633-2877.



Solo dancer and singer, Marion Green, 84, is seen at one of the performances of the Bubies and Zaidies seniors song and dance group.

[Cynthia Gasner photo]

Bayview Extendicare offers Jewish programs

By CAROLYN BLACKMAN
Staff Reporter

Extendicare Bayview, a long-term care centre, has begun to offer a variety of Jewish programs in conjunction with the chaplaincy service of Jewish Family & Child Service (JF&CS).

In addition to family Shabbat dinners and weekly services, the centre now offers such activities as Jewish cooking classes, Judaic arts and crafts, holiday celebrations, music, humour, Israeli folkdancing, news and discussion, Yiddish workshops and synagogue choir visits.

Diane Sweetzer, centre administrator, said that with about 52 Jewish residents, they felt it was time to fill a gap.

"We appreciate the importance of community, culture and tradition, and we wanted to meet the needs of our residents.

"Being able to participate in our Judaic programming makes them feel at home," she said.

Penny Edwards, a recreational therapist who has planned the programs, said that JF&CS chaplain, Rabbi Ronald Weiss, came in to speak to the staff about Jewish culture and tradition.

He also leads discussion groups with the residents, and a healing circle in which they talk about what it means to feel good and get rid of stress.

Edwards said the cooking classes have become a favourite activity. "They love to reminisce about the food. It often brings back happy memories for them, and by inviting family or friends to the the centre's monthly Shabbat dinners it enables them to continue their tradition of having company for Shabbat."

The centre has always offered a "third Passover seder," she said, but this year they are looking into running a first or second seder for isolated seniors in the community.

"There are people who have no family, and we want them to have somewhere to go. We want to open our doors to the community."

Edwards said they plan to enhance the Judaic programming, and forge some links with the community.

"We would like to see children's choirs come to perform, and we'd like our residents attend a students' mock seder."

For information on the programs call 416-226-1331 or e-mail cnh_bayview@extendicare.com.

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Basson cooks traditional Israeli fare

By ROSIE SCHWARTZ
Special to The CJN

Moshe Basson is a man with a passion, whose love of food has earned him a reputation around the world. In celebration of Israel's 50th Independence Day, Basson, a resident of Jerusalem, was invited to give a cooking demonstration and prepare dinner for guests at the Kennedy Center in Washington, D.C.

A few years ago, in a couscous competition in Sicily, Basson captured top honours over chefs from countries like Morocco and Algeria. The Iraqi-born Basson is the former owner and chef of the Eucalyptus, an eatery that was often on the itinerary of food lovers when they visited Jerusalem. It, like many other restaurants in Israel, was a casualty of the intifadah.

The first time I met Basson, almost a decade ago, I was given his name to research an article I was writing on the food of Israel. A quick visit was my game plan. Instead my husband and I sat mesmerized for hours as we listened to him tell of the indigenous culinary riches of Israel.

When I asked him to describe the food he prepares, he first answered, "It is somewhat innovative. Nobody else makes anything like it." Then he smiled and said, "Actually it's not. It's very old – thousands of years old."

While he has travelled the world, his source of inspiration comes from the Bible. His lamb dishes are seasoned with the same herbs as they were many centuries ago. As we talked, he snapped a pine cone and out came a nut for me to sample. When he prepares *khubeiza*, a green leafy vegetable, he tells the story of how the Jews of Jerusalem survived by foraging and eating the local greens during the siege of 1948.

He travels throughout the country to harvest wild herbs and is widely known as an expert on them. When Mediterranean cookbook guru Paula Wolfert came to Israel in search of material for a book on the greens of the Mediterranean, Basson was asked to take her exploring the countryside. On another visit, when I mentioned my upcoming trip through the north to the city of Tiberias on the Sea of Galilee, he told me to watch for the beautiful flowers of the herb, Jerusalem sage, which grows along the roadside.

But patrons also came to the restaurant to hear him talk about the historical origins of his fabulous fare.

While he is a wealth of fascinating information, Basson never stops learning about history, traditions and food. Recently, he took us on a tour through Machane Yehuda, the century-old market in Jerusalem. The bustling market is filled with shops that have been passed from generation to generation. Row upon row of fabulous displays of assorted seasonal fruits and vegetables are intermingled with shops selling all manner of fragrant spices, nuts and seeds, baked goods, fish, meat and poultry. As we explored the aisles, every few feet it seemed, someone stopped to talk to Basson.

Our first visit was to All For the Baker and Coffee Too, a new café and kitchenware shop opened by Basson's friend, Eli Mizrachi. Mizrachi had recently taken over a section of his father's 40-year-old spice and nut shop to serve bistro fare. While we had intended just to drop in and see the place, the aromas were so tempting that we made arrangements to return the next day for lunch. And what a lunch it was. We shared a few of the offerings – *shakshuka*, the Middle Eastern spicy egg and tomato dish, feather light gnocchi that could outdo any Italian eatery, a mushroom and blue cheese quiche and wonderful greens in a flavourful vinaigrette.

Our next stop was at the shop of Iraqi-born Roni Abu Najach. But it wasn't just the bins of unusual spices and herbs that Basson wanted us to see. Abu Najach provided us with various items based on traditional Iraqi folklore, such as certain spices for our pockets to ward off the evil eye. When Basson heard of one custom he wasn't familiar with, he wrote down all the details so that he could learn more about it later.

He's also still very involved in the food business, but his agenda has changed. Basson, like countless others, has struggled financially over the past few years. He has seen many residents of Jerusalem lose their jobs, just as he did – many of them had been regulars at his restaurant. Now some of these same people couldn't afford to eat at all. Basson searched for a way to combine his love of food and people and his desire to help.

The idea of Carmei Ha'ir was born – an eatery where he could prepare the dishes he was known for while allowing the unemployed to maintain their dignity. At lunchtime, patrons would pay according to their means. Some would pay the regular price while others would eat for free. But it was all very discreet. At night, the restaurant at 72 Agrippas St. was only opened for pre-arranged groups. Together with a few partners and backers, he made the restaurant a reality.

At the same time, the group recognized that others were going hungry at lunchtime. Schoolchildren whose families could always provide in the past now had nothing to eat at school. Carmei Ha'ir began a program where lunches would be delivered to the school for those who had none. But again, the maintaining of dignity was of prime importance. The bagged lunches, with no markings to identify their source, are picked up in the office by youngsters.

Basson is venturing into other culinary arenas. He's been working with groups for events at synagogues, churches and even private homes. He recently completed a series of cooking demonstrations and classes on foods of the Bible in the U.S. Midwest. Not only did the audiences get to see Basson creating his signature dishes like stuffed figs with onions and eggplant or *maalubeh*, a spectacular casserole dish of chicken, vegetables and rice, but while they dined on his specialties, they had the treat of listening to a person who captivates everyone he encounters.

SHAKSHUKA

2 tsp. olive oil
1 cup chopped onion
1 red pepper, diced
2 cups diced plum tomatoes
¼ tsp. ground cumin
salt and freshly ground pepper, to taste
3 or 4 eggs

Heat oil in a saucepan over medium high heat, add onion and sauté for 5 minutes or until soft. Add red pepper and continue to sauté another 5 minutes. Add tomatoes and cumin; stir to mix. Reduce heat to medium-low and cook covered for 20 minutes, stirring occasionally. Season to taste with salt and freshly ground pepper. Add the eggs and continue to cook, covered, until the eggs are set, about 4 minutes. Serve immediately. Serves 2.

Nutritional information per serving: calories: 263; protein: 13 grams; fat: 13 grams; saturated fat: 3 grams; carbohydrate: 26 grams; dietary fibre: 5 grams.

Rosie Schwartz is a Toronto-based writer and author of The Enlightened Eater's Whole Foods Guide: Harvest the Power of Phyto Foods *(Viking Canada). You can reach her at schwartz1@sympatico.ca.*

BAND BATTLE: More than 400 Jewish teenagers attended NCSY's second annual "Battle of the Bands" at York University's Underground, after Shabbat on Feb. 5. The four participating groups – DTF, Limitless, Sugar-Craft and BlindSite – took turns rocking the crowd and at the end of the evening, the kids voted for their favourite. A $500 cash prize went to DTF, a group of seven musicians lead by Lee Cohen, who are pictured holding their prize.

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Comment

Hamas in Damascus ordered shelling

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

Three Palestinian groups were responsible for the mortar shelling and firing of Qassam rockets on Gush Katif last Thursday, although orders for the operation were issued by the Hamas leadership in Damascus.

Hamas fired mortars at the Gaza settlement in the morning, and as a show of solidarity at the request of Hamas, Islamic Jihad and a group from the Popular Resistance Committees joined in the fray.

Egypt and aides of Palestinian Authority President Mahmoud Abbas telephoned the Hamas leadership in the Gaza Strip and were told that they did not order the shooting of mortars – a violation of the promise Abbas had made to Israel two days earlier at Sharm el-Sheikh.

The Hamas and Islamic Jihad leadership in Damascus resented the way Abbas declared a ceasefire as well as his refusal to attend a scheduled meeting with their leaders in Cairo. The issue of the ceasefire was to be clarified between Hamas leader Khaled Meshal and Islamic Jihad leader Abdullah Shalah, in their Cairo meeting with Abbas.

The two organizations said the declaration of a ceasefire that emerged from the Sinai resort contradicted their stance and that they had agreed only to a "calming" of the situation.

Abbas' office informed them that the meeting in Cairo would take place only after the Sharm el-Sheikh summit.

It is possible that the insult of Abbas' skipping the prearranged meeting and the early declaration of a ceasefire led the Hamas leadership abroad to order Thursday's attack.

Intelligence sources note that the assault by Hamas militants on the Basariyeh prison in Gaza that same day should also be regarded as part of the group's overall response to Abbas.

The attack on the prison was led by a Hamas militant, Marwan Isa, who has had a role in various terror attacks against Israel. Isa sought to settle a family score with three Fatah men held in prison, suspected of killing his relative, Ahmed Isa. The three were executed by Hamas militants, and the Palestinian Authority guards did nothing to stop them. The raiders also released all the prisoners being held in Gaza's main prison.

Following the raid, the shelling of the Gush Katif settlements began.

Hamas later said the shooting came in response to the killing of two Palestinians by the Israel Defence Forces. The IDF said one Palestinian was killed when five men approached the security fence near the settlement of Atzmona in the southern Gaza Strip in an attempt to cross it. The second Palestinian was killed when his own explosives exploded prematurely.

Abbas was furious with the Palestinian shelling. Israel perceives his reaction, the dismissal of senior officers in charge of security, as a positive development, indicative of his unwillingness to accept the chaotic security situation in Gaza.

In talks with Hamas representatives, Abbas informed them that violations of the ceasefire will be dealt with by the PA.

In Israel, the decision was taken not to respond to the shelling on Gush Katif but wait for Abbas to handle the violation. A recent meeting between former Palestinian security chief Mohammed Dahlan and Defence Minister Shaul Mofaz earlier this week is likely to play a role in Israel's actions.

A step toward reforming the PA

By DANNY RUBINSTEIN
Ha'aretz Daily Newspaper Ltd.

Analysis

The dismissal of Palestinian security officers last Thursday was the first step by Palestinian Authority Chairman Mahmoud Abbas in his effort to restore law and order in the Gaza Strip. However, the dramatic move, accompanied by an announcement of a state of emergency among the Palestinian security forces, raises many questions: How many were dismissed? What is the precise reason for the dismissal of each one? Moreover, does Abbas have a clear security plan?

In most of the media, both in Israel and abroad, the standard reason given for the dismissals is the Palestinian failure to prevent the firing of more than 50 mortar shells at Gush Katif settlements.

The shooting occurred a mere two days following the excited announcement of an end to violence at the Sharm el-Sheikh summit. Hamas spokesmen announced that their militants bombed Gush Katif, not to challenge Abbas' authority or to undermine the ceasefire, but in response to the IDF killing of Ibrahim Abu-Jazzer from Rafah.

But the media mentioned another reason, perhaps more important, for the dismissals: an armed raid on the central prison in Gaza on Thursday. A group of 50 armed men blew up the prison's gate, fired their guns, wounded guards and entered the cells. There, they executed two prisoners suspected of murder. They then kidnapped another prisoner, also suspected of murder, and killed him in the Bureij refugee camp, in front of the home of the family seeking revenge.

This clearly military-style assault was carried out by dozens of members of a private militia in Bureij. There are many such militias in the Gaza Strip, and it isn't the first time they have raided the Gaza prison, while the guards fear to stand in their way.

The Palestinian media stressed this reason for the dismissals because it symbolizes the security chaos in the Gaza Strip.

In one case, that of the daily *Al-Ayyam*, the main headline combined the two events in explaining the dismissals: Some commanders and officers were dismissed because of the attack on the Gaza prison and the mortar shelling. A senior source in Ramallah explained yesterday that while the two events are unrelated, both are good examples of the lax order in Gaza.

How is a reliable security structure created to counter the private militias and the armed gangs?

The National Security Council of the PA has a detailed plan that includes a decision to retire security officers who reach the age of 60. This amounts to nearly 1,000 people. In other words, Abbas, supported by his close security aides, Nasser Yussuf, Mohammed Dahlan and Jibril Rajoub, are planning to do away with the old guard and rebuild it from scratch.

Therefore, the dismissals last week are the first step in a long road of rebuilding the PA, which will include a new government that is expected to be presented to the Palestinian Legislative Council this week.

Various sources suggest that PA prime minister, Ahmed Qureia, will have two deputies: Salem Fayad, currently the finance minister, and Nabil Sha'ath, who will be responsible for contact with the "Road Map" quartet of the United States, Russia, the European Union and the United Nations. Mohammed Shatyah will head the finance ministry and the foreign minister will be Nasser al-Kidwa, current Palestine Liberation Organization ambassador at the UN.

Chirac rejects Israeli request to add Hezbollah to EU terror list

Ha'aretz Daily Newspaper Ltd.

PARIS — French President Jacques Chirac rebuffed Foreign Minister Silvan Shalom's request to add the militant Hezbollah organization to the European Union's list of terror organizations.

During a meeting with Shalom on Monday afternoon, Chirac said France's efforts in the coming weeks will be focused primarily on the democratic process in Lebanon and the upcoming elections to be held in two months. Shalom made the request during a meeting with his French counterpart Michel Barnier earlier this month.

The EU will hold an initial discussion on the Israeli request, which is based on the danger posed by Hezbollah to new Palestinian Authority Chairman Mahmoud Abbas.

Both Israeli and Palestinian sources have accused Hezbollah of trying to organize Palestinian attacks on Israelis in order to torpedo the ceasefire understandings reached between Abbas and Prime Minister Ariel Sharon at Sharm el-Sheikh earlier this month.

France has played the primary role in blocking the addition of Hezbollah to the EU list to date. Shalom asked France to use its influence in the Arab world to help promote better relations between Israel and Persian Gulf and North African nations.

Speaking after a meeting with Chirac, Shalom said France could also play "a key role" in isolating groups set on disrupting peace efforts between Israelis and Palestinians. "I asked the assistance of President Chirac to help us to have better relations with North African countries and the Gulf states, and bring his influence among those countries in order to have better understanding between Israel [and those nations]," Shalom said.

Shalom also said he was "very encouraged" by the French government's recent efforts to crack down on anti-Semitism, and its "determination" to curb the activities of right-wing extremists.

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Telephone call (1)

The day after the Sharm el-Sheikh summit, Prime Minister Ariel Sharon phoned Egyptian President Hosni Mubarak to thank him for hosting the summit. Sharon repeated his invitation to Mubarak to visit Israel.

Telephone call (2)

Jordan's King Abdullah II, phoned Prime Minister Ariel Sharon to congratulate him on the Sharm el-Sheikh summit. The King said that Sharon's speech was very important and added that the summit gives hope to the entire region and was a source of pride to its participants and their peoples.

Envoys will return

Egypt and Jordan agreed to return their ambassadors to Israel, but did not say when. The envoys were withdrawn in 2000 after the outbreak of the intifadah. The decision was announced at the Sharm el-Sheikh summit. Israeli officials were disappointed no implementation date was given.

Bombing prevented

Israeli soldiers operating in Nablus arrested a Palestinian man suspected of planning a suicide bus bombing in Jerusalem's French Hill area in the near future. He was carrying a handgun and two fragmentation grenades when he was arrested.

Security chief named

Israel named a replacement for outgoing Shin Bet director Avi Dichter. Yuval Diskin, a 27-year veteran of the domestic security service with extensive experience fighting Palestinian terror, will take over from Dichter when he retires in May, the Prime Minister's Office said. Diskin, 49, was chosen over Dichter's deputy, who now plans to resign. Shin Bet sources said Diskin is charismatic and capable of thinking in strategic terms, which is key for an organization that deals with minute-to-minute events in the field. Israeli pundits speculate that Dichter will enter politics when he steps down from the security service.

Sharansky: Egypt centre of anti-Semitism

Egypt is the global centre of anti-Semitism, Natan Sharansky said. The Israeli cabinet minister, who heads a government task force on anti-Semitism, told a U.S. Congressional lunch in his honour last week that more anti-Semitic tracts are published in Egypt than anywhere else. "Egypt today is the centre of world anti-Semitism," he said, expounding on his thesis that dictatorial regimes create outside enemies to distract their people from their real plight and Egypt's rulers have made theirs the Jews. "More [copies of] *Protocols of the Elders of Zion* are published in Egypt than in any other country in the world," Sharansky said.

Files from JTA and Ha'aretz

Pettigrew senses 'fundamental change' in region

Continued from page 1

I am confident, having discussed this matter with Prime Minister Sharon, that Israel intends to fulfill all of its commitments under the provisions of the 'road map' [peace plan], which includes a reference to the implementation of [UN Security Council] Resolution 242 [calling for Israeli withdraw from territories in the West Bank in exchange for peace]."

Pettigrew said Canada has a "unique" role in the region, and will pledge expertise in a variety of areas, including border control and the judiciary.

One of the highlights of his trip was the announcement of a gift of $750,000 worth of medical supplies to Hebron's Mohammad Ali-Ahtassaeb Hospital.

The gift was made on behalf of Canada's Jewish community and funded by businessman Walter Arbib of Toronto. It was reportedly received enthusiastically by Abbas and his officials.

Pettigrew also announced a new initiative to support human rights reform and good governance in the Palestinian Authority. The project is intended to advance a model of judicial education and will be funded through a $100,000 grant from the Canadian International Development Agency (CIDA).

Three Canadian judges will take part: Douglas Campbell of the Federal Court, retired Supreme Court Judge Claire L'Heureux Dubé and Catherine Fraser, chief justice of Alberta.

Despite those moves, Pettigrew was taken to task by the Canada-Israel Committee and B'nai Brith Canada for laying a wreath on the grave of Palestinian Authority president Yasser Arafat. Both groups said they found the gesture offensive and disappointing.

Asked whether he was pressed by Israeli foreign minister Silvan Shalom to privately convey to Palestinian leaders the importance of shutting down Qassam rocket factories, collecting illegal weapons from civilians and halting arms smuggling across the Egyptian border, Pettigrew said he would have raised those issues without being asked.

"The rocket factories, the incitement, arms smuggling, these all must stop. I found it encouraging that the Palestinians recognized the need for action on all these fronts. They have demonstrated their commitment to action by deploying their police forces throughout Gaza and the West Bank and by dismissing those who fail to prevent attacks. No clearer signal could be sent at this stage."

But he added that "there are also actions that Israel needs to take to make its contribution to security and peace in the region and to support President Abbas in his serious efforts to deal with terror."

Pierre Pettigrew meeting in Jerusalem last week with his counterpart Israel Foreign Minister Silvan Shalom.

Asked whether he is satisfied that Abbas is in a position to rein in extremists, Pettigrew said the Palestinian leader "certainly has demonstrated in the last few weeks that determination to take action against violence and extremism. Whether he manages to restrain all violent rejectionist elements through good diplomacy remains to be seen, but he has already demonstrated his willingness to act decisively."

As for concrete signs from Palestinian leaders that they are serious peace partners, Pettigrew said Abbas has been working "systematically" with rejectionist factions to deal immediately with terror and security.

"In addition, he has also taken steps to deal with incitement in the official Palestinian media. These are the actions of someone who truly wants to be a peace partner. My Israeli contacts told me that they already sense a difference in the atmosphere."

Meanwhile, he said, "Israel has also taken some measures consistent with its own obligations, including with respect to freedom of movement and Gaza workers' access to Israel, redeployment out of West Bank cities, and other significant political gestures that will contribute to mutual trust, such as progress in preparations for withdrawal from Gaza and parts of the northern West Bank."

Pettigrew said he expressed concern to Israeli officials that Israel intends to strengthen its hold on eastern Jerusalem.

"I told Prime Minister Sharon and Foreign Minister Shalom that Canada believes that the status of Jerusalem can only be decided as part of final status negotiations between the parties. In the meantime, Canada calls on Israel to refrain from any action which might prejudice the outcome of those negotiations, including the construction of a barrier within the city of Jerusalem, [and] property confiscation and demolition."

Asked to comment on reports that Canada pledged to help rehabilitate refugee camps in Gaza after Israel's withdrawal, Pettigrew said Canada has worked on the refugee issue since the early 1990s as the gavel holder for multilateral talks on Palestinian refugees.

"Our approach is designed to find just and practical ways to deal with the plight of Palestinian refugees. This includes contributing to efforts to improve their well-being in terms of living conditions, health, education and employment as well as preparing the ground for political solutions. In this regard, we have joined with others in the international community in supporting an UNRWA-led program to rehabilitate refugee housing and communities in northern Syria."

Asked if he got a sense from Israeli officials that there will be stiff opposition to withdrawal from Gaza and some settlements, Pettigrew said "the outside world lacks a clear understanding of the intensity of the debates and the depths of emotion within Israel on this issue. I am, however, confident that Sharon will implement his withdrawal decision this year… Withdrawal is the route back to the road map."

Pettigrew ended his trip on a down note while visiting Beirut, where he called on Syria and Lebanon to support fledgling efforts at Mideast peace by reining in Hezbollah guerillas based in Lebanon. The message did not sit well his Lebanese hosts.

After telling a news conference that Hezbollah must give Abbas a chance to make a deal with Israel, Lebanese Foreign Minister Mahmoud Hammoud walked out, abruptly ending the gathering.

Violent attacks on British Jews hit record high

Continued from page 1

A few days earlier, vandals daubed swastikas and other Nazi symbols on 10 gravestones in a Jewish cemetery in Aldershot, in southern England, the second time it had been targeted.

Britain's chief rabbi, Jonathan Sacks, said the figures are cause for concern. "The single most important thing is for our community to enlist others to join in the protest against the attacks," he said in a statement.

"Jews must not be left to fight anti-Semitism alone."

The government described the rise as "totally unacceptable" and said action is being taken.

"We have strengthened the law against racism, including raising the maximum penalty for incitement to racial hatred," the leader of the House of Commons, Peter Hain, told parliament.

The leaders of Britain's Anglican and Catholic Christian communities said the findings were disturbing and condemned anti-Semitism.

Rob Beckley, the Association of Chief Police Officers' spokesperson on faith matters, said "any anti-Semitic incidents are a matter of great concern to the police service… All hate crime is insidious and destructive and we are committed to taking positive action against those perpetrating such offences."

Israel Science

Bio-Fly vs. the Mediterranean menace

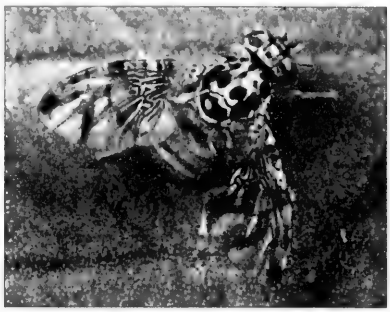
By ELI STUTZ
Special to The CJN

TEL AVIV — The fruit fly is small, has many offspring and is the number one enemy of fruit.

Bio-Fly, an Israeli-based company, is mobilizing to fight the crop-killer by sterilizing it with a radiation machine produced by Nordion, a Canadian company.

For years, fruit flies have caused billions of dollars worth of damage to crops worldwide. The popular method of fighting this pest is to spray crops with Malathion, a chemical that is harmful to people and the environment.

The new way of controlling the population of the flies was developed by the International Atomic Energy Agency (IAEA) and Bio-Bee, an Israeli company from the Kibbutz Sde Eliyahu known for its expertise on environmentally friendly pest control.



The Med-fly

Bio-Fly, the company born out of this partnership, plans to use the method called Sterile Insect Technique (SIT), which involves exposing male fruit flies to radiation to sterilize them. The neutered males will be released, mate with females, but won't produce offspring. After a number of generations, the fruit fly population will decline and entire crops will be saved.

Bio-Fly's director of marketing, Dael Levy, says there's been one hitch on the way to launching the project: the radiation machine itself.

"Israel doesn't have a large enough machine to cope with the amount of [Mediterranean] flies that need to be irradiated. We found a suitable machine from a Canadian company called Nordion, but we're still short of the funds needed to purchase it," he says.

Levy is hopeful that this obstacle will soon be surmounted.

IAEA plans to use this method in various regions around the world, but will test it in Israel first. Bio-Fly is preparing to use SIT on the Mediterranean fruit fly, the Med-fly, which has plagued Israeli crops for decades.

Bio-Fly intends to begin irradiating the flies at the Hadassah Medical Center in Jerusalem and release them into the Arava and Huleh valley regions, where the problem is especially severe.

If the project proves a success, Bio-Fly plans to co-operate with neighbouring countries also hoping to control the fruit fly population.

Shimon Steinberg, head of research and development at Bio-Fly, explains that the Med-fly damages fruit in two ways.

"The female fly inserts her eggs into the fruit. The eggs then hatch and the larvae eat the fruit from within. Then, so-called 'secondary pests' enter the wound in the fruit, rendering it inedible," he says.

Steinberg emphasizes that the economic loss is twofold.

"The first damage is direct – the loss of the crop. But there's an indirect loss, as well. Countries like Japan, that have managed to stay free of the fruit fly, will boycott produce from countries like Israel, which have not.

"Israel has had to deal with the Med-fly for over 40 years," says Steinberg, "but using Malathion spray to combat the pest is far from ideal. It's an organic phosphate that causes nerve damage to all warm-blooded animals, including human beings, and any exposure to high dosages is extremely dangerous."

Steinberg notes that citrus fruits, which are especially attractive to the Med-fly, are sprayed regularly, often not far from urban areas, and that a direct draft from the direction of the orchards poses a threat to nearby residents.

Bio-Fly hopes to eliminate this threat this summer. "This June, Bio-Fly will begin to implement SIT, initially mass-producing 15 million sterile male Med-flies per week. Bio-Fly will release the males into the Arava and Huleh valley regions by plane," Steinberg says.

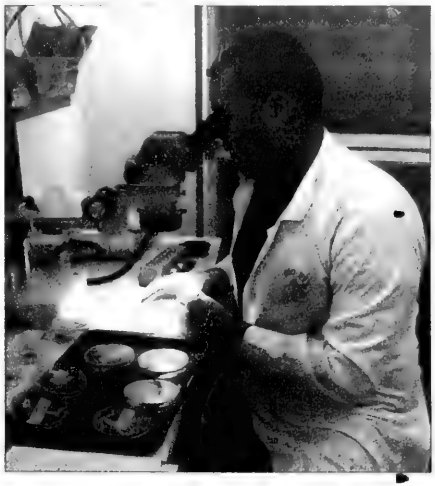
He is optimistic that the irradiated males will compete with untreated males.

"The genetic strain we've imported from Vienna under the auspices of the IAEA has no reduced libido and is just as competitive as the wild male as far as mating is concerned," he says.

Steinberg is also hopeful that Bio-Fly's use of SIT will gradually eradicate the Med-fly. In response to fears that this method may cause the extinction of a species, Steinberg says it won't happen.

"Just look at your backyard. If you have a guava or citrus tree, it's a potential host for the Med-fly. So there will always be places where the Med-fly can exist. But the objective is to keep their numbers as low as possible, opening up export possibilities for Israel that are currently out of the question."

More information about Bio-Fly is available at www.Bio-Fly.com.



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Bandage invented by IDF medic saves lives in Iraq

By VARDA SPIEGEL
Ha'aretz Daily Newspaper Ltd.

An innovative new bandage invented by a U.S.-born Israeli combat medic is already saving the lives of American soldiers in Iraq.

Inventor Bernard Bar-Natan, who immigrated to Israel from New York City, gained his knowledge of wound dressing in the Israeli Defence Forces (IDF), where he has served since 1983.

Bar-Natan's "Emergency Bandage," which stops potentially fatal bleeding and can also be used as a sling, incorporates a new approach the U.S. military has adopted to treating its wounded.

In the past, injured soldiers were usually evacuated, but the Americans now believe that immediate treatment on the battlefield saves lives.

Using the improvised technique of placing a rock onto a bandage to keep pressure on a wound as a model, the elasticized bandage has a pad and a pressure bar that allows soldiers to wrap the wound once, twist the bandage, and rewrap the wound in the opposite direction.

Rewrapping is particularly useful in bandaging complex injuries to the groin or head.

Soldiers in Iraq are currently trained to treat their own wounds before help arrives. Wounded soldiers can apply the Emergency Bandage themselves, using only one hand if necessary.

The Jerusalem-based First Care Products start-up, founded by Bar-Natan, sold nearly 200,000 Emergency Bandages to the U.S. military in 2003, and 800,000 last year.

The Canadian military, the French army and the Belgian army have also bought what Americans are now calling "the Israeli Bandage."

In addition to its military applications, the bandage has been used by civilian emergency-care providers and hospitals around the world.

First Care Products hopes to sell the Emergency Bandage to the IDF sometime in the future.

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Urologist builds prostate cancer research empire

By LAUREN KRAMER
Special to The CJN

VANCOUVER — "Building must be in my blood," jokes Dr. Larry Goldenberg, who comes from a family in which three generations have worked in the construction industry.

Rather than join them, though, he got involved with a different kind of construction: that of building a fortress of research into prostate cancer.

A self-confessed workaholic, Goldenberg, 51, was the driving force behind the development of the Prostate Centre at Vancouver General Hospital, a $91 million facility that is the largest of its kind in Canada. A Toronto-born and educated urologist who moved to Vancouver in 1979, he is committed to researching the causes and manifestations of prostate disease and finding a cure.

In 1990, Goldenberg wrote the first book – now in its third edition – for patients suffering from prostate cancer. And he developed the Vancouver Prostate Education Resource Centre, where patients can obtain information on the disease in the form of books, videos and pamphlets, and from an interactive work station. A full-time nurse-scientist, who specializes in patient information, staffs the centre. "I've always felt it was important for patients to understand what's going on," Goldenberg says.

Laurence Klotz, a urologist at Toronto's Sunnybrook & Women's College Health Science Centre, says that "Larry has created a research empire in prostate cancer that is unique in terms of its size and productivity in Canada and in the world.

"It's a team effort and as the leader of the team, he gets the credit for recruiting outstanding scientists and researchers and putting these phenomenal people together."

Goldenberg wears many hats, among them doctor, administrator, researcher, facilitator, academic, educator and fundraiser. As a surgeon with a busy practice, the head of the University of British Columbia Division of Urology and the head of the Prostate Centre at Vancouver General Hospital, his days are long. Often, they start at 7 a.m. with meetings, and include performing hours of surgery, administering a busy medical department, and giving guidance to medical residents and information to his patients.

Goldenberg's patients say he is a caring, highly skilled physician. One of his patients, some 15 years ago, was prominent Vancouver businessman Jimmy Pattison. Pattison was struck by Goldenberg's work ethic and passion to succeed. So much so that in 1998, when Goldenberg was raising funds to support his research and build the Vancouver Prostate Centre, Pattison was among those who rallied to his cause, giving Goldenberg a gift of a whopping $20 million over seven years.

This year, Goldenberg's goal is to get a four-armed robot capable of removing cancerous prostate glands for the Prostrate Centre. If he is able to raise $3 million, the da Vinci Surgical Robot will be installed at the Vancouver General Hospital, making it one of only 12 teaching hospitals in the world to have one.

For surgeons, the robot adds greater magnification and improves dexterity during the delicate operation, which enhances its surgical accuracy. For patients, the robot means smaller incisions, faster recoveries, reduced pain after the operation and reduced blood loss.

"I'm determined to do what I can to bring that robot to Vancouver," says Goldenberg. "Getting this robot here will present a challenge not just in funding, but in its operationalization… I'm determined to make it happen.

"My team and I are hoping to take a disease that can be deadly, turn it into a chronic illness, hopefully cure it and ultimately prevent it. If I reach this goal, I will really feel that all the effort was worthwhile."

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Rabbi/psychotherapist gives parenting tips

By CAROLYN BLACKMAN
Staff Reporter

Parenting is definitely a learnable skill, says rabbi and psychotherapist Tzvi Hersh Weinreb.

"No one is born a good parent; it is a skill that can be taught by experts," he said at a panel discussion following a positive Jewish parenting conference co-sponsored by Torah in Motion, the Orthodox Union and the Yetta Nashman Jewish Family Institute.

It is a goal-oriented teaching process, he said, "because there has to be an objective. Whether [we want our children] to turn out like [us] or opposite to [us], we all have some notion, consciously or unconsciously, of what we are trying to produce."

Parents need to make their goals explicit early on, he said. "Parents [don't want] their kids to be geniuses or the best athletes. They want them to be mensches. That is a goal, and to reach that goal parents must be teachers.

"You are a role model, and you teach best by example. To be a good parent, you must be a good person."

It does not happen instantly, said Rabbi Weinreb. "Parenting is a lifelong process, and Jewish parenting must be done within a religious framework.

"The essence of our religion is being a parent. Judaism is about the transfer of faith from grandparent to parent to child. The most important Jewish institute is the family," he said.

"A Jewish child must know they have a home to which the door is always open. It is a sanctuary and a shelter no matter what."

Children also need to learn a sense of pride of being part of the Jewish people, he said. "It is important for a child to develop a relationship with God, and have a sense that they can turn to God."

Rabbi Weinreb said that children learn best from imperfect models, not superheros. "It is wonderful to be a master of everything, but it is fine [for you and your children to take your journey of learning] together."

Rona Novick, a psychologist, added that parents are constantly growing and changing. "We cannot teach children by [displaying] opposite behaviour. We don't have to be perfect, but we must look at our behaviour."

With regards to adolescents, said Norman Blumenthal, a clinical psychologist, "the key is to preserve the relationship. When a normal issue conflicts with mitzvah observance, parents have to make a judgment call. [They have to decide what to insist upon.] If you get into a power struggle, you could be throwing out the baby with the bath water."

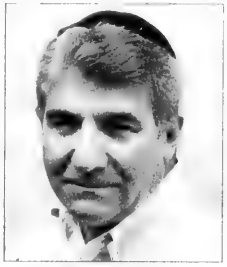
Books & Authors

Screenwriter makes his seraphic vision a reality

***The Hebrew Kid and the Apache Maiden*, by Robert J. Avrech, Seraphic Press.**

By PEARL SABAN
Special to The CJN

Robert J. Avrech's primary experience has been as a screenwriter. With Brian DePalma, he wrote the screenplay for the 1984 thriller *Body Double*, and he was the screenwriter for the 1992 film, *A Stranger Among Us*, an official selection of the Cannes Film Festival. His moving 1999 adaptation of author Jane Yolen's *The Devil's Arithmetic* garnered him an Emmy Award.



Robert J. Avrech

Avrech recently undertook a new venture – to write a novel for young adults that would reflect the values of an observant Jew.

His guiding light was his son, Ariel Chaim, a yeshiva student, gentle, deeply religious, devoted to his parents, his younger sisters and his studies. Ariel also loved both classic and modern literature, but was concerned about the values found in contemporary young adult literature, which he felt reflected the point of view of cynical authors and editors determined to impose their negative viewpoint on others.

He suggested that his father "start a publishing company, publish fiction that is of the highest quality, yet also suitable for kids who hold Torah values."

At age 14, Ariel was diagnosed with a brain tumour. His family rallied around him as he underwent intensive chemotherapy and radiation treatments, transfusions and surgery.

For the eight years that he was in and out of hospital, family, faith and friendships sustained him in his fight to survive. He continued to study and was valedictorian of his graduating class at Los Angeles' Yeshiva Gedolah. Four years later, however, in fall 2002, Ariel had difficulty breathing. The prognosis was that the chemotherapy for his tumour had left his lungs scarred. He was suffering from pulmonary fibrosis and needed a lung transplant.

By this time, Avrech had begun writing a Jewish historical novel, *The Hebrew Kid and the Apache Maiden*. His goal was to share his "love of Judaism, Jewish ritual and Jewish history with as many people as possible." He wanted to be a positive influence, telling a great story that also embraced Orthodox Jewish ideals.

The Hebrew Kid and the Apache Maiden is the coming-of-age story of the unlikely friendship between Ariel, "The Hebrew Kid," and Lozen, an Apache warrior girl and younger sister of Victorio, who was perhaps the greatest Apache chief in the Old West. Ariel, an intelligent, serious and spunky boy of almost bar mitzvah age, is determined to celebrate this important ceremony.

He becomes friends with Lozen, as he and his observant Jewish family make their way across the Arizona Territory after the Civil War, seeking a life free of oppression, a place where they can practise their religion and livelihood.

Through their adventures and intriguing friendship, Ariel and Lozen learn about the similarities and the differences in their cultures.

The story's colourful characters include Papa, Mama, sister Rebecca, Victorio, U.S. cavalry, scalp hunters, settlers and the renowned Doc Holliday, all travelling westward to find a new beginning. With its page-turning suspense, adventure, humour, historical and religious references, and its glossary of Yiddish and Hebrew terms, *The Hebrew Kid and the Apache Maiden* is a welcome and wonderful book for anyone age nine to 120. It is a literary treasure for families to read and reread.

Avrech spent two years researching Apache life, the westward expansion and letters and journals of Jews who made the migration to the west. He travelled to Arizona, where the story takes place, to get a feel for the land and to talk to Apache tribe members.

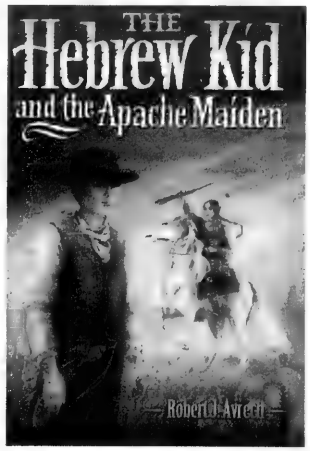
While Ariel remained hospitalized or homebound, Avrech read him the manuscript, discussing story lines, characterization and halachic accuracies. He says his son was "a fine literary critic, and after he read a chapter, it was not unusual for Ariel to offer gentle but cogent criticism that would send me back to my pages for numerous rewrites.

"My years as a screenwriter have taught me some basic lessons in telling a good story, getting to the heart of the scene quickly and resolving characters and situations."

Avrech completed seven drafts of the book, "each one better than the next," with further input from family, friends, rabbis, writers and editors.

Unfortunately, Ariel did not receive the lung transplant he and his family were desperately hoping for, and in July 2003, he died at age 22. Avrech and his wife, Karen, decided to establish Seraphic Press in Ariel's memory. Seraphim, God's first order of angels, are often mentioned in the Torah. Ariel's pious nature was recognized early by his family, friends and community, making Seraphic Press a befitting name.

The outstanding Seraphic Press design team includes Obadinah Heavner, illustrator; Robert Lanphear, book designer; and Iskra, calligrapher. Jonathan David Publishers, Inc. has been signed on as exclusive distributor for *The Hebrew Kid* and upcoming Seraphic Press books whose release dates will coincide with National Jewish Book Month.



The publishing list includes more titles in *The Hebrew Kid* series – Avrech is currently working on *The Hebrew Kid and Buffalo Bill*, a story about bringing a Torah to Tombstone, Ariz. *The Shidduch Diaries*, designated as "chick lit for the observant," is author Michael Levin's wildly entertaining look at the insular Jewish dating scene. *Maccabee and Me*, another Avrech title, features a time-travel story about a high school student who learns to appreciate his Judaism when he is cast back into the world of Judah the Maccabee.

The Hebrew Kid and the Apache Maiden, recently released, received wonderful reviews. In November 2004, Avrech was invited to read and sign copies of his book at the largest Jewish children's book fair in Los Angeles. But he said then: "HaShem has a wicked curveball. The bookfest takes place 100 yards from Ariel's *kever* [grave]. Understand, this is *The Hebrew Kid's* very first public appearance."

In May 2004, Avrech started a blog, an online journal – Seraphic Secret, www.seraphicpress.com – his space to remember his only son, Ariel.

Robert J. Avrech translated his son's vision into the Avrech family's vision, Seraphic Press, whose motto is "belief in books."

The Hebrew Kid and the Apache Maiden *is available at www.amazon.com and at www.barnesandnoble.com, in Toronto at Negev Books and at Israel's Books and Gifts, and in Montreal at Rodal's and Kotel Books.*

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Jazz violinist, 85, records his legacy for posterity

By ANDY LEVY-AJZENKOPF
Special to The CJN

Harvey Tishcoff's fingers are long and slender and they possess the power to coax sweet music out of his violin.

These days the 85-year-old jazz violinist likes to keep his life quiet and unassuming. But it was not always so.

His career has been about the beautiful sound that he can conjure up on his five-string electric fiddle. He has serenaded high-profile people like Golda Meir, Abba Eben, Itzhak Rabin and the Reichmann family.

For over 60 years, Tishcoff has successfully plied his atypical musical trade (five-string violinists were rare because the extra string adds a confusing dimension to the instrument).

As one of the pioneers of the five-string electric violin, he naturally drew attention from jazz industry insiders when he was just a boy.

"The two things I had going for me were that I was able to improvise and also that I was on the ground floor in getting into electronic violin," says Tishcoff.

But, the attention was not always positive. He was initially scorned by his peers for being too daring. They soon changed their tune after learning that legendary jazz violinist Joe Venuti had taken Tishcoff under his wing.

"All of a sudden I'm getting phone calls from people who wouldn't even say, 'Hello' to me before," Tishcoff says with a grin.

Over the years, he has been asked to play with the Toronto Symphony and with celebrities like Luciano Pavarotti, Tony Bennett, Bob Hope, Stan Getz, Danny Kaye and Glen Campbell. Never one to pass up a gig, he has also played with the Ice Capades and for a German beer advertisement.

From left are Don Guinn (keyboards), Harvey Tishcoff, Robin Langdon (percussion and co-producer) & Dr. David Saslove (co-producer).

The son of Russian immigrants, Tishcoff was born and raised in Kensington, in Toronto. He studied at the Royal Conservatory of Music but decided to leave his classical training behind at an early age to play popular music to earn a living.

"At 15 or 16 years old I did my first gig. I never finished high school," he says. "The depression was horrible. We were all in bad shape. I had the chance to go out and help my family with my violin. So I went commercial to make money."

Remarkably, it is only now that Tishcoff is cutting his own record – something he has never done in his many years as a musician.

Inspired by his recent birthday celebration and his 64-year wedding anniversary to his wife Lily, he felt the time had finally come to chronicle his work so that his family would always have a piece of him. The album, aptly titled *Legacy* is scheduled for release in April.

Peers in the music industry volunteered their time to make this album a reality. JUNO award-winning clarinetist Bob DeAngelis took time off his busy schedule to contribute, as well.

Robin Langdon, a professional musician and co-producer of *Legacy*, organized the sessions and was astounded at Tishcoff's professionalism and virtuosity.

"He did a three-and-a-half hour session and only needed one take per song," said Langdon. "If I can do this when I am his age, I'll be happy."

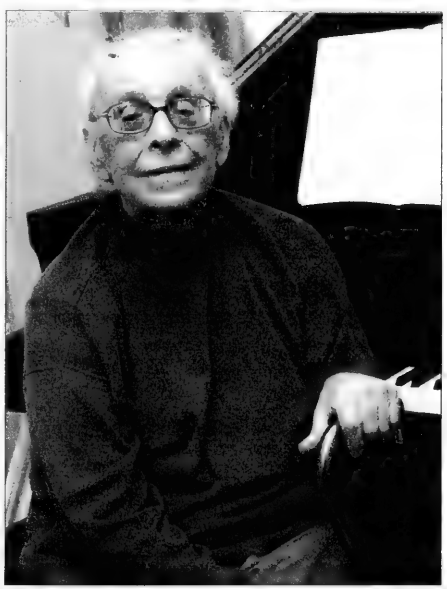
Legacy will consist of a collection of some of Tishcoff's favourite songs and genres from jazz standards like *Our Love is Here to Stay* and klezmer like *Bei mir bist du shein*, as well as some cherished chassidic *nigunim* (wordless songs).

Tishcoff responded humbly to all the recent attention to his work. "I feel highly flattered. If people in my profession have nice things to say about me, then I can't get any greater compliment. It means my life was worthwhile because they recognized me," he said.

Tishcoff still practices almost every day. Though diminishing eyesight has slightly hampered his ability to read musical passages, he perseveres.

"I still love it," he says. "When my time comes and they put me away, I want them to put this with me," he says, pointing to his violin. Until then, he will go on playing, much to the delight of audiences everywhere.

A concert is planned in the spring. For information regarding the CD release party please contact rlangdon@rogers.com or call 416-783-8700.



Harvey Tishcoff feels the time has finally come to chronicle his work so his family would always have a piece of him.

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Arts & Travel

Eye on Arts

By Bill Gladstone

KING DAVID BEING STAGED AT WINTER GARDEN

Jason Allen

Michele Tredger

Torontonians have a singular opportunity to see *King David*, a stage musical by former Montrealer **Eyal Bitton**, in a production sponsored by Beth Tikvah Synagogue.

King David features a cast of 16 players performing 27 musical numbers and dance sequences. Some of the costumes and sets are new and some are borrowed from two previous productions in Montreal in 2002 and 2003.

Veteran actors **Jason Allen** and **Michele Tredger** play the lead roles of David and Bathsheba. The choreographer is **Faye Rauw** and the director is Bitton himself.

Having extensively revised the show after each of its incarnations, Bitton focused on particular aspects of the biblical narrative in order to heighten the drama and compress the tale into two hours of stage time.

"I chose to tell the story of David's journey into adulthood – his transformation from hero to king – and highlight the love triangle between David, Michal and Bathsheba," he said.

"I was interested in discovering the man and his soul… He's a man who is searching and yearning for affection and acceptance. I thought that was a fundamental truth about his character."

The musical also addresses David's spiritual faith, "but not too much because I don't want it to be a Bible show or a forum for pontification or preaching," he said.

The cast begins full daily rehearsals this week, two and a half weeks in advance of the performance. "The six leads have been in the show before, so they're not learning their parts from scratch," he said.

Bitton, who moved to Toronto two years ago, is a principal in Kahina Productions and choir director at Beth Tikvah. A composer of sacred choral music, the 34-year-old has written numerous other shows including *Moses The Musical Saga*, which was performed at Montreal's Saidye Bronfman Centre last year. He also wrote lyrics for a musical version of **Mordecai Richler's** *The Apprenticeship of Duddy Kravitz* that played at the same venue in 1997.

"This is my first production in Toronto and I'm very excited about it," he said of the current project. "We're mounting it for one night only because these things are expensive and risky. This is a good way to try out the show on a Toronto audience and get a buzz going. Hopefully, we'll remount it."

Winter Garden Theatre. 189 Yonge St. $72, $54, $36. Monday, March 7, 8 p.m. Order tickets from Beth Tikvah Synagogue, 416-221-3433.

* * *

Mooredale Does Mozart: Written in 1790, the year before he died, **Mozart's** *String Quintet in D Major* was one of his last great instrumental works. It is "highly introspective, enigmatic and expressive in an otherworldly way," according to cellist **Kristine Bogyo**, artistic director of Mooredale Concerts, which presents offerings by Mozart, **Ravel** and **Chopin** in two upcoming concerts.

Performers include violinists **Erika Raum** and **Catherine Cosbey**, and violists **Sharon Wei** and **Yosef Tamir**. Educated in Russia, Israel and Toronto, Tamir was recently appointed assistant principal viola of the Kitchener-Waterloo Symphony Orchestra. He is also a member of the Tokai String Quartet and has collaborated in chamber music with **Pinchas Zukerman**.

Willowdale United Church, 349 Kenneth Ave. (near Yonge and Finch), Saturday, Feb. 19, 8 p.m. and again at Walter Hall, University of Toronto, 80 Queen's Park Cres. Sunday, Feb. 20, 3 p.m. $25-$20. 416-922-3714, ext.103. Website, mooredaleconcerts.com.

* * *

Names in the News: Actor **Alon Nashman** has joined the cast of the Modern Times production of *Macbeth* that runs March 9 to 27 at the Theatre Centre, 1087 Queen St. W. Tickets are $15 to $25, with a PWYC matinee on Sundays (416-504-7529)… *MathJamK*, an innovative math-curriculum music CD by children's performers **Judy and David**, has been nominated for a 2005 Juno in the category of best children's album. The popular duo perform PigMania at the Vaughan City Playhouse Theatre, March 12 to 15 (905-882-SHOW)… *Son of the Mask*, a new film by **Lawrence Guterman** (*Cats and Dogs*), opens this week. A former Torontonian, the 41-year-old Studio City-based producer is the son of **Blema Mazin** and stepfather **Monty Mazin** of Toronto… Winnipeg-based media mogul **Leonard Asper**, CEO of CanWest, which recently purchased the *Jerusalem Post* and the *Jerusalem Report* magazine with an Israeli partner, is reportedly embroiled in a power struggle over control of same; both sides have agreed to submit the dispute to arbitration. "Business analysts predicted that eventually one partner would buy out the other," the *London Jewish Chronicle* reported on Jan. 28.

* * *

Musical Notes

• *Ragtime* pianist **John Arpin** is guest soloist at Orchestra Toronto's 50th anniversary Homecoming concert, themed "Le Jazz Hot for a Winter's Afternoon." Followed by a reception for alumni and supporters. Adults $30. Toronto Centre for the Arts. Sunday, Feb. 20, 3:00 p.m.

• *Nothin' But Blue Skies* is a '20s, '30s and '40s cabaret featuring the music of **George Gershwin**, **Irving Berlin**, **Cole Porter** and **Rogers and Hart**. $12. Drake Hotel, 1150 Queen St. W. Saturday, Feb. 26, 8 p.m. 416-994-4889.

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Authors & Poets

The CJN is pleased to announce its

Annual Passover Literary Supplement

We invite our readers to submit unpublished, original works of fiction or poetry that explore Jewish themes. Stories should not exceed 2,000 words.

We must receive your submissions no later than Friday, March 18. E-mail submissions are preferred, but works can also be sent by mail or brought to our office. E-mail: **info@cjnews.com.** Mail: 1500 Don Mills Rd., Suite 205, Toronto, Ont., M3B 3K4.

Please note: submissions will *not* be returned. Only writers whose work is chosen for publication will be contacted.

CJN Purim Art Contest

It's time again for our annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2005 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ont., M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, March 4, 2005. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, March 11, 2005.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 24, 2005. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Arts & Travel

TRAVEL TALK

BY BILL GLADSTONE

CHURCHILL MUSEUM OPENS IN LONDON

Jews have a special affinity for Sir Winston Churchill, the British bulldog who opposed Hitler with prescient tenaciousness in the 1930s and engaged the Nazis in fierce and unrelenting combat from 1939 to 1945.

The 40th anniversary of the wartime leader's death is being marked with a new museum that opened in London last week. The Churchill Museum is the first in the world dedicated to the life, achievements and legacy of the man who, according to a BBC poll, was "the greatest Briton who ever lived."

The $30-million project is the final component in the expansion of the underground Cabinet War Rooms in Whitehall, from which Churchill led the British and Allied war effort. His private living accommodation were restored and many rare documents, photographs and artifacts are on display for the first time.

For further information, visit the website www.churchillmuseum.org.uk.

Commemorations marking the 60th anniversary of the end of World War II are scheduled for London on July 10, midway between VE (Victory in Europe) Day and VJ (Victory against Japan) Day.

Events include a national remembrance service at Westminster Abbey, a flypast of vintage aircraft, and a parade through inner London, ending at Buckingham Palace. Some events are primarily for British veterans but others will be visible from London's streets. Website: www.mod.uk/aboutus/history

* * *

Jews of Gibraltar: The Rock of Gibraltar, the tiny rocky outcropping at the southernmost tip of Spain that is within viewing distance of Africa, is currently marking its 300th anniversary as a British territory.

Sometimes referred to as "the Pillars of Hercules," this unique and strongly democratic enclave is only about 10 square kilometres in size. Its diverse population of about 30,000 includes about 600 Jews who make up two per cent of the population. They are predominantly of Sephardi-Moroccan origin and some of their ancestors had already been on the Rock for centuries before British forces arrived in 1704.

Although the British initially attempted to ban Jews and Muslims from the strategically important territory after implementing the Treaty of Utrecht in 1713, that policy was abandoned. By the time of the Battle of Trafalgar in 1805, more than half of Gibraltar's civilian population was Jewish. While the number of Jews peaked at about 2,000 in 1939, many were evacuated to Britain during World War II and never returned.

While small, today's community boasts three schools and four synagogues, including Shaar Hashamayim, which is more than 250 years old and one of the oldest in Europe still used as a house of Jewish worship. During Shabbat services, congregants say a blessing for the British royal family and sing God Save the Queen in Hebrew.

By all accounts, the Jews of Gibraltar are said to enjoy shining relations with their fellow citizens.

"Gibraltar is a very united community," Rebecca Benggio, 36, a local school administrator, recently told the BBC. "It has a long tradition of respecting different religions and cultures. We get along together very well."

* * *

Exhibit on Jewish Architecture: "Jewish Identity in Contemporary Architecture," which opens at the Jewish Museum Berlin on March 3, examines how deeply architecture can influence and give shape to Jewish identity.

The exhibition presents models, sketches and photographs of numerous museums, synagogues, community centres and schools in the United States, Europe and Israel. It also includes an overview of some of Judaism's most significant historical buildings from the Jerusalem Temple to the Washington Holocaust Museum, and major projects by Frank Gehry, Moshe Safdie, Daniel Libeskind and other cutting-edge architects. www.jmberlin.de

* * *

New York Notes

• Harvey Fierstein plays Tevye and Andrea Martin plays Golde in David Leveaux's stylish revival of *Fiddler On The Roof.* The classic Bock-Stein-Harnick musical opened last week at the Minskoff Theatre, 1515 Broadway in New York. Website, www.nederlander.com

• "Jewish Women and Their Salons," an exhibition that examines Jewish women's salons from their debut in Europe in the 1780s to their emergence in 1930s California, is at The Jewish Museum in New York, from March 4 to July 10.

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Art of the Covenant installation opens

By CYNTHIA GASNER
Special to The CJN

For many years, artist Susan Rothschild Goldenberg has had a keen interest in the history of the Ark of the Covenant.

She has researched how art and architecture have been influenced by the Ark of the Covenant in Middle Eastern, western and African traditions.

Goldenberg, who was born and raised in Johannesburg, South Africa, studied art at the Bezalel School of Art in Jerusalem. She has travelled to Zimbabwe and visited a castle there that some believe was King Solomon's. In 1979, she and her family moved to Toronto.

"In Zimbabwe, I met with Jews who traced their heritage to the tribe of Dan," she says. "These people still sacrifice animals in prayer and celebration."

Goldenberg's fascination with the story of the Ark of the Covenant and its supposed voyage to Ethiopia led to her research on the Ark's effect on the people of Africa.

Susan Goldenberg displays one of the pieces in her Art of the Covenant installation at Gallery 61. The exhibit opens on Feb. 24 and runs until March 10.

On Feb. 24 at 7:30 p.m., Goldenberg's mixed media exhibition, "Art of the Covenant: An Installation," opens at Gallery 61, 61 Ossington Ave. It runs until March 10.

The exhibit recreates the Ark of the Covenant and includes Goldenberg's carved wood pieces, bronze angels, photographs and other artworks.

Through her art and carvings, she has attempted to unravel some of the mystery surrounding the Ark.

Throughout the 11th century, there was a struggle between new and old religions. "Jewish history was affected. It affected the balance of power in Ethiopia, as well as Gothic architecture and the ultimate resting place of the Ark of the Covenant," Goldenberg says.

For more information about the Art of the Covenant installation, call 416-633-9629.

Flying Bulgar Klezmer Band in top form

By SHELDON KIRSHNER
Staff Reporter

David Buchbinder's Flying Bulgar Klezmer Band was called back for an encore at its recent concert at the Isabel Bader Theatre.

And no wonder. These accomplished musicians know how to put on a good show.

Fresh from a Canada-wide tour, the band, marking its 17th anniversary as one of North America's finest klezmer ensembles, was in top form in a rousing two-hour concert that was at once mirthful and mournful.

Playing to a full house that showed its appreciation for their clap-along musical fusions and original compositions, the band members soared to magnificent heights.

Buchbinder, on trumpet and on centre stage, established the tone as the band completed 25 numbers, from Yiddish-inflected *nigguns* to Romanian-inspired horahs, in two seamless sets.

Robert Stevenson, performing on clarinet and uniquely formal in a suit and tie, was both cerebral and emotional.

Peter Lutek, on saxophone and clarinet and inexplicably shoeless, was fresh and powerful.

Stephen Donald, on trombone, exuded cool.

Rounding off the ensemble were Marilyn Lerner on piano, Victor Bateman on double bass and Dave Wall doubling as percussionist and vocalist.

Wall, a droll fellow, could be touching as he regaled the audience with several sighing, swooning songs.

In a moment of unanticipated levity that had the musicians beaming, Buchbinder's daughter caused something of a stir when she addressed him in a tiny toddler's voice from the gallery.

Unfazed and perhaps even delighted by the unrehearsed interruption, Buchbinder bounced back from his surprise like the pro he is and incorporated her sweet intrusion into the number.

That's the kind of concert it was – free-flowing and natural and really quite amazing.

On a frigid winter night in downtown Toronto, the Flying Bulgar Klezmer Band provided warmth and proved yet again it is an asset to the Canadian entertainment scene.

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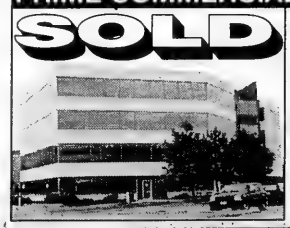

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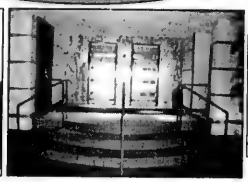

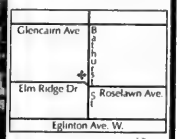

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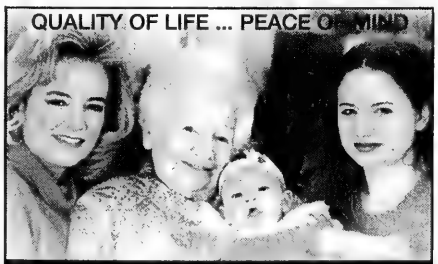

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Arts & Travel

Auschwitz television series is superb

By SHELDON KIRSHNER
Staff Reporter

In a year when world leaders commemorated the 60th anniversary of the liberation of the Auschwitz death camp, it came as a shock to hear that many Canadians, judging by the results of a recently released survey, are woefully ignorant about the Holocaust.

It seems clear that these individuals need more education. They can begin by watching *Auschwitz: Inside the Nazi State*, the superb six-hour PBS television series whose last episode was broadcast in early February.

Written and produced by Laurence Rees, a noted British filmmaker, *Auschwitz* retells the history of the camp through strong narrative, chilling archival film clips, revealing interviews with survivors and perpetrators, plausible dramatizations and trenchant comments by specialists such as Deborah Dwork, Michael Berenbaum, Claudia Koonz and Deborah Lipstadt.

The series consultant, Ian Kershaw, is the author of what is probably the definitive biography of Adolf Hitler, the mastermind of the Holocaust.

Auschwitz/Birkenau, the biggest killing centre in the evil Nazi empire, was the pièce de résistance of Hitler's diabolical scheme to wipe out the Jews of Europe in an unprecedented industrial killing process.

The first western European Jewish victims of Auschwitz were plucked from France, which agreed in 1942 to hand over Jews holding foreign citizenship. The organizer of these deportations, Adolf Eichmann, also played a pivotal role in the 1944 transport of Hungarian Jews to Auschwitz.

More than 200,000 Jews were dispatched to Auschwitz in 1942, when 1.2 million Jews from Nazi-occupied Europe were murdered in such other camps as Treblinka, Sobibor and Belzec.

New gas chambers and crematoria were installed in Auschwitz in 1943, which marked the year when the infamous doctor, Joseph Mengele, arrived there. Mengele, who could at once be brutal and charming, regarded Auschwitz as a human laboratory where he could cynically tinker with the lives of twins and dwarfs in gruesome medical experiments.

As these chapters of infamy were written with the blood of innocents, Heinrich Himmler, the SS chieftain, declared in Posen that the extermination of Jews represented a "page of glory" in the history of Nazi Germany. But to Dario Gabbai, a Greek Jew whose job it was to drag out the bloodied, black-and-blue corpses of Jews from the Zyklon-B-infested gas chambers, Nazi atrocities were beyond belief.

SS officials who supervized the camp were uniformly cruel. But in one case documented by *Auschwitz*, an SS man fell in love with a Jewish woman and saved her and her sister from the burning ovens.

In passing, the series recounts the rescue of Danish Jewry, which could not have occurred without the tacit co-operation of German officials in Copenhagen.

By the beginning of 1944, Auschwitz had claimed 550,000 Jews. But fresh disasters lay ahead as the Nazis occupied Hungary – ruled by a pro-German clique headed by Admiral Nicholas Horthy – and as camp commandant Rudolf Hoss was recalled to oversee the mass murder of Hungarian Jews.

As these events unfolded, Himmler, sensing defeat in the air, ordered Eichmann to "sell" one million Jews for 10,000 trucks the German army badly needed. To facilitate the deal, he met with Joel Brand, a Jewish leader, in Budapest. The Allies rejected the plan as a plot to split their ranks and bolster Germany's sagging fortunes.

During the same period, when the Allies dismissed frantic pleas to bomb Auschwitz and its rail line, American aircraft bombarded an I.G. Farben plant near the camp.

Three-quarters of the Jews shipped to Auschwitz in cattle cars under inhumane conditions were immediately singled out for death. At the height of the inferno in May 1944, Auschwitz consumed 10,000 Jews a day.

Hungarian transports to Auschwitz stopped on July 7 when Horthy, fearing postwar retribution, began distancing himself from Germany. Several months later, however, the fascist Arrow Cross militia staged a coup and the deportations were resumed with a fury.

With the Red Army advancing on Auschwitz, the SS tried but failed to destroy irrefutable evidence linking Germany to genocide.

Coward that he was, Hoss escaped from Auschwitz disguised as a sailor. But he was captured, put on trial and hanged. Hoss felt no remorse about the crimes he had committed. His only regret was that he had not devoted more time to his family.

Thousands of Nazis like Hoss went into hiding as the war wound down, and many were never prosecuted. In vigilante style, members of the Jewish Brigade, attached to the British army, killed a handful of Nazis after the war. But that was a drop in the ocean compared to the horrific crimes perpetrated in Auschwitz.

Auschwitz, a finely wrought documentary, chronicles these events with great precision. Schools, libraries and research centres should order a copy.

Auschwitz: Inside the Nazi State *is available on DVD on the PBS website: www.pbs/org*

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Former NBA star linked to mosques that aided Hamas

Ha'aretz Daily Newspaper Ltd.

WASHINGTON — A mosque established and funded by former NBA basketball star Hakeem Olajuwon gave more than $80,000 (US) to charities that the United States later determined are fronts for the terrorist groups Al Qaeda and Hamas, according to financial records.

Olajuwon said he was unaware of any links to terrorism when the donations were made, prior to the government's crackdown on the groups, and would not have given the money if he had known.

"There is no way you can go back in time," Olajuwon said from Jordan, where he is studying Arabic.

A U.S. Treasury Department spokesperson, Molly Millerwise, declined to discuss Olajuwon's contributions but said, "In many cases donors are being unwittingly misled by the charities."

Federal law enforcement officials said they were not investigating Olajuwon, a seven-foot centre born in Nigeria who played 17 seasons for the NBA's Houston Rockets and one injury-plagued season for the Toronto Raptors before retiring in 2002.

Olajuwon, who became a U.S. citizen in 1993, won the NBA's Most Valuable Player award in 1994, when he led the Rockets to the first of back-to-back championships.

The Olajuwon-founded Islamic Da'Wah Center gave more than $60,000 in 2000 and $20,000 in 2002 to the Islamic African Relief Agency, the centre's tax records show. The government shut down the relief agency in October 2004, saying it gave money and other support to Osama bin Laden and Al Qaeda. But the agency and its possible ties to terrorism had been in news stories years earlier, before Olajuwon's contributions.

The U.S. Agency for International Development cut off two government grants to the Islamic African Relief Agency in 1999, saying funding the group, "would not be in the national interest of the U.S."

Olajuwon also participated in a 1999 celebrity bowling tournament for the Holy Land Foundation for Relief and Development, which the U.S. government shut down in 2001, accusing it of sending money to Hamas. The Islamic Da'Wah Center gave more than $2,000 to the Texas-based Holy Land Foundation in 2000, according to its tax returns. At the time, Olajuwon was vice president of the mosque and provided more than three-quarters of its money.

Football pioneer Friedman named to Hall of Fame

By PETER EPHROSS
Jewish Telegraphic Agency

NEW YORK — Benny Friedman was recently elected to the Pro Football Hall of Fame, perhaps with a little bit of help from his former players at Brandeis University.

When Friedman, a Jewish quarterback who was a pioneer in developing the forward pass, was elected to football's shrine recently, it came after several years of effort by those who knew Friedman as a coach at Brandeis from 1951 to 1959.

A group of alumni began the effort to gain recognition for Friedman as they developed a tribute to him at Brandeis' 50th anniversary dinner in 1998.

That effort was based not just on what Friedman achieved in building a short-lived football program at Brandeis – he was the school's first athletic director and its only football coach – but also on what he contributed to his players' lives.

Dick Bergel, who played halfback at Brandeis and graduated in 1957, said Friedman helped keep him in school by finding ways to support his widowed mother.

"I feel indebted to him for what I was able to achieve," said Bergel, a former vice-chairman of Montgomery Ward department stores who is now retired.

The Brandeis alumni looked into ways to get Friedman on the nominating slate for the Hall of Fame, but were told that move would have to come from the hall's seniors committee.

That finally happened last fall, when Friedman and Fritz Pollard were named as two of the 15 people eligible to be voted into the hall this year.

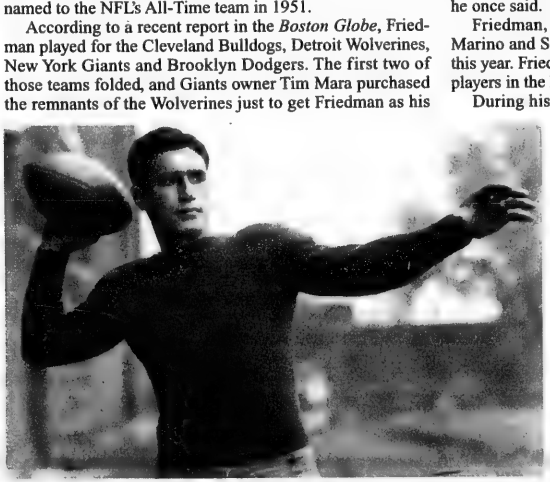
Headed by former team manager Bob Weintraub, the group of Brandeis grads sprang into action. The alums sent a package promoting Friedman's candidacy to the 39 members of the media who vote for induction into the Hall. Brandeis president Jehuda Reinharz wrote a separate letter to the Hall of Fame selectors, pushing for Friedman's selection.

They had a lot of accomplishments to promote. Though the Brandeis alumni knew Friedman as a coach, he made his mark as a player by perfecting the forward pass as a legitimate weapon.

Friedman first starred for the University of Michigan, where in 1926 he became the first Jew to captain the football team.

His NFL career lasted from 1927-1934. A sportswriter for the *New York Daily News*, Paul Gallico, once wrote that Friedman was the "greatest football player in the world." He was named to the NFL's All-Time team in 1951.

According to a recent report in the *Boston Globe*, Friedman played for the Cleveland Bulldogs, Detroit Wolverines, New York Giants and Brooklyn Dodgers. The first two of those teams folded, and Giants owner Tim Mara purchased the remnants of the Wolverines just to get Friedman as his quarterback and paid him the highest salary in the league, $10,000.



In 1929, Friedman's first year in New York, he threw 20 touchdown passes, twice the league average and a total that still would have led the NFL as late as 1977.

From 1927 to 1930, Friedman led the NFL in passing yards and touchdowns every season. During those years, he threw for 5,653 yards and 55 touchdowns. The next most productive passer in that era threw for 3,770 yards and 27 touchdowns, the *Globe* reported.

Benny Friedman [Photos courtesy Pro Football Hall of Fame]

In 1928, Friedman led the NFL in passing touchdowns and rushing touchdowns. He was selected as the league's best quarterback four straight seasons from 1927 to 1930. Even in his final full season, 1933, he completed 53 per cent of his throws, 10 per cent better than the next most accurate quarterback in the league, the *Globe* said.

His lack of recognition at the hall has been attributed, at times, to anti-Semitism, his perceived arrogance or his battles with the NFL over several issues, including pensions for former players.

The son of Russian Jewish immigrants, Friedman was born in Cleveland and once attributed his good fortune to Judaism.

He remembered that his mother told him she would put 18 cents – the number 18 symbolizes life in Hebrew – into a tzedakah box for him.

"I never questioned whether it was my ability that kept me aloof from injury. I let it go that chai was working for me," he once said.

Friedman, Pollard and more recent stars such as Dan Marino and Steve Young were voted into the Hall of Fame this year. Friedman becomes one of only a handful of Jewish players in the hall, joining such luminaries as Sid Luckman.

During his tenure at Brandeis, Friedman travelled with school president Nathan Sachar to promote and raise funds for the fledgling Jewish university.

"Benny was perhaps the greatest fundraiser for Brandeis during those years," Weintraub said.

Friedman left Brandeis a few years after the school disbanded its football program in 1960.

In later years, he suffered from declining health. Ill from diabetes and with an amputated leg, Friedman committed suicide in 1982.

But this August, his story will have a happier ending when he is inducted into the Hall of Fame.

The Brandeis alumni have no way of knowing whether their efforts had any effect, but when they learned that their former coach had been elected, they began planning a reunion for this summer to see Friedman honoured at the Canton, Ohio, shrine.

A land of milk and honey

"I can't believe you're not letting me go to Israel with my friends!" I screamed at my parents as I slammed my bedroom door closed and burst into tears. I was 15 years old and my kvutzah (group) from Hashomer Hatzair was travelling to Israel after our July session at Camp Shomria.

My parents forbade me to go because they felt Israel was too dangerous. I was devastated and confused by their reasoning. What was so dangerous about the land of milk and honey? I grew up in Toronto, where crime and accidents happen daily, so I didn't understand what the big deal was. At the time, I knew little about the political situation in Israel and I never thought it would prevent me from going. Some of my friends had been to Israel and they only had positive things to tell me about their trips. From their stories, I pictured sheep running carefree in groups through forests filled with olive trees. I visualized Israeli kids playing on kibbutzim and sharing their toys with each other while their parents worked either in the kitchen, the garden or with animals on the farm.

My five years in Hashomer Hatzair, a Zionist left-wing youth movement, taught me the value of socialism, and we mirrored the kibbutz lifestyle at camp. Our *madrichim* (counsellors) taught us to share our candy and treats with each other. All the *chanichim* (campers) had equal amounts of everything, "Just like the Israelis on kibbutz in Israel," we were told.

We all pitched in to clean the kitchen, bathrooms and cabins. Every Friday night for Shabbat, we dressed in white and I pictured Israelis wearing sparkling white crisp clothing as well.

When my parents forbade me from going to Israel, I remembered the first time I learned about problems in Israel. I was in Grade 2 at private school. At the end of each day, my teacher would erase the writing on the chalkboard except for a small section that we would be reviewing again the following day. Next to what she didn't want erased, she wrote "PLO" in large letters and then circled it. She told us the custodian knew that it stood for "Please leave on" and would not to erase it.

One day, she wrote "PLOB" on the board instead. She told us the school had banned her from using the old acronym because it stood for an organization that didn't like Israel called the Palestine Liberation Organization. As a seven-year-old, this didn't make much sense to me. But I never forgot there were people out there who didn't like Israel. I also remember the look on my teacher's face was one of both sadness and fear.

Now in my thirties, I have been to Israel twice, and I can't wait to go back. Although the political situation and war there is very real, and I don't for one second want to downplay the seriousness of it, most Israelis I have spoken to and seen there live their lives normally. When I was there, I took local buses with Israelis, I ate in restaurants, I walked the streets, and when I was on a kibbutz, I finally went to see the sheep.

As Jews in the Diaspora, we can't escape the unfortunate reality of the media portraying Israel only as a country at war, with debates over fences and politics. But let's try to remind others about the olive trees, the sheep and the kibbutz kids sharing their candy with each other. We cannot forget the spectacular beauty of the precious country that was given to us, the Jewish people.

Deuteronomy, Chapter 26, says: "Gaze down from Your holy abode, from the heavens, and bless Your people Israel, and the ground that You gave us, as You swore to our forefathers, a land flowing with milk and honey."

APPLE HARVEST RICE

1 cup thinly sliced carrots
2 tblsps. margarine
1 1/4 cup water
3/4 cup apple juice
2 tblsps. lemon juice
2 tblsps. brown sugar
1 tsp. salt
1 cup uncooked rice
1/2 tsp. cinnamon
1/2 cup raisins
1/2 cup sliced green onions
2 cups cored, sliced, unpeeled apples
1 tblsp. toasted sesame seeds

Cook carrots in margarine for 5 minutes. Add water, apple juice, lemon juice, brown sugar, salt, rice, cinnamon and raisins. Bring to a boil.

Reduce heat, cover and simmer until rice is tender and liquid is absorbed, about 15 minutes. Gently stir in green onions and apples, heat thoroughly.

Turn into a serving dish and top with sesame seeds.

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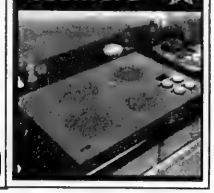


Epi on Education

Lessons from *La Boheme*

Seymour Epstein

I noted that my last mention of opera in this column (*CJN*, Aug. 26, 2004) had resonance in the community. This calls for another lesson based on the world of opera.

Some years ago, I had the pleasure of accompanying a group of Jewish educators to Hungary in order to witness first-hand the rebirth of Jewish life in post-Communist eastern Europe. One of the educators was an Italian. One evening, the group decided to take in *La Boheme* at the sumptuous Budapest opera hall. At the end of the production, our Italian colleague told us a story about another production of *La Boheme* that he saw in Italy a few years before.

The production took place in an old concert hall with poor heating. The audience was suffering from the cold, and when, in the first act, Rodolfo tells poor, ailing Mimi that her hands are cold ("*Che gelida manina!*"), the audience screamed out: "Not as cold as our feet!"

What does all of this have to do with Jewish education? Those of us who attend the opera still think of it as an elitist form of entertainment. We are mostly untrained in music, and we usually don't know the language. We would never shout out at Hummingbird or Place des Arts. But Italians, who are completely at ease with the repertoire and know the language, feel comfortable enough to respond, even rudely. Jews who are new to their Judaism, or estranged for one reason or another, are uncomfortable, daunted by their ignorance of a beautiful legacy, and illiterate in the language of Jewish discourse.

Much of Jewish education should revolve around raising the comfort level, teaching literacy and encouraging constructive dissent.

We can't be Yisrael –one who struggles even with God– if we don't know the language.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

After the conviction: What now?

Continued from page 3

No longer do we have to concern ourselves with the impact that odious testimony and frightening images of the trial would create in the mind of our cherished and mighty Yechiel, 11, the youngest of Chavi and David's children. We exhaled with great relief, with the knowledge that Chavi and her other five children, David's mother, his brothers, family and those involved in the trial would not now lie in bed at night reviewing, ad nausea, the examinations, cross examinations and confusing legalese heard in a chilling and sterile courtroom.

Yet, with this knowledge that David's memory rests only in our hearts, not on a court stenographer's printouts or piled in boxes in a courtroom on University Avenue, what do we do now? With the blessing of a guilty plea comes an ill-defined tomorrow.

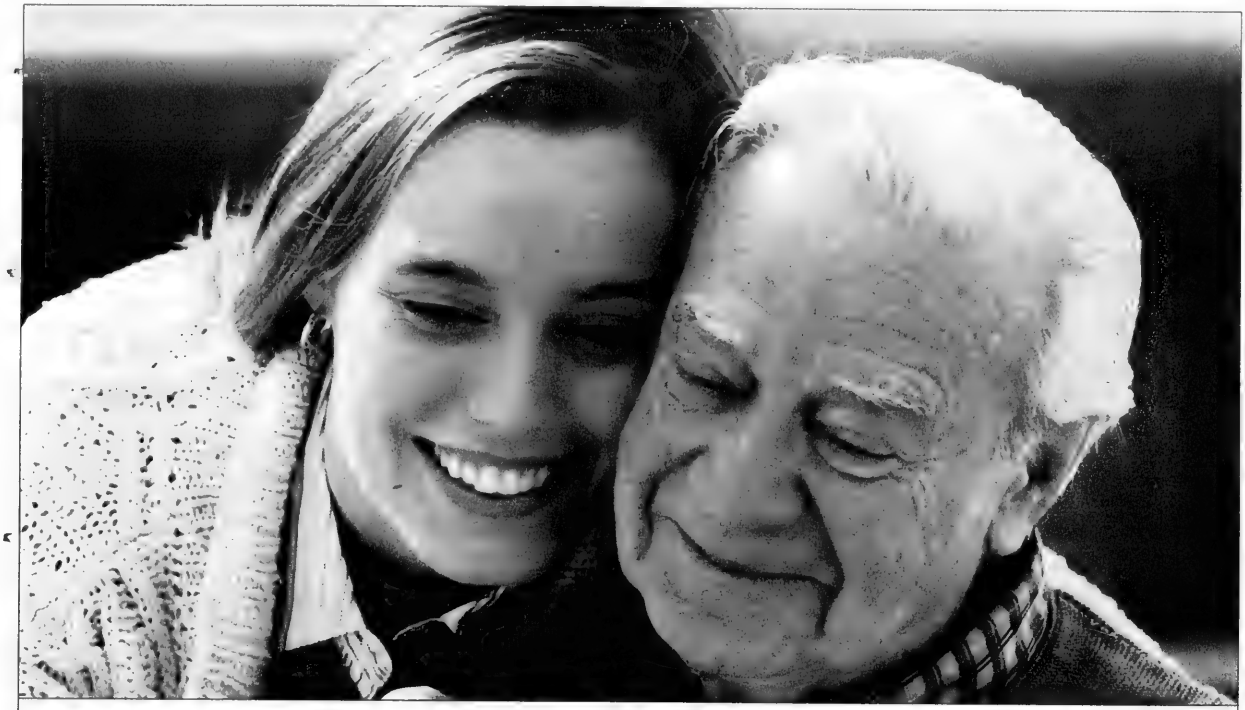
Now that there will be no trial, it's no longer a barrier to moving on. So what of my sister Chavi? If I had to guess, I think my brave sibling will work feverishly at nurturing and expressing her abounding love for her children and grandchildren with the zest and tenacity of two parents. No doubt she will continue to ease into the armour of the intrepid warrior she has become, showing all of us the inimitable spirit one can possess in the face of a paralyzing nightmare. I know her daily talks with her darling and adored David will not stop.

And what of Mayer, Sholom, Shera, Ezra, Shrage and Yechiel – the six children Chavi and David created? Inevitably, the unfairness of losing a father prematurely will crystallize, as will their appreciation of the strength – David's strength – that lies inside each one of them. Certainly, as stories roll in about David for years to come, the children will become more and more aware that their father, through his relentless acts of chesed (kindness), was larger than life and that the world really does listen and hear when a good man falls.

What of David's mother? I would like to extend to her blessings from the Toronto Jewish community, that her days on this earth should be forever sprinkled with peace through the awareness that she bore a magnificent child, who grew into a righteous man spreading 120 years worth of goodness in his short 49 years with us. Fay, what a vibrant spirit you must have, having raised three such special and extraordinary men.

What of David's brothers, nephews, nieces, friends and the community? We had among us a humble man whose gift of integrity and kindness was so powerful that it showed us what our world is able to accomplish. We will forever learn from David's legacy about our potential as Jews and human beings to calm the fear of a child, to alleviate the stress of a poor woman and to take away some of the pain of a sick parent.

Now that David Rosenzweig is only a memory, his seat at his Shabbat table, once occupied by a splendid human being, sits quiet and vacant, but the knowledge that a singular man can fly so high with decency and goodness will compel us to make our world shine like a gem.



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Kesher Employment Services celebrates 10th anniversary. *Page 5*

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See our special advertising supplement inside. ***Section B***

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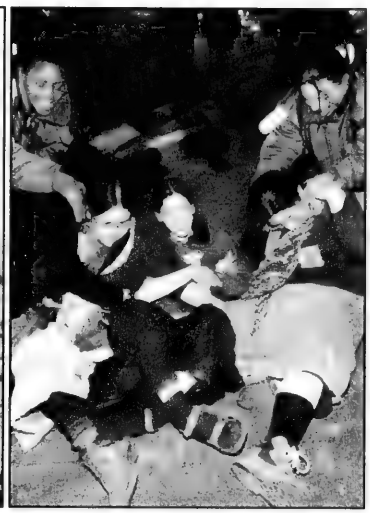
Israeli cabinet approves disengagement

— *Sets withdrawal date for July 20* —



Though most Israelis support Prime Minister Ariel Sharon's disengagement plan, the country remains sharply divided over the prospect. Above left, a soldier relaxes under a sign that proclaims "Sharon, the nation is with you. Continue!" At right, soldiers struggle to remove young protesters opposed to the disengagement, who were blocking traffic in Jerusalem. [Israel, RNS photos]

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A five-month countdown to the start of the historic withdrawal from the Gaza Strip and the northern West Bank began last Sunday when Prime Minister Ariel Sharon's cabinet passed the proposed law by a 17-5 majority.

In a separate move, the cabinet voted 20-1, with one abstention, to approve a revised route of the separation fence south of Jerusalem.

The date for the evacuation of the settlements was set for July 20.

The cabinet decision enabled Sharon to sign evacuation orders for all the Jewish residents of the Gaza Strip and the residents of four settlements in the northern West Bank.

The law passed in the Knesset last week by a vote of 59-40, leading to Sunday's cabinet vote. It includes a five-month delay between the decision to evacuate and the actual evacuation, to give settlers time to organize their move and receive compensation.

But the same law includes a strict punishment for those refusing to move at the end of the five months.

The seven-hour session opened with an emotional statement by Sharon, who said

Continued on page 34

Rosenzweig's killer sentenced to life

By PAUL LUNGEN
Staff Reporter

The differences between the two men, as spelled out by Judge David Watt, could not have been more striking. On the one side, Christopher McBride, a self-confessed murderer, a 20-year-old man who had not seen his biological parents since he was four, a troubled individual who had been shunted between no less than 25 foster homes and who had proven time and again to be unmanageable, a man rarely employed and someone whose lengthy rap sheet included crimes of violence and disregard for the justice system and its rules.

Chavi Rosenzweig speaks - page 27
Avrum Rosensweig reflects - page 47

On the other side, David Rosenzweig, a dedicated family man, a father of six, a devoted husband, an esteemed professional and a "pillar of his community," Judge Watt noted.

In the early morning hours of July 14, 2002, McBride, drunk and angry, lashed out and murdered someone who was completely innocent, "the last man standing" between McBride and an end to his vicious rage. For the crime of plunging a knife into Rosenzweig's back and killing him, a life sentence was mandatory. The only issue left for Watt to decide last week was the period of incarceration before McBride could apply for parole.

Continued on page 7

Ki Tisa
Candlelighting: 5:42
Havdallah: 6:47

Greater Toronto Area

World expects Sharon to be Gorbachev — see page 33

The News in Brief

CANADA

Shuls in Kiruv Event

TORONTO — Seventeen Canadian shuls will join 600 others in the National Jewish Outreach Program's ninth annual Shabbat Across America/Canada event on March 5. The New York-based NJOP says the day aims "to introduce Jews with limited background in observance to the joy and beauty of the Jewish Sabbath." Shuls in Kingston, Windsor, Kitchener, Winnipeg, Edmonton and the Toronto area will take part. Visit www.njop.org for details.

Members Named

OTTAWA — Leo Adler, national affairs director for the Friends of Simon Wiesenthal Center, and David Bensoussan, president of the Communauté Sépharade Unifiée du Québec, were among 15 Canadians named to the federal government's new Cross-Cultural Roundtable on Security earlier this month. They will advise Deputy Prime Minister Anne McLellan, who is also minister of pubic safety and emergency preparedness, and Justice Minister Irwin Cotler "on how national security measures may impact Canada's diverse communities" while "promoting the protection of civil order, mutual respect and common understanding," the ministers said in a statement.

$1.2 Million Raised

TORONTO — Jewish federations and communities across Canada have raised $1.2 million for tsunami disaster relief, and $600,000 worth of medical supplies has been donated through a Toronto donor, UIA Federations Canada said last week. The money will be allocated by the American Joint Distribution Committee, which has raised $16 million to date.

WORLD

Neo-Nazis March

DRESDEN — Neo-Nazis marched in Dresden, Germany, on the 60th anniversary of the commemoration of the Allied bombing of the city. Some 5,000 people took part in one of the largest far-right marches in Germany since the end of World War II. Later, thousands of city residents gathered to honour victims of all wars. "We want to make clear that we in Dresden are for democracy and remembrance and don't want this event to be disturbed by others," said Saxony state premier Georg Milbradt.

Rescue Effort Recalled

CINCINNATI — A joint Filipino-American effort that saved 1,200 Jews on the eve of World War II was remembered in a Feb. 14 event in Cincinnati. The Frieder brothers, four deceased local businessmen who owned a cigar factory in the Philippines, and the country's president at the time, Manuel Quezon, brought German and Austrian Jews to safety in the Philippines with the help of U.S. and Jewish officials.

End Advisory: Petition

WASHINGTON — Jews and Christians have asked U.S. President George W. Bush to cancel a U.S. advisory against travel to Israel. A petition delivered to Bush last week was signed by Malcolm Hoenlein, executive vice-chairman of the Conference of Presidents of Major American Jewish Organizations, and evangelical Christian officials. It urges that a State Department warning in place since September 2000, urging Americans to "defer travel" to Israel, be rescinded in light of the improved security situation. Canada's Foreign Affairs department has a similar advisory, urging caution in travelling to Israel and to avoid Gaza and the West Bank.

Survivor Bar Mitzvah

WEST PALM BEACH — A child survivor of the Holocaust now living in Florida finally celebrated his bar mitzvah last Shabbat at a Chabad centre in Palm Beach county. Ben Fainer, 74, was nine when the Nazis invaded Poland in 1939. The only member of his family to survive, he was interred in concentration camps, including Buchenwald, in World War II and never had a bar mitzvah.

Israel to Mend Fences?

WELLINGTON — Israel has approached New Zealand to thaw the chill cast over relations by two suspected Israeli spies who were jailed last year in New Zealand for passport fraud, an official in Prime Minister Helen Clark's officer said last week. New Zealand imposed diplomatic sanctions and froze ministerial contacts with Israel over the case, demanding a public apology before it would restore full relations. Israel has refused comment on the two men, Israeli nationals Uriel Zoshe Kelman and Eli Cara.

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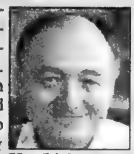
No Apology From London Mayor

LONDON — London Mayor Ken Livingstone is refusing to apologize for comparing a Jewish reporter to a Nazi concentration camp guard earlier this month.



Ken Livingstone

Prime Minister Tony Blair, London city council and Jewish groups all asked the mayor to apologize for comments to Oliver Finegold of the *London Evening Standard*. Livingstone refused, saying he has fought racism all his life and that he had been subjected to a 24-year hate campaign by the *Standard* and its sister paper the *Daily Mail*, which backed the Nazis in the 1930s.

The left-wing mayor, nicknamed "Red Ken," made the remark after a party marking 20 years since an ex-cabinet minister became Britain's first MP to come out as gay.

When Finegold asked him for a comment as he was leaving the Feb. 8 event, Livingstone asked Finegold if he was a German war criminal. When Finegold told Livingstone he was Jewish, the mayor said, "Well you might be, but actually you are just a like a concentration camp guard. You are just doing it because you are paid to, aren't you?"

Henry Grunwald, head of the Board of Deputies of British Jews, said the mayor's "insensitivity seems to know no bounds." He complained to the Standards Board for England, which will probe whether race relations laws were violated.

The Canadian Jewish news

Vol XXXV, No. 9 (1,686)*

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CIRCULATION

Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.

CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS

Canada: $34.95, 1 yr. incl. GST. $62.95, 2 yr. incl. GST.
U.S.A.: $100 U.S funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to Toronto office.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

Canada

The Canadian Jewish news

How To Reach Us

Head Office: 1500 Don Mills Rd., Ste. 205, North York, Ont.. M3B 3K4
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Advertising E-mail: ads@cjnews.com
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Creative Ideas in Financial Planning

Community spending priorities: What to do when needs exceed resources?

Each year, the CJN's editorial advisory board brings together experts and other interested people to explore a specific subject of timely importance to the community. This year's discussion focused on the communal and spending priorities of UJA Federation of Greater Toronto.

The public is generally unaware of the difficulties and the many important interests and values that must be balanced and weighed in the decision-making process on priorities and allocations. Needs exceed resources as ever-expanding social, welfare, security, educational and overseas needs compete for precious, but finite, resources.

Our discussion began with presentations by federation volunteer leaders and continued with a free-flowing, uninhibited discussion among the guests.

Although we envisioned an exploration of all the spending priorities faced by the federation, the discussion remained focused on the crisis in the cost of Jewish education, and we were unable to complete the discussion in the time allotted.

The Roundtable will reconvene to explore the many important priorities beyond pressing educational needs, and The CJN *will report on those proceedings as well.*

The editor.

By PAUL LUNGEN
Staff Reporter

Capital projects are a necessary part of community growth and do not reduce the funds available for other important projects, the incoming chair of UJA Federation said recently in opening remarks at a *CJN* roundtable on community funding priorities.

For many years, Toronto's Jewish community has invested in schools, community centres and other facilities that meet the needs of a growing population, said David Engel. The result has been creation of an infrastructure that includes the Miles Nadal Jewish Community Centre (formerly known as the Bloor JCC), the Baycrest Centre for Geriatric Care and buildings housing Associated, Leo Baeck, Netivot HaTorah and Eitz Chaim Hebrew day schools.

"The [Federation's Jewish Toronto] Tomorrow campaign continues a proud community tradition of proactively responding to new needs and anticipating emerging challenges. The Tomorrow campaign is leading the way by emulating the vision of those who preceded us," Engel told about 25 participants in a discussion at the offices of Goodman and Carr.

In pointing to the Jewish Toronto Tomorrow campaign, Engel was referring to an ambitious capital project that would see the federation allocate some $250 million over the next few years to expand and upgrade existing community facilities and construct a sprawling new campus in Richmond Hill. The Richmond Hill facility, to be located on Bathurst Street north of Rutherford Road, would house a new home for the Community Hebrew Academy of Toronto.

The scope of the fundraising campaign has raised eyebrows, with spiritual leaders and some day school parents questioning the allocation of such large sums to physical structures while annual day school tuitions remain as high as $15,000 per student.

In his prepared remarks, Engel appeared to address that critique indirectly, noting that "every time we, as a community, launched an ambitious new initiative, we always ensured available funding for core needs.

"In fact, the more avenues of fundraising we create, the more options for giving we provide, the more donors we encourage to become involved in Jewish life, the more money we can raise for all our needs. But only if we work together."

Continued on page 30

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Quite the wrong lesson

From the editor's desk

In a world in which thousands continue to be murdered in Darfur, the scourge of HIV/AIDS relentlessly ravages the younger generations in parts of Africa, tsunami disasters extinguish nearly 290,000 lives in southeast Asia and the State of Israel stands, once again, at the precipice of a large, historic existential divide, it seems quite absurd to write about the foibles of the particular branch of the entertainment world that we know as the National Hockey League.

There are however, some lessons to be learned from NHL commissioner Gary Bettman's decision last week to cancel the 2004-05 season and the feeble failed efforts over the weekend to reverse it.

In these comments, we differentiate of course, between the NHL entertainment product and the game of hockey. They are not synonymous. And as so many writers have correctly pointed out, the game of hockey continues to be played by young and old alike in all the places whence it has always derived its defining vibrancy, namely, on frozen ponds, local skating rinks, schoolyards, college arenas, low-traffic side streets and even single-car driveways.

But it would be denying the obvious, especially for Canadians, to suggest that there is no significance at all to the cancellation of the NHL season. The NHL has been a folklore fount in the evolution of Canada's cultural ethos and sports heritage.

Rocket Richard of Montreal, Gordie Howe from Floral, Sask., Bobby Orr from Parry Sound, Ont., and Wayne Gretzky from Brampton, Ont. – and we could all name many more – are as much cultural icons as they are sports legends. The character traits they exhibited in their game – sacrifice, skill, dedication and resolve – are some of the very same traits Canadians project on a wider, enveloping basis upon the national character.

Over the many years, the league itself – not just the game – has stirred the hopes and held the loyalties of countless millions of Canadian fans. NHL team sweaters have been worn by generations of Canadian youngsters not as fashion statements, but rather as testaments of a deeper, dreamy attachment to imaginary-but-real heroes and role models.

Quebec writer Roch Carrier poignantly captured the nearly metaphysical loyalties and passions wrapped up in those hockey sweaters in his enchanting tale of the young boy who anticipated receiving a beloved three-coloured Canadiens' hockey sweater from his mother, but to his horror and great shock, received the blue and white sweater of the reviled Toronto Maple Leafs instead.

Both Gary Bettman and National Hockey League Players' Association head Bob Goodenow apologized for the cancellation of the season. But the apologies were hollow. In truth, they regretted only the refusal of the other side to bend, finally and totally, to their own respective will.

Owners are effectively demanding that the players protect the closed 30-owner circle from the cost-crazy impact of the owners' own, individual, reckless spending. They deny that it is they and not the players who truly set the ceilings for the players' salaries.

And across the table, the players balk at even a high, theoretical constraint to the amount of money they might make. That their salaries would be stratospheric under any system compared to the pedestrian incomes of the vast majority of their fans does not impress them.

In his vanity to mould the NHL after the fashion of the National Basketball Association or the National Football League, Bettman has likely caused the league irreversible harm.

The sports fans of Atlanta, Columbus and Nashville, for example, have a far profounder attachment to the games of basketball and football than they do to the game of hockey. And it is a good bet that the legends of international poker hold more folkloric magic for them than do the legends of the NHL. The cancellation of the NHL season there will be felt much less, if at all, than in any Canadian city.

The extent of the harm to the league will become clear in the unfolding months. The league may face new competitors; it may be forced to contract in size; many of its European stars may decide to remain in Europe for relatively comparable salaries. Without doubt, however, respect for the league has plummeted among its fans and the credibility of the owners as a group and of the players as a union has been shattered.

Its folkloric status in Canadian culture and the near-reverence among the idolizing youngsters who wear its sweaters obviously meant nothing to the league that decided last week to scupper the entire season.

We adult fans are generally mature enough to recognize the NHL labour fiasco for what it truly is: a contest between competing greeds.

But what does the league's decision teach our young, dreamy children about the value of loyalty and about the intrinsic worth of trying always to set the good of the many above the good of the few? It teaches them precisely the wrong lesson. *–MBD*

SeeJN

HOOPS FOR HEART: Netivot HaTorah students show off the award of merit they received for their participation in the Heart and Stroke Foundation's annual Hoops for Heart fundraiser. [Rebecca Ansel photo]

Toronto's 'best kept secret' has aided over 1,800

By ADAM SEGAL
Special to The CJN

Last fall, Joe Rosenblum, a 54-year-old credit manager, was laid off after 14 years at the same company.

Following an unsuccessful few months of job hunting, he contacted Kesher Employment Services, a free recruitment service that finds jobs for unemployed Jewish people.

"We went over my resume and they decided there were a few changes I should make," Rosenblum says.

"I followed their instructions, and a little while later I got a call from executive director Howard Kurlandski, [who told me] there was an opportunity."

Kesher staff arranged the initial interview, Rosenblum says, and after a second interview, he got the job.

"It's very good," he says of the new role, which started Jan. 31. "I'm enjoying it and it's a real challenge."

Celebrating its 10th anniversary this year, Kesher has successfully placed more than 1,800 people in permanent positions since its founding. In 2003, Kesher placed 233 people.

"In some respects, we're the best kept secret in Toronto," says Kurlandski. "Employers know us and they trust us... We have that kind of integrity in the market."

He says their integrity stems in part from the free nature of the service.

"They know we're not trying to sell something and that we're looking to make a match that will last," he says.

Kesher counts 2,000 companies on its list of registered firms and is used on average by 500 to 600 job seekers.

Kurlandski says the types of jobs Kesher has found range from entry level to senior positions at Fortune 500 companies.

Job seekers most commonly placed by Kesher have expertise in finance, accounting, information technology, engineering, production, managerial, marketing, sales, property management and clerical/administrative areas.

Kesher staff engages with companies and job seekers in several ways, including assisting with resume writing, salary negotiation and job searches, as well as skills matching and arranging interviews.

Their specialized recruitment software, Prohunt, is used to match the skills of unemployed clients with the job descriptions of employers.

In 2004, Kesher enjoyed a 29 per cent increase in the number of interviews it arranged compared to the previous year and a five per cent hike in placements.

Kurlandski attributes the success in part to running the non-profit service like a business.

"When companies need something, they need it now, and we make sure we don't miss an opportunity."

Rosenblum estimates it took only about a month for Kesher to place him and he praises the agency's personal approach.

"The other agencies on the Web didn't really do much for me, [whereas Kesher] paid more attention to me," Rosenblum says. "I wasn't just a number."

"The best thing people can do [when job seeking] is to be prepared," Kurlandski says.

"That means your resume is up to date and the best it can be, you have a clear idea of what you want, you know who you are and what your skills are, and if you don't have the skills you need to do what you want, you'll go get them."

Kurlandski also emphasizes the importance of confidence and optimism. "You have to be positive about yourself and your abilities. You have to establish what your value is and what you can offer."

A resume can showcase someone's talent by using powerful wording.

"Instead of saying you managed inventory, you can say you managed nation-wide inventory which resulted in increased efficiency by 'x' percent," he says.

"Critique your resume as if you were an employer looking at it."

To contact Kesher, call 416-635-9196.

FEEDING THE HUNGRY: Middle school students at Associated Hebrew Schools are raising money for Hazon Yeshaya, a soup kitchen program in Israel, with different fundraising projects each week. Recently, Grade 6 students sold hot chocolate at lunchtime as part of the fundraising drive. Pictured here are Michelle Hyde, Idan Tarsky, Ryan Fleisher, Jonathan Levy, Ido Lipsky and Nikita Alkhazov.

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March 8 **Dead Sea Scrolls** – with **Rev. Dr. John Howarth**, who is a member of the Biblical and Near East Archaeological Societies as well as the Canada Israel Committee and the Canadian Council for Israel.

March 15 **Komediant** – a powerful and moving documentary about the show business family of Pesach Burstein Yiddish with English subtitles. *This session will finish at 2:45 pm. Film will be introduced by* ***Shirley Kumove***

March 22 **The River Midnight** – book by Lilian Nattel. In her stunning debut novel, Nattel brilliantly brings to life the rich shtetl culture through the story of an imagined village in Poland in 1894. *Book reviewer is* ***Heather Kassel.***

March 29 **Lunch with Einstein** - 100 years ago Albert Einstein published his three landmark papers including $E=MC^2$. To mark the anniversary we will explore Albert Einstein, the man. *Leader is* ***Gerald Ziedenberg.***

April 5 **The Dreyfuss Trial** - The trial of Alfred Dreyfuss, which began in 1894 in Paris is considered to be one of the most important historical events of the modern era. A discussion of modern French anti-semitism will follow the lecture. *Leader is* ***Gerald Ziedenberg.***

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Advocating for children with disabilities essential

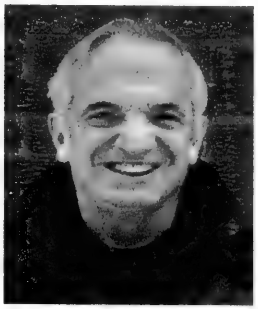
By CAROLYN BLACKMAN
Staff Reporter

Children with disabilities need to feel they are "part of the gang," says Mark Nagler, an author and motivational speaker.

"[They] want to be included. That is a basic necessity in building self-esteem and in thinking of themselves as legitimate human beings," he said.

Nagler was speaking at a Parent to Parent meeting about raising a child with special needs in the Jewish community.

The meeting was sponsored by UJA Federation Board of Jewish Education, Tikun Chaim; Jewish Family & Child Service; Zareinu Education Centre; JVS Toronto; Bathurst Jewish Community Centre; Reena; Yachad/National Jewish Council For The Disabled; The Family Resource Centre; and Extend-a-Family.



Mark Nagler

Nagler was born with cerebral palsy. Although he has never been able to write and did not walk until he was five, he has authored 12 books. He earned a PhD, has taught at McMaster University and University of Waterloo, and is recognized by Canadian courts as an expert and consultant on disability.

"I know first-hand about living with a disability. Even though my parents were not educated, they were excellent advocates. They raised [me] without the basic understanding of what was needed to care for a child who was normally institutionalized."

It does not take education to advocate for a child, he said, it takes commitment. "That is crucial. But we must keep in mind that we all have a burnout point. We have to learn to take care of ourselves. If you let yourself go, your child doesn't have a chance."

The purpose of advocacy is to ensure that the children's rights are protected and that they are getting the best health care available. "We want to assist a child to live as independently as possible, in the least restrictive environment."

Some kids will never be independent, he said, "but we must make sure they get the best protection in the most positive way."

If parents do not have the time or skill to advocate for their child, "they should get their case managed. Children need access to all the best resources."

Nagler said other siblings should be involved in the loving and caring for the child. "Try to make your other children feel that they are important, not only for themselves, but for the help and support they can contribute. If other children are not made aware of their sibling's condition, they will feel isolated and separated."

At school, he said, there should be a cooperative environment between the parents, the teacher and the assistant. Together, they should determine what the child is capable of and how he should be treated in the educational system.

"Ask the teacher, 'What would you expect if my child were your child?' It is absolutely imperative to have a strategy in place."

One important strategy, he said, is to make sure the child has a circle of friends.

"My parents met with the teacher and three or four students, and asked them to form a friendship circle. It is an artificial setting, but it often works. When a person's disability is not accepted, they are open to bullying. Kids often act that way because they are unsophisticated, not because they are cruel."

Parents of children with disabilities must learn to be tough-minded optimists, he said. "[These people] believe they can take control over their futures, use their imagination to rehearse success, are cheerful even when they cannot be happy, and build lots of love into their lives."

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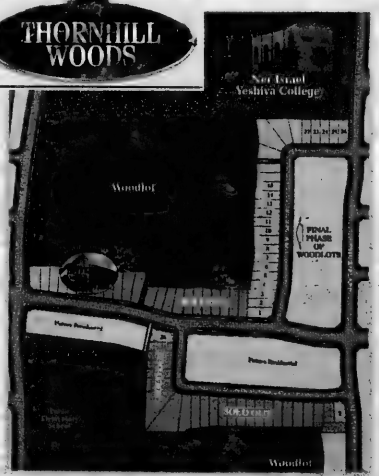

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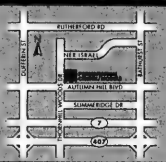

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McBride will be eligible for parole in 15 years

Continued from page 1

Watt accepted a joint recommendation from lawyers for the Crown and McBride and added five years to the statutory minimum of 10 years, leaving McBride eligible to apply for parole on July 16, 2017, 15 years after he was arrested for murdering Rosenzweig.

A visibly Orthodox Jew, Rosenzweig, 49, was killed outside a kosher restaurant on Bathurst Street, just south of Lawrence Avenue. The murder shocked the Jewish community and made headlines around the world. Many saw it as part of a disturbing pattern of increasing anti-Semitism worldwide and, at the time, Toronto police chief Julian Fantino said police would investigate whether hate played a role in the incident.

In setting the parole term, Watt noted that moments prior to stabbing Rosenzweig, who was standing with his son Ezra waiting for a tow truck, McBride had gone through a nearby kosher restaurant and yelled, "fucking Jews" or "motherfucking Jews."

Nevertheless, he did not specifically state that religious hate played a role in the crime or was an aggravating factor in the sentence.

He said the key elements in determining the sentence were the nature of the offence, the character of the offender and the need to send a clear message expressing society's revulsion at the crime.

"No sentence can restore David Rosenzweig to where he should be, a living, breathing, vibrant contributor to family, friends and his community," Watt stated.

In a statement read in court, his widow, Chavi, described the huge impact of his loss to his family. [See her statement on page 27.]

Earlier, defence lawyer Jeff Shulman had asked the court to take into account McBride's feelings of remorse as well as his troubled past. At age four, McBride was adopted, but at age 11 the family had the adoption annulled. From ages 11 to 15 he was shunted between 25 foster homes and at 13, he tried to kill himself. McBride suffered from attention deficit disorder, had problems with anger management and abused drugs and alcohol.

(On the night in question, McBride consumed the better part of two 40-oz. bottles of malt liquor, a high alcohol beer.)

Turning to the crime, Shulman called it "a brutal act of street violence."

Rosenzweig, he said, was the victim of "displaced anger," as McBride was really hoping to get even with some teenagers who had misled him about drugs. "Anti-Semitism," he said, "was not the match that ignited my client."

In his submissions, Crown attorney Fred Braley said the only mitigating circumstance in sentencing McBride was his decision to plead guilty and spare the Rosenzweig family the burden of reliving the incident.

After recounting part of McBride's lengthy criminal record, which included a 1998 conviction for assault with a weapon, he said McBride put himself into the position to commit murder by deciding to bring a knife to the pizza restaurant, where he thought he would confront the teens who toyed with him when he approached them looking for drugs.

Braley pointed out that McBride swung the knife at a restaurant employee who was not Jewish. "Frustration had built up when he came across the last person between him and his home.

"He was willing to vent his frustration at someone who was completely innocent."

But, Braley continued, religious hate was "not an issue that... we can or will be in a position of determining." Although McBride used "obscene terms," hate did not appear to be the motivating factor in the murder, Braley said. Rosenzweig was "the last person in McBride's way. The fact he was Jewish was a coincidence."

In subsequent phone conversations, McBride told friends that media reports were wrong to suggest hate was a factor. "He said that had nothing to do with it," Braley added.

Outside court, McBride's girlfriend, Mercedes Asante, 22, said religious hate did not enter into the incident. "There was nothing in there that was a hate crime," said Asante, who is black. "Obviously, he's with me, so it can't be a hate crime. If he didn't like the Jewish community, he wouldn't have lived in that area."

Asante, who attempted to restrain McBride that night, said, "I feel horrible about the situation."

Choking back tears, she told *The CJN*, "It shouldn't have happened. I don't know what to say to [Chavi Rosenzweig]. I'm sorry she had to go through something like this."

Commenting on the sentence, Canadian Jewish Congress noted the Crown's view that Rosenzweig's ethnicity did not play a part in the case. "For our community, it is emotionally difficult to accept that Rosenzweig's faith had nothing to do with his death, but the Crown obviously felt there was insufficient evidence to support hate motivation in the crime," said Joel Richler, chair of Congress' Ontario region.

B'nai Brith Canada interpreted the judge's remarks differently. It said the sentence is "sufficient acknowledgement of the hate element of this vicious crime."

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The Canadian Jewish news

An independent community newspaper serving as a forum for diverse viewpoints

Publisher and Proprietor
The Canadian Jewish News, a corporation without share capital.
Head Office:
1500 Don Mills Rd., Suite 205, North York, Ont. M3B 3K4

Editorial Advisory Board: **Michael Brown, Sandra Brown, Donald Carr, Daniel Held, Zac Kaye, Igor Korenzvit, Keith Landy, Lou Ronson, Jacques Sayegh, Mike Shriqui, Pamela Medjuck Stein, Rabbi Reuven Tradburks**

A very difficult period

In what will surely come to be known as one of the most historic sessions in the young country's history, the cabinet of Israel voted on Sunday 17-5, to proceed with the dismantling of the Jewish communities in the Gaza Strip and four in northern Samaria. Prime Minister Ariel Sharon said it was the most difficult decision he has ever made.

"This day isn't an easy day, and not a day of joy. The evacuation is a difficult step for the settlers, for the citizens of Israel and for me… This is also a difficult move for the government members. However, I believe this is an essential move for the future of our country," Sharon said at the beginning of the cabinet meeting. Later that evening, he elaborated somewhat by saying he believed the disengagement was vital "to ensure Israel's future as a Jewish and democratic state."

It was a sombre meeting of men and women who felt the full weight of the hard burden of their responsibilities, deliberating upon issues they knew were heart-rending and socially divisive, but necessary. Foreign Minister Silvan Shalom spoke for his colleagues when he said, "Even if there is a small chance for peace, we owe it to our children and grandchildren." But in a simultaneous effort to try to heal very painful societal wounds, he added, "We must embrace the settlers in this difficult moment. They are our pioneers."

The disengagement is slated to start in mid-February and will be phased in through a number of stages lasting some eight weeks.

Also on Sunday, the cabinet decided by a vote of 20-1 to revise the route of the West Bank security fence closer to the Green Line to conform better to the legal ruling of the High Court and to the security recommendations of the defence establishment. As a result, Ma'aleh Adumim and the Gush Etzion settlement blocs have been incorporated inside the fence.The new route places approximately seven per cent of the West Bank on the Israeli side of the fence. The U.S. administration has apparently expressed its approval of the fence's new route.

Immediately after the momentous decisions were announced, the Council of Jewish Communities proclaimed: "All those who raised their hand in favour of the transfer will be remembered as destroyers." The Yesha Rabbinical Council also published a statement that pronounced: "The deportation bill is against the Torah."

A large majority of the Israeli public supports the disengagement from Gaza and northern Samaria, but the prospect is wrenching nevertheless, even for a large number within that majority.

If we, the Diaspora supporters of the State of Israel, are to help the Jewish state and its people through the existential trials that surely lie ahead, we must do everything in our power, despite any private qualms or profound personal regrets surrounding the disengagement, to ensure the paramountcy of the rule of law in that tiny country.

Woe unto the state and to us if a minority of Israel's citizens, however aggrieved, attempt to strike down the rule of law, the widely protective pillar and pinion of normative, democratic life.

Without the rule of law, the entire modern Zionist dream is jeopardized.

LET OUR PEOPLE GO…

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Pettigrew lays wreath on Arafat's grave

The Foreign Minister laid a wreath at the shrine of the terrorist former Palestinian president Yasser Arafat ("Pettigrew pledges unique Mideast role," *CJN*, Feb. 17), who murdered Israelis, pillaged millions of dollars meant to aid his own people and paid the families of suicide bombers.

My government had an opportunity to show respect for every victim of terror, respect for the stand against terror that the United States has taken. There are few times in life when the line between right and wrong is very clearly delineated and our government deliberately chose the wrong path.

The government should not hide behind the guise of acknowledging the plight of the Palestinian people. It did a disservice to those Palestinians who want peace but were forced to live under the tyrant Arafat. I wonder what my government has planned to acknowledge the survivors of Israeli families who have had their loved ones blown apart by Arafat's henchmen.

The Liberal Party has lost my vote and I will now campaign vigorously for the opposition.

JoAnn Gold
Toronto

* * *

Evangelical Christians

It is wonderful to have the support of any faith group for Israel in these difficult times ("Christian Zionists," *CJN*, Feb. 3). It is also a positive development that interfaith dialogue and co-operation are possible at this time in Jewish history. But it is a contradiction in terms to say that any evangelical Christians do not have the conversion of Jews (or any "unsaved" people) as their underlying agenda. Evangelism is their mandate and the soft-sell approach of financial and moral support can be enticing. They support Israel because they believe Jesus' return will be hastened by the establishment of a Jewish state in Israel. Then the Jews will convert or be destroyed. Perhaps we can be appreciative of their present support without public initiatives indicating a level of mutuality we cannot possibly embrace.

Carol McMullen
Guelph, Ont.

* * *

'Israeli Apartheid Week'

Sure, calling Israel an apartheid state is meant to be confrontational ("Plaudits to campus youth," *CJN*, Feb. 10), but I think we should look at how Israelis and Palestinians coexist: Palestinians are not welcome to live in Israeli settlements in the West Bank, Israeli settlers are not likely to live in the Palestinian territories (without military protection), and Arabs living within the state of Israel are not granted the same rights as Jews. Sure, it's not determined by differences of skin colour, but it also certainly is not an integrated way of living. Given Israel's comparative wealth and strength compared to the Palestinians, I think Israel has a greater ability to effect change. After all, the West Bank is in the "occupied" territories – that is, occupied after 1967 by Israel. It is not Israel that is under occupation. To admit that Israel is a segregated country is the first step towards solving the problem.

One last point on apartheid. South Africa was not the only apartheid state. In the United States, blacks and whites were (and to an extent still are) segregated. Cases like this are common around the world.

Erez Sussman
Toronto

* * *

Foul language

I am writing you concerning the article on the late David Rosenzweig titled "Rosenzweig's killer to be sentenced this week" (*CJN*, Feb. 17).

The gratuitous use of the obscene "f" word, written in its complete spelling five times in the article, is unacceptable for a Jewish newspaper.

The prohibition against foul language is one that Judaism takes very seriously. The reason Hebrew is called the holy tongue is because there are no swear words in the original Hebrew language. The Talmud says that because of the sin of vulgar speech, troubles renew themselves and the youths of Israel die. The Talmud also says that "all know why a bride goes to the wedding canopy, but [for] anyone who speaks obscenely concerning it, [then] even a decree of 70 good years is changed to evil."

If you feel you must explain the harsh language of the murderer, it would suffice to write the letter "f." Everyone would get the point. The word is offensive to a large number of your readership and I would ask that in the future, you avoid spelling the word in full.

Rabbi Mordechai Bulua
Montreal

(Editor's note: The inclusion of the word in the paper is rare. We used it in this case only for the sake of authenticity.)

* * *

'Instruments of Faith' exhibit

We just read the review of Bob Burley's exhibit "Instruments of Faith" ("Photo exhibition focuses on Toronto's early shuls," *CJN*, Feb. 17). It was well written and informative; however, we noticed an ambiguity in the article concerning the Canadian Jewish Archives.

Credit for the mini archival exhibit should go to the archivist Carrie Limkilde, who pulled together most of this material.

Ellen Scheinberg
Director, Ontario Jewish Archives

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Perspectives

Just who is putting all of Israel at risk?

By RABBI MARVIN B. PACHINO

"If men could learn from history, what lessons it might teach us! But passion and party blind our eyes, and the light which experience gives is a lantern on the stern which shines only on the waves behind us."

At first reading, one tends to agree with this observation by Samuel Taylor Coleridge – whom I remember best from freshman English for his *The Rime of the Ancient Mariner*.

However, upon reflecting on world events, one is moved to question whether that lantern of experience, which Coleridge claims "shines only on the waves behind us," shines at all. If it does, who is looking back to seek the illumination of hindsight?

This question is brought into frightening focus by a recently published book (available only in Hebrew at this time) titled *Ruach Acheret*, by Yonah Pressburger.

Ruach Acheret, which means "A Different Spirit," is a documentary album that uses prose and photographs very effectively to trace and record the public opposition to government policies in Israel "from the Oslo Accords to the Oslo War." It begins with Yitzhak Rabin's ascent to the prime minister's chair in 1992 and takes us through to June 6, 2004, when the Israeli cabinet voted in principle for unilateral disengagement from Gaza and four settlements in the northern Shomron.

Regardless of which side of the Oslo process or the disengagement plan one takes a stand on, this book compels an honest person to acknowledge the existence of strong parallels in the dogmatic and autocratic styles of Rabin and Israeli Prime Minister Ariel Sharon, as well as former prime minister and current deputy prime minister Shimon Peres. The latter two appear to be completely indifferent to the lessons of the last dozen years.

Ruach Acheret documents Rabin's abandonment of the forms of democracy as he unilaterally smashed the platform upon which he was elected, and from which he won the mandate of government.

He then proceeded to demonize and delegitimize his opposition, using demeaning terms to characterize those who felt that he had sold them out.

Most troubling, as documented in *Ruach Acheret*, was the collusion of the media in their uncritical support of the Rabin government, their marginalization of the opposition and their frequent failure to even report as fact the occurrence of protest rallies attended by thousands. The erstwhile champions of freedom of assembly and the right of dissent actively collaborated with the government in portraying the opposition as comprised of people on the fringe, worthy only of being ignored.

The truth, again amply documented, is that the Israeli citizenry was fairly evenly split over the issue of Oslo. To suggest that half the population was composed of people on the fringe is simply ludicrous. But the big lie gained acceptance, nonetheless.

We can leave it to the sociologists to assess the damage done to the fabric of Israeli society by the insults and the ridicule that Rabin and Peres heaped upon their countrymen who deigned to take issue with their policies. However, that Rabin and Peres, with malice aforethought, set citizen against citizen cannot be denied, for that, too, is well documented.

"But passion and party blind our eyes," and today Sharon is engaging in some of the same tactics as he runs roughshod over his opposition, whom he demonizes and delegitimizes as he cynically manipulates the political process.

When Sharon decided it was necessary to step off his own election platform and onto that of former Labor Party leader Amram Mitzna, he should have learned from Rabin's errors. He should have been prepared to dedicate serious time for dialogue with those whom he could have predicted would become his opposition.

He should have scheduled blocks of time for give and take with the people who were to be dispossessed after having invested so much of their lives in building their communities, with the encouragement and blessing of the government itself over many years. In fact, Sharon had personally led the movement to populate Judea, Samaria and Gaza.

Both Sharon and his supporters might have evinced a bit of empathy and compassion, in particular for the Israeli residents of Gaza. Say what you will, but they are not parasites living high on the public treasury, nor are they messianists, by and large.

They are patriotic, loyal, hard-working, productive citizens who are facing expulsion from their homes, their businesses and their communal structures. Anxiety and stress at the prospect of traumatic separation from longtime neighbours and associates, not to mention family disruption, hang over them.

It is false and cruel to characterize them as impediments to the peace and well-being of the rest of the Israeli population, or as encumbrances to be cast off. It was criminal of Peres to refer to them as "shlemazels," which he did in recent weeks.

Not only is there resistance to learning from history, but there appears to be a willful refusal to take advantage of the light from "the stern which shines only on the waves behind us".

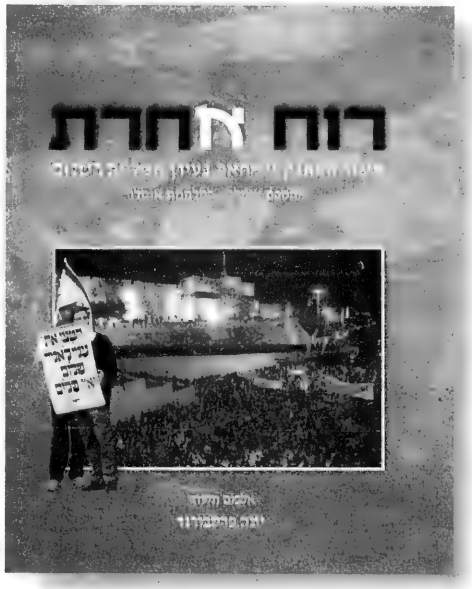
Once again, the media are complicit. They are shirking their role of asking the hard questions. They are not demanding to see thoughtfully developed plans with a detailed prospectus for implementation, as well as multi-disciplined analyses of the human implications.

Where are the 8,000 Jewish residents of the Gaza area to go, and what are they to do, upon their eviction? Where are they to re-establish their homes and businesses?

What are the guarantees for the continuity of their children's education?

Why are the liberal, humanitarian voices not being heard on their behalf?

Arrogantly ignoring the opposition is one thing. Demonizing it is quite another. Lying to it, and about it, takes us into another realm entirely. The record shows that Rabin and Peres made use of such tactics in the past.



Sharon and Peres are at it, again.

All the while, the media are playing the same hand, allowing the cynically constituted government off the hook completely as it paints the opposition as the villain.

The Canadian Jewish News, unfortunately, has not escaped being swept along by the tide of disinformation, and has actually become a party to it. It recently published an ugly and vicious column (*CJN*, Jan. 20) under the offensive and inciteful headline, "Messianic settlers put all Israel at risk."

It is a columnist's right to be in favour of the disengagement plan, as it is another's right to be opposed. It is not a columnist's right, however, to malign and demean other Jews and distort the views of those who have a different opinion of things.

The columnist, true to form, did not defend the disengagement plan on its merits. She merely vilified the opposition, gave them a pejorative label and ascribed malice to them while striking the pose of the righteous protector of the higher good.

Regrettably, the tack she took runs in a straight line from Rabin and Peres in the 1990s.

Ruach Acheret documents the multifaceted composition of the opposition to Oslo during that time.

Today's opposition to Sharon's unilateral disengagement plan is, similarly, not monolithic. Thousands upon thousands of Israelis from all walks of life, and from all sections of the country, have raised many unanswered questions. Those posing the questions include prominent military strategists and intellectuals, secular Jews and religious Jews.

Many in the Israeli security establishment have also voiced their doubts and concerns. Hardly a bunch of messianists or shlemazels!

While stopped at a major Jerusalem intersection during the first week of February, I saw another indication of the population mix that opposes the disengagement plan. A young woman and a young man, in their early 20s and very obviously not religious, were distributing bumper stickers that read: *"Yehudi lo megaresh Yehudi"* – "A Jew doesn't expel another Jew."

One certainly, cannot help but be distressed upon hearing or reading what is happening in Israeli society today. It is frightening. It is demoralizing. And there is more than enough blame to be shared by all parties to the current struggle. But the moral equivalence stops there.

The greater burden of responsibility falls upon a prime minister and his government. They are charged with exercising wise and strong political leadership that is, at the same time, sensitive and compassionate toward its own citizens. They are duty-bound to guarantee that each citizen is treated with respect. Above all, they dare not play one segment of the population off against the other in the name of some illusory notion of peace with those who have yet to reject terrorism and begin speaking of peace.

And that is the crucial point. For, if it were real peace that was being negotiated with interlocutors who acknowledge that terrorism is morally wrong, not just inexpedient, then Jews could live unafraid in Gaza under Arab rule, just as Arabs live in Israel today. There would be no need to uproot Jews from their homes.

If Israel is at risk, it is because the greater Arab world remains unprepared to live side by side with Jews, whether in Gaza, Jerusalem, Tel Aviv or Haifa – or, for that matter, anywhere in the Middle East at all.

But there is an even greater risk that Israel faces, and it does not come from Israelis who exercise their democratic right to question and protest government decisions. The more serious threat comes from those who will not learn from history and would divide this nation into "them" and "us" by a tyranny of the elites – or those who fancy themselves to be the elites.

Rabbi Marvin B. Pachino is the former headmaster of the Community Hebrew Academy of Toronto.

An obsolete mantra

I am a regular recipient of unsolicited e-mails about Israel. The senders are usually Jews in the Diaspora whom I know to be open-minded liberals when it comes to politics in their own countries. But the material they forward is mostly of the right-wing variety.

Rabbi Daw Marmur in Toronto

It seems that when it comes to Israel, many Diaspora Jews who support the prudent centre at home suspend their politics in the misguided belief that by being right-leaning radicals, they show solidarity with the Jewish state.

This kind of doublethink is a common diaspora malaise. Palestinians living abroad are very prone to it. That is one reason why Palestinian students, aided by other Muslims, harass Jews on university campuses. Though these Palestinians are also beneficiaries of a liberal education, when it comes to their real or imagined homeland, they act as if they have learned nothing in the lecture halls and seminar rooms. They assuage their sense of guilt at not being there by attacking Jews here.

If the inhabitants of the two diasporas could overcome their psychological hang-ups, they might be able to play an important part in working for peace and mutual understanding. By trying to put into practice what they've learned in school, they could serve as role models for people at home.

My Jewish correspondents often give two reasons why their liberalism does not apply to their views about Israel.

First, they say that a liberal approach is based on mutuality, and they insist that liberals have no partners on the Palestinian side. They ignore the Palestinian signatories to the Geneva Accord and other plans that advocate peace, moderation and mutual accommodation. They pay no attention to the very different climate created by Palestinian Authority president Yasser Arafat's successors. Israeli Prime Minister Ariel Sharon has acknowledged it. Why do Jews in Canada and elsewhere hesitate?

And what about polls showing that a growing number of Palestinians are imbued with liberal values and ready to compromise for the sake of peace? Even Palestinian TV sometimes airs their views these days.

The second reason offered for adopting a hard line when it comes to Israel is that it's the task of the Jewish Diaspora to support the Israeli government in power. So why the many articles I get that are highly critical of Sharon's intention to disengage from Gaza?

Reiterating the dual mantra that Jewish liberals have no counterparts among Palestinians and that Jews must always support the Israeli government seems to be an excuse, not a reason. It is obsolete. It inhibits Diaspora Jews from being of real service to Israel. The fact that Palestinians and their supporters act in similar fashion is more of an indictment than an explanation.

Reading the signs at UBC

Last Friday, I journeyed from Simon Fraser University to the University of British Columbia to attend Vancouver Hillel's pre-Shabbat event "Jews N Brews," where Jewish students from the various colleges and universities in Vancouver gather weekly for a beer to celebrate the end of the academic and Jewish week.

Jessica Apter in Vancouver

Whenever I make this trip across the city to see my friends, I find myself astonished at the beauty of the city of Vancouver, sitting serenely in the shadow of the snow-capped mountains of the North Shore. Indeed, being surrounded by the mountains of British Columbia and Washington State is one of the greatest things about living on the West Coast. Along with the rain, it's one of the things I miss most about Vancouver when I'm home in Toronto for the summer.

The geography is more than just a nice view. It takes my breath away and reminds me every day of just how lucky I am to have the unique experience of living here, studying what I love, and exploring my identity – partly through developing my sense of independence and partly through my involvement in local and national Jewish campus life.

And the natural and Jewish campus worlds don't exist in isolation from one another.

Vancouver Hillel prides itself on adapting to its surroundings, and it prides itself on its involvement in local activities. Evidence of that connection are its ski and snowboard trip to Whistler in December, the distinctly outdoorsy feeling of its annual welcome back barbecue and the transformation of Sukkot into a camping-like activity in the centre of campus.

This year, Hillel sponsored a Tu b'Shvat hike, which was organized by Julia Segal, a student and friend who attended a conference led by the Coalition on the Environment and Jewish Life. The program consisted of a "walking seder" through Pacific Spirit Park, the beautiful forest on UBC's endowment lands. We stopped at four landmarks on the trail to recite and discuss prayers over the traditional holiday fruits and nuts, as well as read poems and stories about nature, Tu b'Shvat and environmental sustainability.

Until last March, UBC Hillel's large wooden welcome sign was well-displayed in front of the building. The words "Hillel House" were framed by textured mountains with ocean waves lapping the bottom. Many remarked that the sign made Hillel House seem more like a wilderness ski lodge than a centre for Jewish campus life.

What's interesting is that the sign contained no "Jewish" symbols. It simply celebrated the beauty of the campus and city whose Jewish community the house serves. It also celebrated the uniqueness of Vancouver Hillel compared to other Hillel branches across the country, as it was unlike the sign at the entrance to the shiny new Wolfond Centre for Jewish Campus Life at the University of Toronto Hillel, and probably unlike the sign at every other Hillel in Canada. Even if a Jewish student was oblivious to the natural beauty surrounding them, he or she couldn't have missed that sign in front of UBC's Hillel House.

When the six-foot-long, 100-pound sign went missing last year during a night of St. Patrick's Day celebrations at UBC, students and staff at Hillel debated whether the incident was a random act of vandalism or one that was deliberately anti-Semitic, especially considering after a tumultuous year in relations between Jewish and non-Jewish students across the city.

Last Friday, while I sat with my fellow Jewish students in one of UBC's campus bars for our weekly event, the sign was returned to Hillel House by two well-intentioned students who found it on the other side of campus and knew exactly where to bring it.

Hillel's director of programming, Noah Slepkov, was so elated at this that he actually proclaimed the discoverers to be "philosemites" and "righteous gentiles."

The return of that unique Hillel House sign gave us one more thing to celebrate as Shabbat – and, for some of us, reading week – began.

Binding Joanna Grossman

My first year as an undergraduate was different from most, as instead of taking regular introductory classes, I took the University of King's College's foundation year program (FYP). The FYP is unique because it combines four of five first-year classes into one massive class that attempts to trace the progression of western thought from the earliest writings of Gilgamesh and Plato to our own postmodern age.

Joanna Grossman in Halifax

The FYP is an experience unlike any other, because it leads the impressionable first-year mind through a history of ideas in which every stage – be it ancient, medieval or modern – presents a new picture of the world. As an FYP student, you feel as if you yourself are climbing out of Plato's cave, making the journey up to Dante's paradise and fighting through Hobbes' state of nature. The ideas of each thinker seem radical compared to what came before.

While I have many memories of my year in FYP, the most pervasive and lasting is about confronting ideas that seemed so foreign to me. In my elementary education at Toronto's Bialik Hebrew Day School, I was exposed to the ins and outs of Jewish culture, history and tradition, but I remained ignorant about the corresponding culture and history of the Christian tradition, upon which the FYP is necessarily grounded.

And so I sat in my first-year tutorials, asking question after question, trying to grasp the concepts of the Holy Trinity, transubstantiation and original sin as we considered the works of Aquinas and Dante. I remember feeling like the odd kid out, as I could not seem to wrap my head around concepts that no one else seemed to raise an eyebrow about.

Now, four years later, the tables have been turned, but in a very peculiar way. My fourth-year core class in the King's contemporary studies program considers postmodernism, but more precisely, it looks at 20th-century philosophical and cultural thought, which has necessarily been affected by perhaps the most incomprehensible event of our age, the Holocaust.

In class each day, I try to make sense of the many thinkers who have attempted to confront the Holocaust and the consequences that result from it in terms of thought – philosophical, cultural and political. Interestingly, my Jewish education – which has provided me with a detailed knowledge and understanding of the Shoah, and even more profoundly, a personal connection to it through programs such as March of the Living – often makes it harder to confront philosophy that seeks to move beyond Auschwitz, or at least, tries to salvage philosophy from it.

When something is foreign and unfamiliar, it's easy to approach it with a critical lens. But when you feel something on a personal level, achieving the distance that's often needed for a critical encounter is far more difficult, and perhaps impossible.

But now, as we rely on the thought of such Jewish thinkers as Levinas, Derrida and Benjamin, my Jewish knowledge proves invaluable as I take as given concepts such as messianism, talmudic logic and the figure of a wholly transcendental God that cause other students to lapse into complete and utter frustration.

At the same time, though, this knowledge makes my task as a student of philosophy far more challenging, as I often find myself incapable of questioning ideas and notions that I accept as given and not subject to intellectual understanding.

I am currently immersed in writing my honours thesis. In keeping with my tendency to pursue things that are at once the most interesting and the most difficult, I have opted to explore philosophical interpretations of a quintessentially religious moment: the binding of Isaac.

As I sit down to work, I find myself between two poles, the religious and the philosophical, hoping to find a way to make the two come together. I can't accept that my relation to faith and tradition should be without critical inquiry and investigation. Yet, for me, philosophy can't enter into religion.

Confronting the things that are closest to you always proves the most challenging, because a lot is at stake. At the same time, of course, that's why such investigations always prove to be the most fulfilling.

The Kirshner File

Sharon, Abbas give peace a second chance

In the keynote speech at the Herzliya conference on national security last December, Prime Minister Ariel Sharon predicted that 2005 would present Israel with "a chance for a historic breakthrough in our relations with the Palestinians." As if to underline Sharon's upbeat point, Shaul Mofaz, Israel's defence minister, subsequently observed that 2005 could be "a year of opportunity" for peace.

Sheldon Kirshner in Toronto

It now looks as they were not merely engaging in rhetoric. With Israel and the Palestinian Authority having resumed high-level contact after a prolonged period of mutual animosity, hope is in the air for the first time since the outbreak of the Palestinian uprising 4½ years ago that diplomacy can trump warfare. In a sign of the times, Sharon said last week that Israel would be willing to coordinate with the Palestinians its planned withdrawal from the Gaza Strip. Although Israel and the Palestinian Authority have yet to address final status issues ranging from borders to Jewish settlements in the territories, and remain deeply at odds over Israel's controversial separation fence snaking along and into the West Bank, there is reason to believe that the situation has changed, and that the internationally sponsored "road map" peace plan can be revived.

Observers are guardedly optimistic because Yasser Arafat, the Palestinians' iconic leader, has passed from the scene and has been replaced by a more forthcoming successor, Mahmoud Abbas, who was elected president of the PA on Jan. 9. Always suspicious of Arafat as an untrustworthy interlocutor complicit in terrorism, Sharon considered him an obstacle who had to be removed. Short of disposing of him, Sharon kept Arafat penned up at his headquarters in Ramallah. The United States, Israel's ally, scorned and boycotted Arafat as well.

With Arafat's death on Nov. 11, Israel took steps to bolster Abbas' standing, easing checkpoints and roadblocks and reducing military operations in the West Bank and Gaza. But when violence flared up again in Gaza, following Arafat's funeral and Abbas' accession to power, Israel hit back hard. Sharon was angered by the bombing of an Israeli outpost that killed five soldiers, by the raid at the Karni cargo terminal that claimed the lives of six Israelis and by the resumption of rocket and mortar attacks against settlements in Gaza that killed two civilians.

In response, Israel launched a series of major incursions into Gaza, threatened a fullscale invasion and told the army it had free rein to protect Israelis. Israel also sealed off its borders, closed Gaza border crossings and warned Abbas to redouble his efforts against terrorism.

Meanwhile, Abbas, who has long argued that the "militarization" of the intifadah was a grave mistake that cost the Palestinians dearly, vowed to restore order, urged armed militias to honour an informal ceasefire, opened talks with Hamas and Islamic Jihad on observing a truce, decreed a ban on the carrying of weapons in Palestinian-controlled areas and ordered a halt to the firing of Qassam missiles at Israeli settlements. And in a reflection of the new and improved atmosphere, Palestinian television, perennially criticized by Israel for its inflammatory programming, toned down its martial tone.

Satisfied with these measures, Israel gradually resumed security and diplomatic co-operation with the Palestinian Authority, curbed military activities in the territories, pledged to stop targeted assassinations of Palestinian militants (except in the case of "ticking bombs" plotting attacks) and promised to release 900 prisoners "without blood on their hands." Under U.S. pressure, Israel revoked a cabinet decision, taken unilaterally by two ministers, permitting the seizure of Palestinian property in eastern Jerusalem. In addition, Israel announced its intention to withdraw from five Palestinian towns in the West Bank – recaptured in the spring of 2002 in Operation Defensive Shield – starting with Jericho.

But in its most important and potentially far-reaching decision in the post-Arafat era, Israel finally ended its boycott of the Palestinian leadership, as underscored by Sharon's meeting with Abbas at the Sharm el-Sheikh summit on Feb. 8 under Egypt's auspices. The summit, to which King Abdullah II of Jordan was invited, failed to produce a formal ceasefire. But Sharon and Abbas separately declared a truce that may yet end the intifadah.

Since its outbreak, a succession of ceasefires have come and gone, including the short-lived *hudna* in 2003. For at least two reasons, this one may endure. Abbas, one of the architects of the Oslo peace process and Arafat's first prime minister, is a pragmatist with whom Israel can do business. Sharon, at last, appears ready to grant the Palestinians considerable territorial concessions if circumstances warrant flexibility and generosity.

Abbas is a fervent Palestinian nationalist – and a refugee from Safed – whose agenda is in sync with the Palestinians masses. Prior to his victory in the recent election, the second since 1996, he was photographed with Zakaria al-Zubeidei, a commander of the Al Aqsa Martyrs Brigade whom Israel has tried to hunt down. Then, after seven Palestinian youths were killed by an Israeli tank shell, Abbas described Israel as "the Zionist enemy."

His harsh language notwithstanding, Abbas is prepared for coexistence with Israel, unlike some Palestinian radicals who take an all-or-nothing approach. In 1999, when Ehud Barak was Israel's prime minister, Abbas presented the United States with a proposal for a peace accord, turning on the establishment of a Palestinian state with east Jerusalem as its capital, Israel's withdrawal to the pre-1967 lines and a just resolution of the Palestinian refugee problem.

To this day, Abbas remains committed to these guidelines, which underpinned Israel's talks with the Palestinians at Camp David in July 2000 and at Taba later on. These demands, which enjoy virtually universal approval abroad, would be a bitter pill for Sharon to swallow, and he may yet reject them.

Ariel Sharon meets Mahmoud Abbas at the recent Sharm el Sheikh summit.

Sharon is disappointed by Abbas's refusal to dismantle the infrastructure of terrorism in the West Bank and Gaza. But Abbas fears that an unrelenting crackdown would spark a civil war, a spectre Arafat dreaded, too. Like Arafat, in whose footsteps he has promised to follow, Abbas prefers to co-opt the militants, who may yet undermine him.

Abbas, however, was not loath to fire top commanders in Gaza after they allowed Hamas operatives to bombard settlements in Gaza, just two days after the summit in Egypt. Since Palestinian shells were still falling on Jewish outposts in Gaza as of last week, Abbas may eventually have no alternative but to forcibly disarm the militants.

Certainly, Abbas must be heartened by the news that Hamas – which is on record as advocating Israel's destruction – may be willing to tolerate its existence.

On Jan. 21, Hamas distributed a document in which, for the first time, it officially recognized Israel's 1967 borders. The offer is conditioned on Israel's acceptance of a viable, contiguous Palestinian state whose capital would be eastern Jerusalem. Hamas may be playing fast and loose with words, but a long-term ceasefire with Hamas would doubtless be in Israel's strategic interest. The news that Hamas may have softened its position toward Israel should be seen in the context of Sharon's gradual but as yet incomplete political transformation.

Sharon, who once superficially equated Tel Aviv with Netzarim, an isolated settlement in Gaza, seems to have reassessed his fundamental and heretofore unbending view of what he is ready to give the Palestinians in exchange for peace. At the Sharm el Sheikh summit, he relayed two key messages that may ultimately define his premiership and niche in history.

To the Palestinians, he said, "I assure you that we have a genuine intention to respect your right to live independently and in dignity." Sharon, presumably, was referring to a two-state solution, upon which the "road map" peace plan is based. A phased withdrawal from Gaza and four settlements in the northern West Bank, scheduled to begin this summer, would jump start this belated process. But what will Sharon do with the rest of the West Bank? That is the big question.

To his fellow Israelis, he said, "We in Israel have had to painfully wake up from our dreams, and we are determined to overcome all the obstacles in our path in order to realize the new chance that has been created." Sharon, given the emergence of Abbas, the imperatives of demography and the internal and external pressures building to defuse the simmering Palestinian issue, may have come to the conclusion that Israel has reached a crossroads from which it cannot turn back.

In practice, this means that Israel can no longer afford to appease a small but influential minority of messianic Jewish zealots in the West Bank and Gaza and their allies who may fight to the last drop to preserve their vision of a greater Israel. They, in tandem with Arab extremists from Hamas and Hezbollah, are capable of blocking a peace agreement that most Israelis and Palestinians desire after so many decades of strife and bloodshed.

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Learning your options in Jewish education

By DANIEL HOROWITZ
UJA Federation

Jewish parents of preschoolers with questions about the educational future of their children will have the opportunity to get answers at the upcoming *Options in Jewish Education*.

Close to 200 parents are expected to participate in the program - co-sponsored by UJA Federation's Board of Jewish Education (BJE) and its Jewish Information Service of Greater Toronto (JIST) – at the Lipa Green Building (4600 Bathurst Street), on Thursday, March 10 from 7:30 to 9:00 p.m.

Tackling a number of subjects on the minds of new Jewish parents, *Options in Jewish Education* will explore issues such as choosing a Jewish day school or an appropriate after-school program; the range of choices available in the GTA; special programs and special needs and costs and benefits.

For the first time ever, parents at this year's event will be meeting approximately 20 representatives from affiliated BJE schools who will be on hand to participate in a question and answer period following the event.

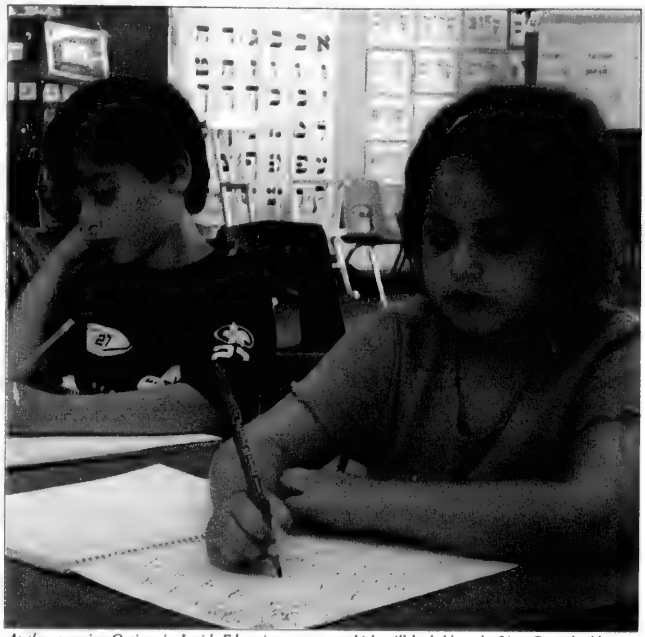
"This is an excellent opportunity for parents of young children to explore the virtual rainbow of possibilities available to them in Toronto's arena of Jewish education," says Dr. Seymour Epstein, UJA Federation's Senior Vice-President for Jewish Education & Identity. "Together, we will survey all of the wonderful schools available so that these parents can ensure a literate Jewish future for their children."

Thornhill resident Heather Aaron and her husband Michael – parents of three year-old twins – will be at the event armed with a list of questions.

"We want to know exactly what's out there and what choices we have," said Heather. "We hear a lot of stories from people about this school or that school, but a lot of what we hear is just anecdotal and rumours. One thing we really want to learn about are subsidies. We have two kids to send at the same time, so it's going to be double the cost. I want to know how subsidies work and who, exactly, qualifies. "

"We haven't had to deal with this issue yet, so this event will be our first real look into our children's education," says Ilana Rabie who, along with husband Anton, have two young children – Carly, 20 months and Lexi who is just three weeks old.

"We want our children to have the best possible Jewish education but we still don't know if we want to do that through day school or by supplementary school," says Rabie. "There are a number of issues that we need to discuss, and we're just hoping that this program sheds some light on things for us."



At the upcoming Options in Jewish Education program, which will be held at the Lipa Green building on March 10, parents of preschoolers will discover the full range of educational choices available to their children.

Thinking inside the box

UJA Federation's Toronto Jewish Arts Council is holding an inaugural exhibition gala for its Tzedakah Box Project on April 5, 2005, from 7:30 p.m. to 9:30 p.m. at the Koffler Loggia Gallery, located in the Bathurst Jewish Community Centre, 4588 Bathurst Street.

The event will showcase more than 70 tzedakah boxes, created by local artists, such as Janis Karlinsky's work pictured here, who have donated their unique creations which are available for purchase by ticket holders at the $180 Tzedakah Partner level. Choice of tzedakah box will be determined by order of registration. Guests wishing to attend the function can purchase tickets for $36.

All proceeds from the Tzedakah Box Project will go to support new initiatives of the Toronto Jewish Arts Council to foster and encourage artistic expression in Toronto's Jewish community.

The tzedakah boxes will be on display at the Koffler Loggia, between March 30 and April 5, 2005.

For tickets or more information, contact Shelly Rotman at 416-635-2883 x.137 or srotman@ujafed.org

Newly acquired negatives picture our past

Ontario Jewish Archives asks for readers' help

UJA Federation's Ontario Jewish Archives (OJA) has recently acquired more than 1400 photographic negatives from Al Gilbert, the celebrated Toronto photographer. Gilbert Studios celebrated its 80th anniversary in 2003.

The negatives document Toronto's Jewish community from the 1920s until the late 1970s. They depict politicians, community leaders, Jewish celebrities, athletes and individuals from the Jewish community.

The OJA, which is currently processing this collection, has plans for an online exhibit in the upcoming year but can't do it without help from readers in identifying the individuals and providing background information for the photographs depicted here.

Gilbert, who was awarded the Order of Canada in 1990, has photographed countless celebrities such as Dizzy Gillespie, Oscar Peterson, Prince Charles, Toronto's former mayor Phil Givens, Al Waxman and the comedic duo Wayne & Shuster. His work has also featured a subject close to his heart - the Toronto Jewish community. The Gilberts have spent a lifetime photographing Jewish weddings, bar and bat mitzvahs, community dinners, and prominent Jewish individuals.

The family business was started by Al Gilbert's father, Nathan Gittelmacher, who opened Elite Studios, in 1922 on Queen Street West. Elite Studios specialized in portraits and catered to a mostly Jewish clientele. Albert Gilbert began working with his father in 1944, and in the 1940s the business name was changed to Gilbert Studios.

If you recognize anyone in these photographs, please contact Carrie Limkilde at the Ontario Jewish Archives: 416.635.2883 ext. 110 or climkilde@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

A fresh look at countering anti-Israel sentiment on campus

By REBECCA GLUCK SOBERMAN
UJA Federation

The increase in anti-Israel sentiment on Toronto university campuses has prompted a new approach by Jewish students to deal with this urgent problem.

Adam Hummel, a second-year student at York University and co-chair of the Hillel Israel Affairs committee at York, has witnessed some contentious situations with opposing groups. "In these situations, I've learned that confrontation is pointless," he explains. "Instead, we counter such demonstrations in a non-confrontational fashion; we achieve this by providing a variety of programs that are topical and positive."

Such programs include visits from Israeli filmmakers, musicians and authors, film screenings, as well as arts and culture exhibits, to name a few.

Upcoming programs, offered through Hillel of Greater Toronto, which cover the spectrum of religious, social, and cultural themes, include:

- MARCH 3: **Dr. Judea Pearl**, the father of Wall Street Journal reporter Daniel Pearl z"l who was murdered 3 years ago in Pakistan for being Jewish. Dr. Pearl is the editor of a new book entitled 'I am Jewish: Personal Reflections Inspired by the Last Words of Daniel Pearl'. He is speaking at York University during the day and, later, at Beth Tikvah Synagogue, as part of a speaker series Hillel offers with Beth Tikvah's Jewish Education Centre.
- MARCH 10: **Judith Katzir**, an Israeli writer who will discuss women in Israeli literature.
- MARCH 17: **Fashion for Passion**. A unique fashion show featuring Israeli designers.
- An **arts and culture festival** at the end of March.
- Hillel's **annual leadership training** weekend in May with trips to Boston & New York.
- A six week **Israel education course** that begins in May.

The variety of these programs attracts otherwise-disconnected students but also promotes positive messaging, steering clear of political debate, explains Hummel.

Laura Herman, 19, a first year student at the University of Toronto (U of T), who grew up with a strong sense of identity in the small Jewish community of Mississauga, chose to be active on campus specifically to enhance the pluralistic nature of programming, through her involvement with Hillel, which is the voice of Jewish students on campus, supported by UJA Federation. "It's important for all to understand that there are different viewpoints but that we can work together to reach a common goal - even if we come from different backgrounds," she says.

Group shot from this winter's Hadracha Program in Eilat. (top row, left to right) Melyssa Lantsman, Tilly Shames, Romi Leifer, Laura Herman, Jonathan Vanderstuis, Adam Hummel, Israeli guard, Rob Meth, Aaron Draper, Rachel Levy, Hagai Kuperman. (bottom row) Shaun Hoffman, Amaris Siegal, Emma Aiken

For Rob Meth, 21, a third year Radio and Television Arts major at Ryerson University, being able to speak with authority means one must have proper training. "This comes from education," he says, which he received through his participation on the *Hadracha* program this past December. *Hadracha* (Hebrew for 'guide the way'), is a leadership-training initiative, organized though National Jewish Campus Life (NJCL) and Canada Israel Experience (CIE). It brought 12 Hillel members from Toronto university campuses, through a rigorous application process, to Israel for an intensive educational program to better acquaint them with its geo-political and social climate and equipped them with the tools to educate others on campus.

As a student, Meth understands all too well the pressure of a student's work load and other obligations, but he is committed to "at least make others aware of what's going on," he says. And from the long and all-encompassing list of activities Hillel offers such as multi-faith programs and co-sponsorships, Meth is pleased to see new students become active.

"Many more students have gotten involved in last few years, whatever their standpoint," says Meth. "They want answers and information about what's going on. This display of interest, thanks to our wide range of activities, is a great response."

As for Meth's future plans on campus, he hopes to remain active on Hillel's executive board and will definitely remain a member. "The challenge is to be involved and manage everything else life offers," he admits. "I am grateful to the tremendous support from the community without whom we could not do what we do," he says. "Continued support is critical because I see whose coming in to school - first and second year students - and I want to be sure they get involved and stay involved, as I did."

Hillel of Greater Toronto:

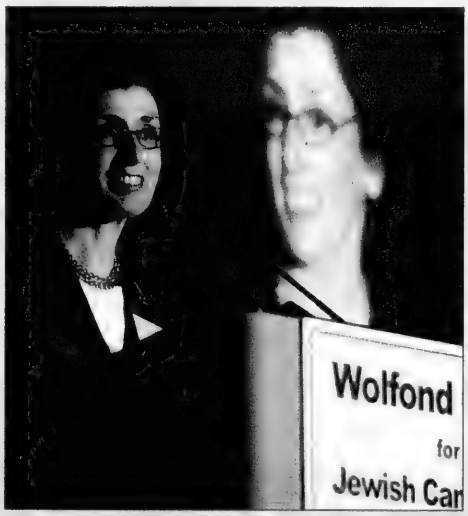
Where it's been; where it's heading

One thing Hillel of Greater Toronto has learned in the past year and half is that advocacy involves much more than a political component, according to Tilly Shames, Hillel's director of Israel Affairs.

"Arts and culture are just as important in promoting Israel's diversity and pluralism," says Shames. "These are all important avenues to reach out to students on campus."

As a result, Hillel has been offering a number of highly successful, original programs that have been attracting students typically not looking to be involved with Hillel. "A number of students are not interested in political programming but are very interested in learning about Israel through a non-political activity so we expanded our programming focus to include sessions with Israeli musicians, authors, Israeli films and filmmakers, to name a few," explains Shames.

The creative initiatives that fall under the mandate of Hillel's Israel Affairs are just a part of the overall effort Hillel has put forth in the last year. One dramatic improvement is Hillel's physical presence at the Wolfond Center for Jewish Campus Life, which opened last May, on the U of T campus. Nearing its first anniversary of operation, the impressive facility has been a draw for new undergraduate and graduate students, staff and faculty alike, says Shames.



Agi Mandel, President of the Board, Hillel of Greater Toronto

And what Shames considers the most effective programming doesn't come cheap. "The best way to provide students with intensive training is through Israel programs. The experience allows for a deeper understanding of issues and strengthens students' abilities to advocate on behalf of Israel," observes Shames. "Leadership and education programming are key areas of investment. Advocacy comes as a result of those two areas."

Agi Mandel, Hillel of Greater Toronto's president, shares Shames' view.

"With our community's focus shifting to campus, we are finally seeing that the community understands the importance of leadership development for our young people at this pivotal moment," she says.

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Schechter dean discusses 'Israeli-ization of Masorti'

By FRANCES KRAFT
Staff Reporter

Rabbi Harvey Meirovich – a Regina-born, Toronto-raised graduate of the Conservative movement's Jewish Theological Seminary – has been dean of the rabbinical school at the Masorti movement's Schechter Institute in Jerusalem since 2000.

His predecessor was Rabbi David Golinkin, a native of Arlington, Va., who held the post for a decade and is now president of the institute.

But Rabbi Meirovich, who also has a doctorate in Jewish intellectual history, has no doubt that the next dean will be a "full-fledged Sabra," he said in a recent interview. "It speaks to the Israeli-ization of the institution."

Rabbi Harvey Meirovich

The rabbi was in town earlier this month to speak at a Schechter study day at Beth Tzedec Congregation. Rabbi Golinkin and Converso expert Renee Levine Melammed, assistant dean of the institute and co-ordinator of the school's master's program in Jewish studies and women's studies, were also on the program.

The rabbinical school, which dates back 20 years, has male and female students from a variety of backgrounds, including Russian Israelis and alumni of the Masorti youth movement, NOAM. It also has third-year rabbinical students from the Conservative movement's seminaries in New York, Los Angeles and Buenos Aires, and has ordained one Ethiopian-born rabbi.

The school's mandate has been "to train a generation of Israelis who would be able to speak authentically from Jewish sources, and to address the contemporary social concerns of the country," said Rabbi Meirovich, who made aliyah 15 years ago.

"The mainstream issues we are dealing with are on the agenda of Israeli society today, [such as] tension between morality and power, and issues of social action. How do you get Israelis who feel sometimes more Israeli than Jewish to gain a greater appreciation of their Jewish roots?

"There's a growing recognition among increasing numbers of Israelis, even of a secular bent," he said, "that the elements of religion and spirituality should be incorporated within the culture of the country in a more serious way than it is."

In Israel, the Masorti movement, which is affiliated with the Conservative movement in North America, has 26 congregations with rabbis and at least as many chavurot (prayer groups) that do not have rabbis.

Of the 26 congregations, 23 have rabbis who are Schechter graduates, although as recently as 10 years ago, most of them would have been native English-speakers trained in the United States, said Rabbi Meirovich, who was active as a teen in United Synagogue Youth at Beth Am Congregation (now part of Beth David B'nai Israel Beth Am Congregation) and served in pulpits in Oshawa and at Toronto's Beth Sholom Synagogue.

Partly because of the small number of Israeli congregations, Schechter-trained rabbis are also serving in the Israel Defence Forces and at Jewish community centres, as well as in the TALI school system (which is affiliated with Schechter) and as hospital chaplains.

At the schools, they affect not only students but also teachers and parents, said Rabbi Meirovich.

At JCCs, he noted, they reach out to families who do not attend synagogue.

And as hospital chaplains, they're venturing into a field that "does not exist" in Israel. One of them, who trained as a hospital chaplain in North America, is now training fellow Masorti rabbis as well as colleagues from other denominations as chaplains, and the institute will be developing its own chaplaincy program.

Rabbi Meirovich sees these non-synagogue positions as "kind of a blessing in disguise. If we want to truly penetrate Israeli society with our message of tradition and change, of Judaism and modernity, then we have to look for alternatives [to synagogue pulpits]."

He hopes that over time Israeli society "will come to recognize the value of having an alternative approach to Jewish living and learning," other than that of the predominant Orthodox movement. "Israeli society needs multiple avenues of access."

The rabbi, who will be 58 next month, figures this is a project that will extend "beyond my lifetime."

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Aliyah numbers up, says centre's new director

By CAROLYN BLACKMAN
Staff Reporter

Dina Gidron, new regional director of the Israel Aliyah Centre, has closed a circle.

Born in England, Gidron, 44, made aliyah with her family at age nine, and her mother was involved in helping new olim.

Gidron's husband David, who was a lieutenant-colonel in the Israel Defence Forces before coming to Canada, also made aliyah with his family from New York when he was 13.

"We are an aliyah family. It has always been part of my being. I can help people first-hand because I know what it is like to be a newcomer in Israel, and how good life can be."

Growing up, Gidron was a member of B'nei Akiva, and after her service in the IDF, was a counsellor at Camp Ramah in Canada, and a group leader on the camp's six-week trip to Israel.

She has an executive MBA from the Hebrew University of Jerusalem, and before taking this position was executive director of a consulting and training company.

"In business, my clients were other companies; I didn't work with consumers. I love working with the end users; it is a very special experience."

She says that a combination of factors have led to an increase in North American aliyah numbers in the past few years, especially through her office, and in Vancouver.

One reason is that Nefesh B'Nefesh Aliyah Services, an organization that provides olim with financial assistance, employment resources, social services and guidance through governmental absorption, has created greater awareness about the possibility of aliyah, she says.

Dina Gidron

"As well, a lot of young people between the ages of 18 and 30 are leaving for Israel, and that is largely due to their experience on Birthright.

"That trip sparked something, and left them craving for more. Some go back to volunteer, or to go to school. Our office deals with that as well."

Another group, she says, are the children of Israelis living in Canada. "They have grown up with the feeling that they want to live in Israel."

This summer, for the first time ever, she says, they are planning a flight specifically for olim from Canada. "We are talking about 200 people, the majority from the [Greater Toronto Area], who came to us and said they feel Jewish and they want to live in the homeland."

Moving to Israel is a big change, she says, "and it is not necessarily an easy change. "There are no job guarantees, and it takes at least a year to settle in, and learn the language and culture. People have to give themselves time.

"In general, however, olim tend to have support systems, and we will help them network. That makes things easier.

"There may be a few hard years, and the standard of life may not be as high, but the quality of life is very high. I want people to understand that. Israel should be seen as a place to make a good life."

As far as security is concerned, she says, "it is hard to describe it when we are here. There is always some element of security; it is something we learn to live with. It is important to have, but we don't dwell on it. For us, seeing soldiers is a way of life."

When people come to her, she says, "I ask them the 'WH' questions – why, when, where, and what are your plans. We talk things through and try to figure out such things as the best time, and what the move means for the children."

Israel offers something very special, says Gidron. "It is a passionate country, for the good and the bad. There is something very special about having children grow up in Israel. It is a gift."

"They grow up with a sense of identity that is different than in [other countries]. Jews are always wandering, but in the end, Israel is there for everyone. My job is to express that."

Working here is a very positive experience, she says. "I have been well received. The Jewish community here is Zionist. People here are responsive. There is a strong connection between our community and Israel."

Correction

Our story last week, "Congress says it's modernizing advocacy function," suggested that Canadian Jewish Congress official Manuel Prutschi said Canada had not adopted the Organization for Security and Co-operation in Europe's Berlin Declaration against anti-Semitism. In fact, Canada has adopted the Berlin Declaration, and Prutschi should have been quoted as saying that the position of Canadian Jews has been helped by its doing so. *The CJN* regrets the error.

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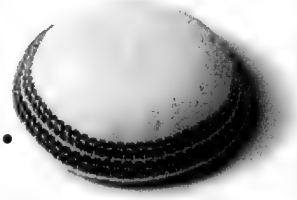

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Jewish Life

Tales from the Pale

By ZE'EV GLICENSTEIN

Occasionally I stumble onto a Jewish autobiography, memoir or immigrant-centred novel worthy of sharing with *CJN* readers.

Yesterday, A Memoir of a Russian Jewish Family is just such a book. Originally published in 1939, it is a lovely reminiscence by Miriam Shomer Zunser, the American daughter of Yiddish novelist Nochim-Mayer Shaikevitsch. A second edition, edited by Zunser's granddaughter Emily Wortis Leider, was printed by Harper & Row in 1978.

Zunser's unselfconscious narrative focuses on various members of her family in 19th-century Byelorussia, principally in Pinsk. Some are impoverished, others quite well-to-do. Through a succession of folksy and often remarkable anecdotes, it paints a rich picture of Jewish life in the eastern Pale of Settlement.

Like Gluckl of Hamelyn and other female Jewish family chroniclers, Zunser penned her narrative for her own children and likely had little thought of publication. She reveals an amazing knowledge of family events that occurred decades before she was born. I liked her book from the moment I read its opening sentence: "Your great-grandfather had 24 children, all by the same wife."

Many tales concern Zunser's illustrious great-grandfather, Reb Michel Bercinsky. He once rescued the Pinsk shul from an onerous tax burden by taking the government to court; he gained the respect even of local thieves who abided by a gentleman's agreement never to break into his house.

Yet more memorable episodes are centred around her father, the gifted and prolific Shaikevitsch (Shomer), whose Yiddish romances eventually fell from popular and critical favour. However, space allows me to convey only one of Zunser's rich anecdotes, concerning her paternal grandfather, Reb Gavriel Goldberg of Nesvizh.

A wealthy businessman who exported goods and raw materials around the Baltic, Reb Gavriel had reached the allotted biblical life span of 70 with still no offspring. He yearned for a a son to say Kaddish for him after his death. His plan to divorce his wife and seek a young bride stirred the rabbis of Nesvizh to debate. Jewish law permitted a man to divorce a barren wife after 10 years, but the rabbis forbade Reb Gavriel from divorcing because too much time had gone by. "Reb Gavriel had waited almost 50 years, and it was too late," Zunser recounted.

Undaunted, Reb Gavriel found a rabbi in another town who would grant the divorce; even though his wife refused to receive the *get* into her hands, he proceeded with a second marriage a few months later. Reb Nochim-Mayer, the rabbi who had decreed the divorce, now officiated at his wedding – and startled everyone present by raising his hands to heaven and proclaiming:

"'If this union has come about against the will and law of God, may it prove barren as the sands of the desert! If, however, I have acted according to the teachings of our lawgivers and the will of the Almighty, may it be blessed with many children and may even you, Reb Gavriel, together with your wife, live to marry off the youngest of your offspring!'

Then he commanded the wide-eyed wedding guests to say Amen. "'Amen!' they whispered in secret foreboding."

Watched by every Jewish eye in Nesvizh, Reb Gavriel's petrified young bride soon became pregnant. Hearing the news, his first wife accepted the *get* and the money he provided, and went off to Palestine to die. "She could not give one child to her people; she would give her bones to mix with the dust of their land."

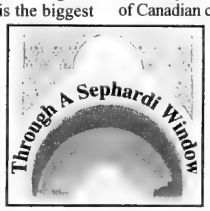
Reb Gavriel's second wife ultimately produced nearly a dozen sons and daughters, and he indeed lived to see the youngest of his offspring married. He died soon after at the age of 110, with no shortage of sons to say Kaddish for his departed soul.

English – an immigrant's biggest hurdle

By RABBI YEHIEL BEN AYON

This year marks the 50th anniversary of the arrival of the first Moroccan immigrants to Canada. The following article is part of a series about one family's story.

For an immigrant, the challenge of learning a new language is the biggest obstacle to overcome. Without the ability to communicate, one's employment options are naturally limited to the absolute bottom rung. Indeed, even the most menial of jobs require some sort of English-language skills.



Simple everyday tasks such as asking directions to a washroom or purchasing a coffee can be daunting if not downright humiliating to a newcomer. Imagine going to the barber, and being unable to give directions except for those in sign language, then coming home practically hairless.

Learning to speak English as a second language was the number 1 priority for Sephardi immigrants. For most of them, English was actually a third or fourth language.

There is a relationship between one's age and one's ability to absorb a new language. The sad reality is that the older you are the more difficult it is. As a child, I acquired a reasonable grasp of English within three months of my arrival. Adults, on the other hand, would repeatedly enrol in six-month sessions of government-sponsored classes and still be mystified by the language.

With my knowledge of English, I became the family interpreter. Weekly, my mother and I would head downtown, boarding the subway for those meccas of Canadian consumerism – Eaton's and Simpson's. There I would proudly stand between my mother and the saleswomen and translate English and Spanish. One day, however, my poor mother needed help in purchasing lingerie. Here I immaturely drew the line and categorically refused to translate. I am now ashamed to state that even my mother's tears wouldn't make that little boy budge.

When learning English, immigrants may feel that they have finally familiarized themselves with a new word, but then they discover that the very language that they have mastered has betrayed them. For example, it was taught that "left" was the opposite of "right." Fine. Then, the next day "left" was taught in the context of "he left the room"! "Right" was the opposite of "left." Okay. Then "right" became "correct," as in right and wrong. Unquestionably, this was some sort of conspiracy against all immigrants.

Not only did one have to master the meaning of language, but then there was the issue of pronunciation. What might have sounded flawlessly accurate to one's own ear was a patent giveaway to our class that we were newcomers. The "th" sound was difficult and "thank you" came out as "tank you." The difference between the "ch" sound and the "sh" was hard to master. "Chicken shears" came out as "shicken chears." An accent was not seen as a note of distinction but it was an instant identification of perceived inferiority; one that kept many immigrants silently smiling instead of revealing their status by responding.

Verbal communication was one thing, reading was another. In school as a 10-year-old, I was fascinated by my classmate who would read the Hardy Boys books, whose pages were full of text. As for me, I would select *Curious George* and *Dr. Seuss*. At the same time, many an adult immigrant was intently tuning into every episode of *Sesame Street*, happily singing the numbers as well as the ABC's along with Bert and Ernie.

I must say that I was personally, singularly lucky. Every afternoon I was taken out of class by the school principal. In his office, for what seemed an eternity, he would toil with me to articulate English without a trace of an accent. Blowing air while lightly biting my tongue, I learned that mysterious "th" sound. Endlessly puckering my lips, I would say "ow" as in cow and so on. Doctor Dolittle, I am forever grateful.

In due course, everyone, possibly with the exception of the homebound elderly, learned English. Accents hang around, but who cares.

Jewish Life

Jews do have mythology

Books
Bernard Baskin

***Tree of Souls: The Mythology of Judaism* by Howard Schwartz, illustrated by Caren Loebel-Fried, Oxford University Press.**

This book, the first anthology of its kind, represents an extraordinary scholarly achievement. The author has selected nearly 700 Jewish myths from a wide variety of sources: Hebrew scriptures, Talmud and midrash, kabbalistic literature, medieval folklore, chassidic texts and the Apocrypha.

In his helpful and impressive introduction, Schwartz points out that the Bible is written in a manner that is often compact, concise and even cryptic. What results is the development of elaborate interpretation and out of such interpretation comes mythology in its many forms.

For each myth selected, Schwartz includes extensive commentary in which he discusses how the myth relates to others, if there are any comparable myths in world literature and how Jewish mythology remains distinct and singular.

The book is divided into 10 large segments: myths of God, myths of creation, myths of heaven, myths of hell, myths of the Holy Word, myths of the Holy Time, myths of the Holy People, myths of the Holy Land, myths of exile and myths of the messiah.

This beautifully produced, oversized volume shatters the widespread notion that Jews have no mythology – an erroneous idea based on the belief that, as a monotheistic religion, Judaism could not include material about pagan deities, the warfare of gods and a strange mélange of angels and demons, spirits and vampires, grotesque beasts and the golem.

What follows are a number of myths – and because of space limitations – without the author's often fascinating annotations.

The volume includes a 40-page selected English bibliography, as well as a bibliography of original sources.

• The Origin of the *Shema*. When the hour drew near for Jacob to take leave of this world, he called his sons together and said to them, "Do you have any doubts that God spoke and the world came into being?" They replied, "Hear, O Israel, our father. Just as you have no doubts that God spoke and the world came into being, so too do we have no doubts. Surely, The Lord, our God, the Lord is one" (Deuteronomy 6:4). That is why it is still said, to this day, "Hear, O Israel, the Lord our God, the Lord is one." And that is how the prayer of the *Shema* was created.

• The Stone from Mount Sinai. All the stones used in the building of the Temple in Jerusalem were from Jerusalem and its mountains. Only one stone was brought from somewhere else – from Mount Sinai. It was put in the Kotel, the Western Wall of the Temple. And that is why only the Kotel was not destroyed and remained standing when the Temple was destroyed, because that stone was from the holy mountain on which the Torah was given.

• How the Dead Will Come to Life. How will the dead come to life? God will take the Great Shofar in His hand and blow on it seven times, and its sound will go forth from one end of the world to the other. At the first blast, the whole world will shake and suffer the pangs of the messiah. At the second blast, dust will be scattered over the face of the earth and the graves will open. At the third, the bones will gather together. At the fourth, the limbs will stretch out. At the fifth, skin will be stretched over them. At the sixth, spirits and souls will enter the bodies. At the seventh, God Himself will raise and resuscitate them and make them stand on their feet.

• The Hand of God. The Temple in Jerusalem had been set on fire, and the moment of destruction had arrived. The High Priest went up to the roof, the keys of the Temple in his hand. There he called out, "Master of the Universe! The time has come to return these keys to You." Then he threw the keys high into the air, and at that instant a hand reached down from above and caught them, and brought them back into heaven.

Howard Schwartz, a renowned collector of traditional Jewish tales, is professor of English at the University of Missouri-St. Louis. He is the editor of *Elijah's Violin & Other Jewish Fairy Tales*, *Miriam's Tambourine: Jewish Folktales from Around the World* and *Lilith's Cave: Jewish Tales of the Supernatural*.

Celebrating the completion of the Talmud

By MARK MIETKIEWICZ

On Tuesday, March 1, the 20th day of Adar I, 5765, thousands of people around the world will celebrate as they finish studying the 73rd page of Tractate Niddah and thereby complete their study of the Talmud. The very next day, they will begin learning the first tractate of the Talmud, Berachot. And they will continue in this shared learning experience until the entire Talmud is completed on Thursday, the 14th of Av, 5772 (Aug. 2, 2012)!

In the 1920s, Rabbi Meir Shapiro, the Lubliner Rav of Poland, had a groundbreaking idea: to unite Jews around the globe by having each of them study exactly the same text of Talmud on a daily basis. By reading a double-page (*daf*) a day (*yomi*), they would complete the Talmud's 2,711 double pages in approximately seven years. **[http://dafyomi.shemayisrael.co.il/dafyomi.htm]**

Rabbi Shapiro's vision has caught on. When the 10th Daf Yomi cycle was completed on Sept. 28, 1997, 26,000 people crowded into New York's Madison Square Garden to be linked by satellite with dozens of communities around the world. **[http://www.jewishsf.com/bk970926/usny.htm]** An estimated 70,000 people were celebrating learning the daily Daf for about an hour a day over a span of seven years – before starting all over again. You can watch a brief video online from the 1997 celebration. **[http://tinyurl.com/4o3xe]**

Written in Hebrew and Aramaic, the Talmud is the often-terse compendium of law, logic and philosophy that became the foundation for modern Judaism. In *Discovering the Talmud*, Dr. Eric Chevlen does a very good job of explaining the importance of the Talmud, its component sections of Mishnah and Gemarah, as well as his own early challenges in learning a *daf* a day. **[http://tinyurl.com/3jr2q]** For more detail about the character and structure of the Talmud, check out Gerald Marvin Phillips' doctoral thesis on "Rhetoric" at Talmudic Academies. **[http://tinyurl.com/57oxh]**

Without a doubt, the best way to learn Talmud is under the guidance of a teacher or with a knowledgeable friend. But there are many online resources that can also help. The premier Daf Yomi site on the Web belongs to the Dafyomi Advancement Forum. **[http://www.dafyomi.co.il]**

This incredible site includes easy-to-follow links to the commentary on that day's Daf Yomi in addition to hundreds of pages of archives. There are brief biographies of some of the key commentators, charts and question and answer sections. **[http://www.dafyomi.co.il/central.htm]**

I was intrigued to learn that the Dafyomi Advancement Forum was created by Kollel Iyun Hadaf of Har Nof, Jerusalem, where Rabbi Mordecai Kornfeld and the other scholars "study the *daf* in depth in the mornings and work on their computers in the afternoons." **[http://www.dafyomi.co.il/kollel/kollel.htm]**

The latest Daf Yomi class can be as close as your e-mail box. Several Daf Yomi e-mail lists are available and they are all free. You can start learning Daf Yomi at any time and can join up to six lists including "Insights to the Daf," "Point-by-Point Summary of the Daf" and "Discuss the Daf with the Kollel." **[http://www.dafyomi.co.il/subscribe.htm]** Ohr Somayach in Jerusalem offers a Daf Yomi list. **[http://www.ohr.org.il/web/sub.htm]**

Why do so many people drag themselves out of bed, day in and day out, year after year, to learn the Talmud? Herman Wouk, author of *This is My God* and *The Winds of War*, explains why he made the commitment: **[http://www.ohr.org.il/web/yomi.htm]**

"Because by now the Talmud is in my bones. Its elegant and arcane ethical algebra, its soaked-in quintessential Jewishness, its fun, its difficulty, its accumulative virtue all balance against the cost in time and the so-called 'remoteness from reality.' Above and beyond all its other intellectual and cultural values, the Talmud is, for people like us, 'identity,' pure and ever springing."

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Hillel of Greater Toronto

Notice to Members of Annual General Meeting

The Annual General Meeting of Hillel of Greater Toronto will take place on Wednesday, March 9 at 7:00 p.m. at the Wolfond Centre for Jewish Campus Life, 36 Harbord Street, Toronto M5S 1G2 Tel 416-913-2424

In addition to the normal business of the Annual General Meeting various amendments to the by-laws will be introduced, including an amendment that removes the category of "Group Members" as members of the corporation. All Members are reminded they may vote by written proxy in accordance with the corporation by-laws.

By order of the Board, Alan Berdowski, Secretary
February 16, 2005

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Associated grad goes back to school as principal

By FRANCES KRAFT
Staff Reporter

Eric Golombek didn't hesitate when he was offered the position of principal at Associated Hebrew Schools' Posluns Education Centre, which runs from preschool to Grade 5.

"Toronto is home," he said in a recent interview at the 300-student branch on Neptune Drive, which he will join for the coming academic year.

A 1985 graduate of Associated, Golombek taught in Pittsburgh for eight years and is currently in Israel completing a master's degree in education from the Hebrew University of Jerusalem. He said he will be returning "to a place I really care about and feel closely connected to."

Golombek will replace Rosalie Sniderman, his former principal, who is retiring as the branch's general studies principal in June. He will, however, direct both general and Judaic studies in the newly created position. Betty Katzman, Judaic studies principal, will stay on as co-principal of the Judaic studies program.

On a two-week visit last month, Golombek was struck by a sense of community at the school, something he doesn't recall from his own childhood.

"There were times I loved it and times I didn't," he said of the school. "I was a regular kid."

What did impress him was Associated's commitment, still ongoing, to *Ivrit B'Ivrit* (teaching Judaic Studies in Hebrew).

By doing so, the school is bucking a trend, Golombek said. "It's a discussion in the American day schools – how committed are we to teaching Hebrew, and to what ends? In a lot of schools, teaching Hebrew is about what kind of skills [and] what kind of language kids need to know in order to approach Jewish texts, or to feel connected to the land of Israel. But not necessarily to be able to speak Hebrew."

Eric Golombek

Ironically, when Golombek was a high school student at the Community Hebrew Academy of Toronto, he decided that, although he wanted to be a teacher and was religiously observant, he definitely did not want to enter Jewish education.

He wanted to combine his love of math – which he studied at the University of Waterloo before heading to the University of Western Ontario for his B.Ed. – with his affinity for working with kids, based on his experience as a counsellor at Camp Shalom and a youth leader at Shaarei Shomayim Congregation.

But his focus shifted after he moved to Pittsburgh, where his wife Adina (née Petroff, a Grade 3 classmate at Associated) was pursuing a PhD in chemistry. The couple now has three young sons.

Teaching general studies at a Jewish day school in Pittsburgh, Golombek "got involved in an informal way in the Jewish mission of the school," helping out with tfillah, running the tfillin club and working on holiday programming.

Later, as head of Hebrew and Judaic studies at the Community Day School (Pittsburgh's Solomon Schechter school, affiliated with the Conservative movement), he undertook a research project in which he revamped the middle school tfillah program, offering an unprecedented choice of four types of services, based on input from the students on what was meaningful to them.

"Up until recently, in the educational community at large, people haven't really cared what kids think about things," Golombek said. "There [was] a sense that 'we know what kids need to know to be successful'... without a lot of consideration for what kids care about, the way they think, what's important to them and what they believe in.

"I think slowly that's changed in education, and I think that needs to be reflected in Jewish education. It's not good enough to teach [only] the technical aspects of tfillah. All those things are really important, but it's not enough... The amazing thing we found was that the kids really were very different, and not in the way we predicted."

The idea of involving students in creating programs does not apply only to tfillah, he noted. "I think the voices of children do need to be heard."

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Heeb magazine speaks to the 'New Jew'

By SHERI SHEFA
CJN Intern

For those wondering why some young Jews don't identify with Judaism the way their parents do, Joshua Neuman, the editor and publisher of *Heeb* magazine, has insight into the behaviour of the "New Jew."

Hillel of Greater Toronto and Beth Tikvah Jewish Education Centre recently invited Neuman to be the second speaker in a series of lectures called "Being Jewish On Campus," and talked about the interests of the young generation of North American Jews.

Heeb: The New Jew Review, a magazine that is gaining popularity with every issue, targets Jews in their 20s and 30s who may not see themselves as being religiously observant, but still feel a connection to being Jewish.

"*Heeb* challenges mainstream conceptions of Jewish identity and tests the boundaries of Jewish and popular cultures," Neuman said. "The Jewish content isn't just klezmer and bar mitzvahs and grandma's chicken soup, although it includes all that."

Although the magazine has only been up and running since 2002, it already has a readership of 125,000.

Neuman, 31, who is a graduate of Brown University and the Harvard Divinity school and teaches philosophy of religion at New York University, attributes the magazine's success to its ability to reach out to the New Jew.

If Neuman's look is any indication of what his magazine has to offer, this publication will have something for most Jews.

He emits a shy, boyish charm, and seems to be uncomfortable speaking in front of a crowd.

His black-framed glasses and messy bed-head, his tendency to trip over his words and fidget with his hair – you'd expect him to sound like Woody Allen. Instead, what you get is what Barry White would sound like if he was Jewish and had a cold.

As his deep voice emanated through his small frame, it became apparent that his publication was a reflection of himself.

"*Heeb* has clearly tapped into something much larger than do most magazines of our size," Neuman says.

His willingness to cover anything, from the legendary rappers the Beastie Boys and Bubbelicious (a marijuana plant) to a feature about the "Jewish divas of south Florida," is what has drawn its audience to the magazine.

But because *Heeb* veers in a different direction than mainstream Jewish press, he has received criticism from Jews with all kinds of political concerns.

"The academics say we should be more scholarly, while rabbis tell us we should be more inclusive of the religious text, Yiddish enthusiasts say we should publish less about other people's culture and more about authentic Jewish culture. Frat boys have said we are too political – we should just stick to the grandma jokes. Zionists reamed us for being too sympathetic to the Palestinians and radical activists said that we were not critical enough of Israel," he said.

But Neuman thinks it is because he doesn't take the publication so seriously that young Jews are intrigued by it.

He jokes about the non-traditional way his editorial board, some of whom are Orthodox and some Reform, come to make decisions about what kinds of things to print.

"I have to tell you, it's not so systematic. It's basically once a month, over lots of beer, and us telling jokes and just thinking about the conversations we've had with our friends, the art we've seen, the disappointment we've had with other media on how they reported on things," Neuman said.

He said the mistake that the mainstream Jewish press is making is attempting to engage young Jews by emphasizing that Judaism is in peril.

"Whether it is framed in the context of anti-Semitism, intermarriage or Israel's vulnerability – this isn't a normative claim, but an empirical claim – the New Jew, our audience, isn't moved, Jewishly, by these things."

He says it is because the young generation has been largely unscathed by anti-Semitism and have enjoyed an upward class drift over the past 50 years, with a third of millionaires in America being Jewish.

Neuman referred to a study conducted by the Charles Bronfman Foundation in 2001 to illustrate the opinions of young Jews.

"As for Israel, the audience is torn about Israel. They have multi-faceted views. Twenty-six per cent say they are confused, 42 per cent are sympathetic to the Palestinians, 65 per cent are sympathetic to the Israelis and only 21 per cent consider themselves strongly connected to Zionism," he said.

When they were asked about what it means to be Jewish, they focused more on the family aspect than the religious one.

"Ninety-six per cent of those surveyed said they were proud to be Jewish. Of these 96 per cent, most viewed being Jewish in terms of culture and family rather than religion and spirituality," Neuman said.

With his magazine, he hopes to engage as many Jews as he can, but doesn't want to force the religion onto his readers.

"I'm not trying to change anybody," he said. "We are not trying to bring Jews back home. We're creating a forum where the young demographic see themselves, hear their voices. We do push buttons and I don't expect everyone to like it. As long as I'm confident that we're not shocking for the sake of shocking, I'll take risks."

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Great-Bubbie & Zaidy Syma & David Forberg celebrate their 60th anniversary and 60 years since surviving the Holocaust. Your family wishes you good health, happiness and peace for all generations.

Mazel tov Sarah Rachel & Yitzchak Ephraim Goldberg of Israel on the birth of their son Shimon Amnon Yehuda, from grandparents, great-grandparents, aunt & uncle.

Happy first birthday to Nathan Duke. Best wishes and much love from parents Elena & Lance, siblings Jordana and Benjamin, and all family and friends.

Mazel tov to Natalie Simon who had her bat mitzvah on Nov. 20, from parents Sheryl & Bruce, and brother Jordan.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to:
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Deadlines: Monday, Feb. 28, is the deadline for the March 10 issue and Monday, March 7, is deadline for March 17. Note: deadline for March 24 will be Wednesday, March 9. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler @cjnews.com.

Thursday, Feb. 24

PEACE IN THE MIDDLE EAST

Ya'acov (Cobie) Brosh, consul general of Israel in Toronto, speaks on "Peace in the Middle East?" at the Montessori Jewish Day School, 585 Cranbrooke Ave. 7:30 p.m. $20 in advance, $25 at the door. 416-784-5031, ext. 23.

VIDEO AND DISCUSSION

Into the Future 1880-2001 from the series "Heritage: Civilization and the Jews" will be screened with introduction and commentary by **Dr. David H. Goldberg** of the Canada-Israel Committee. 8 p.m. 55 Yeomans Rd. Free. 416-633-5500.

FIGHTING ANTI-SEMITISM

"Fighting Anti-Semitism: An Educational Toolbox", a three-lecture series begins tonight with **Karen Mock** speaking on "Children and our School System as it Relates to Anti-Semitism," 7:30-9:30 p.m. at Kolel. $20 per session, 10 per cent discount for teachers. Advanced registration required, call 416-485-7007, ext. 0.

Friday, Feb. 25

SHIR HADASH SERVICES

Join Beth Emeth Synagogue for a participatory Kabalat Shabbat service at 5:45 p.m. Kiddush and Oneg Shabbat following. 416-633-3838.

Saturday, Feb. 26

ISRAEL'S ROAD TO PEACE

Artist **Elizabeth Shefrin** shares her experience using visual and performing arts to achieve peaceful co-existence between Israelis and Palestinians at the Winchevsky Centre. 7:30 p.m. Members $5, non-members $7. 416-789-5502.

OLIVER

The Associated Hebrew Schools presents two performances of the Grade 8 production of *Oliver*. Tonight at 8:30 p.m. and Sunday, Feb. 27 at 2 p.m. at the Kamin Education Centre, 300 Atkinson Ave. Tickets may be purchased in advance or at the door. 416 494-7666, ext. 500.

Sunday, Feb. 27

GENERAL WINGATE MEETS

The General Wingate Branch of the Royal Canadian Legion holds a breakfast meeting at 9:15 a.m. 788 Marlee Ave. 416-782-5024.

PRAYER

Rabbi Dov Linzer, rosh yeshiva, Yeshivat Chovevei Torah, New York, on "Prayer: What Does it Really Mean?" 9:30 a.m.-12:30 p.m. at Shaarei Tefillah Congregation. www.torahinmotion.org.

ARYEH BARAF BREAKFAST

The Aryeh Baraf Chesed Network for Jewish Singles hosts a breakfast and meeting. 10 a.m. at Adath Israel Synagogue. $5. 416-488-0441.

JEWS IN POLAND TODAY

The Winchevsky Centre presents a lecture and slide show with historian **Eve Lavine** on "Absent Neighbours: Jewish Life and Memory in Present Day Poland." 10:30 a.m. Brunch will be served. Members $5, non-members $7. 416-789-5502.

BETH DAVID AUCTION

Beth David Synagogue's annual Gift and Collectibles Auction begins with a preview at noon and auction at 1 p.m. Proceeds support the Association for Soldiers in Israel.

THE WIZARD OF OZ

JACS, Jewish Alcoholics, Chemically Dependant Persons and Significant Others, presents *The Wizard of Oz*, to raise funds to educate young people about the dangers of substance abuse. 7:15 p.m. at the City Playhouse. Auctions, raffles and prizes. $60. E-mail wizardofoz@jacstoronto.org.

HESCHEL SHOW AND SALE

Find great art and crafts at the Toronto Heschel School's second annual Arts Festival Show and Sale, 10:30 a.m.-4:30 p.m. at Beth Emeth Synagogue. Free.

Continued on page 21

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Continued from page 20

MOSAIC OUTDOOR CLUB

Mosaic Outdoor Club of Ontario annual membership night and general meeting takes place at 7 p.m. 1954 Yonge St. All welcome. 416-921-4456.

Monday, Feb. 28

THE HEART OF THE MATTER

Baycrest Hospital offers a free information session on "Stress: The Heart of the Matter," with speakers from the Heart and Stroke Foundation and Baycrest's Moving On After Stroke Program. 1-2 p.m. To register, call 416-785-2500, ext. 3374.

MEDITATION MONDAYS

The Caring Committee of Temple Har Zion presents Meditation Mondays with **Dr. John Fleming, Karen Kaufman** and **Rosalind Smith.** The program is designed to support the practice of meditation in the Jewish community and is intended for the curious, the novice and even those with a well-developed meditation practice. 7:30 p.m. Non-members $5. 905-889-2252.

Tuesday, March 1

LUNCH AND LEARN

Beth Tikvah Synagogue presents an English lecture with **Mitch Smolkin**, artistic director of the Ashkenaz Festival, on "Yiddish on the Edge." Lunch 12:15 p.m, learn 1 p.m. 416-221-3433, ext 0.

CHUG HATANACH

Rabbi Philip Scheim leads a discussion of chapters 38 and 39 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

JRCC LECTURE SERIES

Rabbi Chaiken begins a five-part series on "Swimming in the Sea of Talmud" for men and women at the Jewish Russian Community Centre. 8 p.m. 416-222-7105, ext. 230.

Wednesday, March 2

JEWISH HEALING GROUP

The Toronto Healing Project is holding a six-week Jewish Healing Group for people with physical illness or emotional despair led by **Rabbi David Bauman** and **Judy Sheir Weisberg** beginning today through April 6. 11 a.m.-12:30 p.m. For information and registration, call **Etta** at 416-944-3359.

BOOK REVIEW & DINNER

Join Temple Sinai Congregation for a book review of *Pieces from Berlin* by **Michael Pyeby** with reviewer **Heather Kassel**. A light supper will be served at 7 p.m., followed by the review at 7:30 p.m. $10. To reserve, call 416-487-4161, ext. 271, or visit www.templesinai.net.

MODERN JEWISH HISTORY

First Narayever Congregation continues its mini-course in modern Jewish history with **Prof. Kalman Weiser** tonight through March 16. To register, call 416-927-0546 or e-mail education@narayever.ca.

GENETICS &CANCER

Torah in Motion presents a panel discussion on "Genetics and Cancer Today: Clinical and Ethical Dilemmas." 8-10 p.m. at Shaarei Tefillah. 416-633-5770.

More news

JEWISH HEALTH ALLIANCE

The Jewish Health Alliance, a social network for health-care practitioners, offers, on Thursday, Feb. 24, "He Who Laughs, Lasts," an evening of drama-exercises facilitated by trained improvisers; on Monday, Feb. 28, "Traditional Jewish Medicine" with **Channah Schafer** and on Tuesday, March 1, "Techniques and Methods of Jewish Healing." To register, call 416-208-0610 or visit www.jewishhealthalliance.com.

ISRAEL, THEN AND NOW

Beth Tzedec Congregation offers four opportunities to hear Hebrew University political theorist **Prof. Dan Avnon**. On Tuesday, March 1 at 7:30 p.m. at Beth Tzedec Congregation and Wednesday, March 2 at 1 p.m. at Wolfond Centre for Jewish Campus Life, he speaks on "What Voices Do We Hear: Reflections on What Israelis Hear." On Thursday, March 3 at noon at the Munk Centre for International Studies, 1 Devonshire Place, Campbell Conference Room, he speaks on the topic "Teaching Tongues: A Linguistic Approach to Democratic Civic Education in Israel. Register at halbert.munk@utoronto.ca. And on Thursday, March 3 at 7:30 p.m. at Beth Tzedec Congregation, his topic is "The Golden Calves of Israel: Things Around Which We Dance Today." 416-781-3511.

LIVING WITH DEMENTIA

The Collaborative Research Program: Rehabilitation and Long-Term Care at the Baycrest Centre for Geriatric Care hosts a play titled *I'm Still Here: A Research-Based Drama on Living with Dementia*. Thursday, March 3, 1-2 p.m. Free. RSVP to **Nol Sunico** at msunico@baycrest.org or call 416-785-2500, ext. 2157.

BEGINNERS' YIDDISH

The Winchevsky Centre offers a beginners' Yiddish course beginning Thursday, March 3 for 8 weeks from 7-9 p.m. Members $75, non-members $90. 416-789-5502.

KING DAVID THE MUSICAL

Beth Tikvah Synagogue sponsors *King David The Musical* Monday, Mar. 7, 8 p.m. at the Winter Garden Theatre. Tickets $36, $54 and $72. Call 416-221-3433 ext. 352.

KIDS PROGRAMS

Adath Israel Synagogue has a few spaces remaining in its children's programs for winter/spring session. The 10-week preschool program for 2½-3½-year-olds begins March 31 on Thursdays and/or Fridays from 9:30-11:30 a.m. For information, contact **Rachel** at 416-635-5340 or visit www.adathisrael.com/ totshtm.

NEW WOMEN'S GROUP

National Council of Jewish Women of Canada, Toronto section, is starting a new group for single women 50-56 years old. For information, call 416-633-5100.

JF&CS GROUPS

Jewish Family & Child Service, Lipa Green Building, 4600 Bathurst St. 416-638-7800.

Creating Fulfilling Relationships: A six-session group for single adults interested in learning more about relationships. Mondays 7:30-9 p.m., beginning Feb. 28 at the Lipa Green Bldg. Call ext. 215.

Social Skills Groups: eight-week groups for children who have difficulty making and keeping friends. PALS for children ages 9-11, Thursdays, beginning March 31, 6-7:30 p.m. Call ext. 246.

FOR SENIORS

Beth Emeth Bais Yehuda Chai Shalom hosts its annual "Bingo and Bagels Afternoon," Sunday, Feb. 27 at 12:30 p.m. $5. To reserve, call **Marlene White**, 905-731-2515, or **Mildred Persofsky**, 416-633-2436.

Earl Bales Seniors In The Club House In The Park. Casino Niagara, Monday, Feb. 28, members $20, non-members $22; Casino Rama, Wednesday, March 9, members $3, non-members $5. 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Feb. 24, discussion. New members 55+ welcome. Call **Menachem Wallach**, 905-731-7748.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

The Morris (Nafty) Naftolin Komedy Kabaret, Thursday, Feb. 24, 2:30 p.m.

Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays at 7 p.m. March 1, speaker. Call ext. 110.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Smile Theatre performs the musical *Fred and Adele,* Tuesday, March 8, 7-8 p.m. For information, call ext. 2297.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Shalom Singers Choir is looking for members for its new season, which starts Feb. 24. Call ext. 259.

Shabbat Table, an adult cooking class, March 9, 16 and 23. 7-9 p.m. $45. To register call ext. 390.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Lunch & Learn, Thursday, Feb. 24. **Dr. Erica Simmons** speaks on "Playground in Palestine: Hadassah in Pre-State Israel." Members and seniors $7, non-members $10. Babysitting is available.

Smile Theatre performs *Fred and Adele* at the Al Green Theatre, Tuesday, March 1 at 8 p.m. $12.

Book & Bagels: *Seduction* by **Catherine Gildiner**, Sunday, March 6 at 11 a.m.

Canadian Jewish Playwright Contest entries due by May 9. For more information, e-mail **Esther Arbeid** at info@mnjcc.org.

Good Age Club Members Seniors Programs. Feb. 24, Learn Latin dance with **Bruce Languille**.

Register for spring classes:

"Movies: A Look Through The Critical Lens" with **Shlomo Schwartzberg**, Mondays, March 14-April 11, 7-9 p.m.

"Beginner Hebrew" with **Nirit Gruber**. Tuesdays, March 8-April 12, 7:30-9 p.m. Members $85, non-members $125.

"Intermediate Hebrew" with **Cila Ben Aroya**. Tuesdays, March 29-May 17, 6:30-8:30 p.m. Members $99, non-members $135.

"Hebrew Conversation" with **Cila Ben Aroya**. Thursdays, March 31-May 19, 6:30-8:30 p.m. Members $99, non-members $135.

"Yiddish For Beginners" with **Mitch Smolkin & Sylwia Szymanska-Smolkin**. Thursdays, March 3-April 28, 7:30-9 p.m. Members $99, non-members $135.

SINGLES EVENTS CAN BE FOUND ON PAGE 23

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Kleimakh, Raisa	Feb 10/05	670 Roselawn Av
Feldman, Samuel	Feb 11/05	65 Skymark Dr
Trakht, Mikhail	Feb 11/05	Private
Gottesman, Morris	Feb 11/05	3705 Bathurst St
Green, Hilda	Feb 12/05	3560 Bathurst St
Zuchowski, Lola	Feb 13/05	2 Prince Charles Dr
Godfrey, Pearl	Feb 14/05	300 Antibes Dr
Maierovits, Herman	Feb 14/05	62 Alexandra Wood
Pasternak, Louis	Feb 14/05	306 Finch Av W
Posner, Cornelia	Feb 14/05	Private
Erlichman, Max	Feb 14/05	1131 Steeles Av W
Green, Sidney Rubin	Feb 14/05	Private
Abramovich, Notelis	Feb 15/05	7420 Bathurst St
Schafer, David	Feb 15/05	336 Brighton Av
Korotkin, Naum	Feb 15/05	541 Finch Av W

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Miriam Rose	Feb 8/05	2 Neptune Dr
Faye Goorovich	Feb 10/05	Cheltenham Nursing Home
Maxwell Fromkin	Feb 13/05	21 Mayfair Ave

BENJAMIN'S PARK MEMORIAL CHAPEL

Josef Katz	Feb 2/05	59 Brookview Dr
Betty Anture	Feb 3/05	10 Torresdale Av
Susan Weihs	Feb 3/05	855 Roselawn Av
Sylvia Milgram	Feb 4/05	1201 Steeles Av W
Philip Macks	Feb 4/05	65 Wynford Heights Cr
Murray Field	Feb 4/05	80 Harrison Grdn Bl
Phil Aizenstros	Feb 5/05	104 Belvia Dr
Al Goldman	Feb 5/05	645 Castlefield Av
Harry Moscoe	Feb 6/05	3303 Don Mills Rd
Lou Tohn	Feb 6/05	133 Torresdale Av
Abie (Allan) Bielak	Feb 7/05	172 Elder St
Kurt E. Sandig	Feb 7/05	Avalon Retirement Ctr
Khana Tverskoy	Feb 8/05	3560 Bathurst St
Rose Magrill	Feb 8/05	306 Finch Av E
Jack Rosenfeld	Feb 9/05	68 Ridelle Av
Peter Shvartsman	Feb 9/05	11 Townsgate Dr
Cecil Hoffman	Feb 10/05	370 Ridelle Av
Sara Visenberg	Feb 10/05	3560 Bathurst St
Mara Goldfarb	Feb 10/05	550 Cummer Av
Russell Fine	Feb 10/05	192 Borden St
Josephina Weiss	Feb 11/05	117 Elgin St
Lillian Topp	Feb 11/05	645 Castlefield Av
Sidney Zygmunt Lieberman	Feb 11/05	90 Montressor Dr
Esther Fram	Feb 11/05	53 Olive Av
Martha Baker	Feb 12/05	1925 Steeles Av E
Sandra Schatz	Feb 12/05	2515 Bathurst St
Ruth Rosenberg	Feb 12/05	438 Glengrove Av W
Stan Alter	Feb 12/05	18 Lower Village Gate
Ken Chisholm	Feb 13/05	55 Sycamore Dr
Sam Bar-on	Feb 13/05	1365 Bathurst St

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Obituary

'Lehrer' Rubinov remembered

By DAVID LAZARUS
Staff Reporter

MONTREAL – When Leo (Leib) Rubinov died on on Feb. 5 at age 89, family and friends said it marked not only the passing of a man, but the end of an era.

"Lehrer" Rubinov, they acknowledged, was one of the last figures from the founding generation of educators at the Jewish People's Schools and Peretz Schools (JPPS) who gave generations of students a love of learning, a lifelong appreciation of Yiddishkeit and an unshakable moral compass rooted in an immutable sense of what it means to be Jewish.

A Holocaust survivor who saw all but one sibling perish, Rubinov, unlike some of his contemporaries, never seemed embittered by the experience, his colleagues and family said.

On the contrary, they said, it served as his inspiration.

If any teacher could be described as a Jewish version of Mr. Chips, they suggested, it was Rubinov: he always had a twinkle in his eyes and a smile on his face. He had a wry sense of humour and was gentle and humble to a fault.

Until his recent illness, Rubinov, a widower for 14 years, lived an active, independent life, remaining interested in activities at the school and a devoted parent and grandparent.

In early December, Rubinov had a seat of honour at a party celebrating JPPS's 90th birthday.

"He was just a wonderful, loving guy," said Merle Frankel, former executive director of JPPS. "He brought to the school and students a sense of loving acceptance."

This sentiment was echoed at his funeral service, where pews were filled with generations of former students, colleagues and admirers.

"He was a master teacher, enthusiastic and devoted," close friend and former colleague at JPPS, Edmond Elbaz, said in his eulogy.

Describing Rubinov's ritual when entering the classroom, Elbaz said, "he would carefully remove his jacket and place it on the back of his chair, roll up his sleeves and take a piece of chalk in his hand."

Rubinov was born on March 30, 1915, in the Lithuanian shtetl of Vilkavishkis near the German border, the second of five children. His parents, Hersh and Dvora, had suffered from the death of one son prior to Leo's birth. When Rubinov was 17, his father died.

Rubinov attended the Tarbut Hebrew school, and although he showed talent in mathematics and engineering, he did not have the opportunity to complete a degree while attending gymnasium. But he did tutor privately in Hebrew and math.

After the Germans invaded Lithuania in the spring of 1941, the Rubinov family, like thousands of other Lithuanian Jews, were brought to the Kovno ghetto and eventual death. Younger brother Yaacov was murdered in a mass shooting in 1941; sister Chaya died in the Kovno ghetto in 1944. In 1945, younger sister Lena died of typhoid fever in a concentration camp. Their mother died in Auschwitz.

Leo and his younger sister Mali, now 83, survived a death march towards Bavaria after being evacuated from Dachau. They were freed by American soldiers.

After the war, Rubinov was interned in a displaced persons camp near Munich and came to Canada in 1948 with his sister. Mali came to Toronto, Rubinov to Montreal.

Soon after he arrived, Rubinov secured a job substituting for a teacher at what was then the Jewish People's School, and didn't leave until his retirement in 1990 at age 75, when he was vice-principal of Jewish Studies.

At the funeral, it was noted that after the Holocaust, Rubinov had vowed never to have children, but the experience of teaching children just after the war and again in Canada changed his mind.

"It was therapeutic," his son Chaim said. In 1951, he married Miriam, who died in 1991.

Rubinov was survived by his sons and sister Mali, as well as by three grandchildren and two step-grandchildren.

Of occupations and conspiracy theories

According to Reports

By PAUL MICHAELS

In the deluge of reports on the Feb. 14 assassination of former Lebanese prime minister Rafik Hariri, the major media outlets paid scant attention to claims, emanating mainly from Syria and Iran, that Israel was behind the attack. But significantly, in contrast to coverage of the Israeli-Palestinian conflict, the mainstream sources often avoided using the term "occupation" to describe Syria's role in Lebanon.

On CBC (*The National*, Feb. 14), Nahlah Ayed explained that Hariri had spent 10 of the last 14 years as prime minister and was widely credited for rebuilding Lebanon and providing stability following more than a decade of civil war.

Said Ayed: "Hariri quit his post last fall when Syria pressured parliament to extend the term of a pro-Syrian President [Emile Lahoud]. Remaining an MP, Hariri was counted among the opposition, many of whom openly called for Syria to withdraw its troops from Lebanon. There's been growing opposition to Syria's continued military and political dominance here, and last year, the U.N. Security Council added its voice to many calling on Syria to pull out [Resolution 1559, Sept. 2]."

Beyond her use of the term "dominance" rather than "occupation," Ayed's report was accurate and fair.

By Feb. 15, most media had reported that most Lebanese explicitly blamed Syria for Hariri's assassination. There was little or no mention of Israel.

In its extensive Feb. 15 coverage, the *New York Times* also avoided the term "occupation." In a front-page story, Hassan Fattah in Beirut wrote about "Syria's continuing influence" in Lebanon. Reporting from Washington, D.C., Steven Weisman wrote about "Syria's domination of Lebanon." The term "occupation" was attributed to the U.S. government: "The Treasury Department also moved to freeze assets of Syrians with ties to terrorists, lethal weapons or the Lebanon occupation." Even the *Times* editorial, "Hit Job in Beirut," referred only to Syria's long-term "presence" in Lebanon.

An exception to this usage was Tom Kennedy on *CTV National News* (Feb. 14), who said that Syria's military "occupies and dominates Lebanon."

This double standard was highlighted by *Globe and Mail* columnist Marcus Gee ("It's time we all said 'Syria out!'" Feb. 16). Wrote Gee: "The Arab press loves to fulminate against the U.S. occupation of Iraq, and Arab leaders have been condemning the Israeli occupation of Palestine for decades... But one notable example of foreign occupation has left the Arab world unmoved. Syria's occupation of Lebanon, an Arab-on-Arab affair, is surely one of the most blatant anywhere in the world."

UN Security Council Resolution 1559 orders all foreign forces out of Lebanon without precondition, thereby making Syria's presence "illegal." But Israel's "occupation" of disputed territories is legal because UN Security Council Resolution 242 states (as has been noted often in this column) that the withdrawal of Israeli forces from territory captured in a war of self-defence in 1967 is conditional on peace and security guarantees from Israel's neighbours.

* * *

Francis Wheen's book *Idiot Proof: Deluded Celebrities, Irrational Power Brokers, Media Morons and the Erosion of Common Sense* takes on people who promote conspiracy theories.

Wheen would have a field day with columnist Eric Margolis, who has been strongly implying – based on a totally unfounded theory – that Israel poisoned the late Palestinian president Yasser Arafat (CTV, *Canada AM*, Feb. 7, and in his regular *Toronto Sun* column, "Palestinian caution is warranted," Feb. 13).

On CTV, Margolis said that, along with many Palestinians, he is "suspicious" of Israel's involvement in Arafat's death. This is something Margolis truly believes – apparently because he wants to. Evidence and proof, the bedrock of rationality, are of no concern.

A severe critic of Israel and its alliance with the United States, Margolis is well-known for plying conspiracy theories that appeal to the most gullible. Why he continues to be a featured analyst on mainstream networks is puzzling.

Paul Michaels is communications director for the Canada-Israel Committee.

István Deák

Seth Low Professor Emeritus, Columbia University

Public Lecture

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Student Seminar

Notes for an Understanding of the Holocaust in Hungary

Tuesday, March 8, 2005 • 12 p.m.
Room 108N
Munk Centre for International Studies
1 Devonshire Place

Film

View a screening of the highly-acclaimed film *Sunshine*, directed by István Szabó and starring Ralph Fiennes and Rosemary Harris. This award-winning film tells the story of a Jewish-Hungarian family whose history reflects the extremes of a Central European life.

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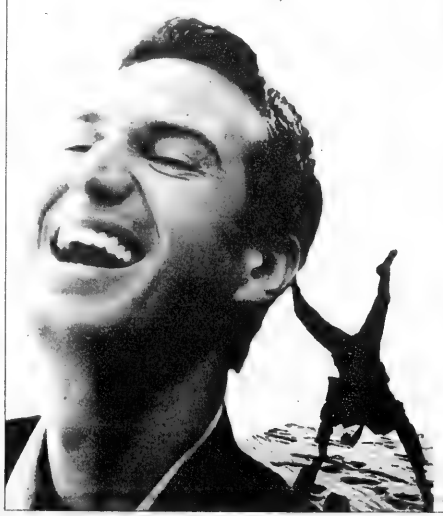

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Coast to Coast

At a class in the basement of Sons of Jacob Congregation in the late 1940s are, in the front row, from left, Jane Yanover, Paul Yanover and Glorianne Lipes; in the middle row, Janet Salz, Stephen Schwab and Barbara Abramsky, and in the back row, Ron Gitelman, Sandra Yanover and Stephen Safe. Standing, from left, are Bill Mayer and Rabbi Babb.

Belleville shul reunion to mark 50th anniversary

By CYNTHIA GASNER
Special to The CJN

Calling all Bellevillians and former Bellevillians to the 50th reunion of the "new" Sons of Jacob Congregation.

The reunion takes place in the city of Belleville on the June 3 weekend, and includes a full program to celebrate the building's 50th anniversary.

In 1955, 65 Jewish families looked at their old-fashioned synagogue, which was then in downtown Belleville beside the railway tracks, and decided they needed a new building. They picked Belleville's east end for the site of the new shul they built.

Paula Freeman, a member of the reunion organizing committee, said that although the old synagogue was filled only on High Holy Days, "the community was blessed with enough children to fill a cheder and Sunday school."

The new building was close to the public schools, and convenient for parents who dropped off and picked up their children.

The new Sons of Jacob Congregation building included a sanctuary, classrooms and a large, flexible space to accommodate community events.

"The building is still being used, although not as fully, and there is no longer a full-time rabbi and the cheder/Sunday school is small," says Freeman.

Brenda (Black) Goldstein and Paul Yanover are the Toronto reunion chairs. The reunion committee includes current and former shul members as well as former students of the cheder and Sunday school. Some of them were the first children to use the building 50 years ago.

Committee member Jan (Saltz) Charendoff says that it was "a very close community. We did many things together. During the war, the women of the synagogue would prepare meals for the Jewish servicemen stationed at nearby Trenton Air Force base, and the airmen were often invited to the synagogue for services."

Paul Yanover says, "We, who were the Jewish youth of Belleville, were very excited awaiting the opening of our new shul 50 years ago. It was a modern building situated away from downtown.

"Now as the 50th anniversary approaches, we are looking forward to returning to our roots – small-town Ontario – to renewing old friendships and reliving the good old days."

Other reunion committee members include Carole and Norm Albert, Stan Albert, Laurie Banks, Ethel and Joe Burke (the president of Sons of Jacob Synagogue), Isabel Freemen, Sarah (Kamel) Glick, Judy (Yanover) Horowitz, Eleanor Jourard, Debby (Shulman) Kaplan, Harry Tuchmayer and Barbara Yanover.

For more information, call Brenda Goldstein at 416-491-7986, e-mail, Goldstein7986@rogers.com, call Paul Yanover at 416-927-0295 or e-mail epy@interlog.com.

OMISSION

The article titled "Support groups help patients with cancer" (*CJN*, To Your Health supplement, Feb. 10) should have mentioned that Fabricland has made donations to the Toronto Jewish Quilting Project.

Coast to Coast

Jihad websites removed from computer

By PAUL LUNGEN
Staff Reporter

RackForce Wholesale Hosting Solutions, an Internet company in Kelowna, B.C., has removed six sites from its computers that promoted jihad and vilified Jews.

One of the websites, www.shareeah.org, had connections to Hamas, the Palestinian terrorist organization and was being investigated by the RCMP. Operated by Abu Hamza Al-Misri, a terrorism suspect in prison in Britain and waiting deportation to the United States, the site promoted and supported suicide bombing.

Once the company determined it violated its acceptable use policy, RackForce decided to remove it along with five other sites a European reseller had placed with it, said Randall Robinson, the company's web service manager.

RackForce sold the server space through the reseller and was not aware of their contents until they were brought to its attention, Robinson said.

The other sites that were removed were www.islaam-online.net, www.jewstoislam.com, www.worldofislam.us, www.newsuncovered.org and www.al-thabaat.com.

"Most of the sites were terrorist-oriented," said Leo Adler, director of national affairs for the Simon Wiesenthal Centre. "One of the sites extolled the virtues of suicide bombing."

Robinson said an American terrorism-monitoring organization, the SITE Institute, first brought shareeah.org to its attention and the Wiesenthal Centre identified the other websites. He said that even though they had lost their Canadian host, they were back, up and running on a server in Chicago.

"That fact suggests they've been bouncing this around for a long period of time," he said.

Adler said while Canadian companies are generally co-operative in removing these kinds of sites, there are numerous options available for terror groups outside the country. "I urge the Canadian government to lead the way to evolve an international effort to stop terror sites," he said.

"The problem with the Internet is precisely its biggest advantage. It's free, easily accessible and virtually unregulated. With all those wonderful things, that aspect allows terrorist and hate groups to prosper," Adler stated.

Robinson said it is extremely difficult to monitor and regulate content on the web. "Better to allow this to pop up in Canada so the RCMP and CSIS (the Canadian Security Intelligence Service) can gather information." It would be more difficult to monitor these sites if they were placed on computers in places like Asia, he added.

RackForce has about 80,000 websites on its servers.

COIN DRIVE: Students, parents and staff at Leo Baeck Day School's Atkinson campus recently held a four-day coin drive for tsunami relief. In one week, they collected dimes on Tuesday, quarters on Wednesday, loonies on Thursday and toonies on Friday. At an assembly of almost 600 students, Barbara Barak of UJA Federation of Greater Toronto was presented with a cheque for more than $5,400 for the federation's tsunami relief fund.

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Wed., March 2 – at the Wolfond Centre, 36 Harbord Street, 416-913-2424:

- Public Lecture at 1:00 p.m.: **"What Voices Do We Hear? Reflections on Israeli Hearing(s)"**

Thurs., March 3 – at University of Toronto, (Munk Centre for International Studies, 1 Devonshire Place), 416-946-8891. Register at halbert.munk@utoronto.ca:

- Public Lecture at Noon: **"Teaching Tongues – A Linguistic Approach to (Democratic) Civic Education in Israel"**

Thurs., March 3 – at Beth Tzedec Congregation, 1700 Bathurst Street:

- Public Lecture at 7:30 p.m.: **"The Golden Calves of Israel: Things Around Which We Dance Today"**

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Food, Scrumptious Food

Healthy and low-carb? It's as easy at 1-2-3

By NORENE GILLETZ

Rozanne Gold believes in simplicity when it comes to cooking. A professional chef, Gold is the best-selling author of nine cookbooks, including the award-winning "1-2-3" series of three-ingredient cookbooks. She firmly believes in using the best and freshest ingredients possible, then treats them simply to achieve delicious, fabulous results.

Her latest cookbook in this series is *Low-Carb 1-2-3* published by Rodale. You'll find 225 simple, satisfying recipes that meet the guidelines of all the current low-carb and good carb diet plans, including Atkins, South Beach and the Glycemic Index diets. Every dish is also low in calories and saturated fat, making it easy to incorporate it into any weight-loss program and ideal for those who want to eat healthy food that also tastes great! Gold worked with registered dietitian Helen Kimmel to provide the nutritional information for this book.

They kept the recipes under 399 calories for main courses; under 199 calories for soups, vegetables, side dishes and desserts; under 275 calories for first courses and breakfasts. The "Carbs That Count" feature gives readers a quick tally of actual carbs consumed. Additional features include tips for stocking the 1-2-3 kitchen, a selection of 50 low-carb snacks, 50 low-carb menus and a reference list ranking carb-smart (and not-so-smart) foods.

Gold says you should not make substitutions unless you've tried a dish first to understand its intention – the flavour, texture and presentation. Keep in mind that altering a recipe could change its nutritional analysis. If you change one ingredient, you've changed 1/3 of the recipe!

The book contains lots of wonderful ideas for dishes that can be easily adapted for the kosher cook. You'll be delighted to discover that satisfying, low-carb meals are as easy as 1-2-3. Enjoy…

SMOKED SALMON PATÉ WITH PITA CRISPS

Rozanne Gold wanted to create a creamy non-dairy party dish and so she tried Tofutti spread, a soy-based cream cheese look-alike. It turns out to be a great flavour-carrier. No one will know the difference and you can serve this very-low carb dish at a kosher meal. Crisp pita chips add a nice textural contrast. Choose a heavily smoked salmon for this recipe. (This also would be a terrific breakfast or brunch dish!)

3 ounces smoked salmon
8 ounces Tofutti
2 whole wheat pitas (6-in. diameter)

Cut the salmon into large pieces and place it in a food processor with the Tofutti. Process until thoroughly blended. Add salt and freshly ground black pepper to taste and mix. Transfer to a bowl and refrigerate until cold.

Preheat oven to 350. Cut each pita into 8 wedges. Separate each pita wedge into 2 triangles. Place the pita triangles, inside side up, on a baking sheet. Bake for 5 to 6 minutes, until crisp. (Do not let them get too brown.) Remove them from the oven and let cool.

To serve, put a heaping teaspoon of smoked salmon "paté" on each pita crisp and place it on a decorative plate. Serves 16 (2 pieces per serving).

3.24 g carbs that count, 3.87 g total carbs, .63 g fibre, 4.56 g total fat, 1.12 g sat. fat, 2.37 g protein, 65 calories.

PESTO-PISTACHIO CHILEAN SEA BASS

This is a show-stopper: brilliantly white fish blanketed with a crunchy, green crust. Buy a really good pesto sauce (or make your own). You can substitute a thick fillet of halibut, which is another firm, white fish, or even a thick fillet of salmon.

2½ pounds Chilean sea bass, in 1 piece
1 cup shelled unsalted pistachios
¾ cup prepared pesto

Preheat the oven to 400. Line a rimmed baking sheet with parchment paper or foil. Using tweezers, remove any bones running down the centre of the fish. Lightly season both sides of the fish with salt and place it on the baking sheet.

In a food processor, process the pistachios until coarsely ground. (Do not overprocess; you want small, discernible pieces, not powder.)

Thickly spread the pesto on top of the fish to coat it completely, draining most of the oil from the pesto as you go. Dust the fish with freshly ground black pepper. Pack the pistachios onto the pesto to cover evenly and press down lightly to obtain a thick nut crust.

Bake the fish for 35 to 40 minutes, or until the fish reaches the desired doneness. (Do not overcook; it is important to keep the fish moist and juicy.) Remove the fish from the oven, transfer it to a large warm platter and serve immediately. Serves 6.

Nutritionist's Notes: While shopping for prepared pesto, compare labels and use the brand with the least amount of fat. Pistachios in their shell make a great snack. Thirty of them have only 5 grams of "calories that count" and shelling them yourself makes them last a long time.

4.47 g carbs that count, 7.77 g total carbs, 3.30 g fibre, 18.85 g total fat, 3.47 g sat. fat, 43.65 g protein, 377 calories.

FROZEN HOT CHOCOLATE

This slushy drink/dessert was derived from one made famous at New York's Serendipity restaurant. You need to serve it with both a spoon and a straw.

½ cup unsweetened Dutch process cocoa
¼ cup granulated sugar substitute
2½ cups 1% milk

Up to 1 day before you plan to serve, in a medium saucepan and using a small strainer, sift the cocoa to remove any lumps. Add the sugar substitute and ½ cup of the milk and stir to form a smooth paste. Using a whisk, slowly add the remaining 2 cups milk and cook over medium heat, whisking constantly, until the ingredients are thoroughly incorporated and the mixture is smooth, 2 to 3 minutes. Let cool, then pour the mixture into an ice cube tray and freeze for a minimum of 8 hours.

Before serving, put the blender canister in the freezer to chill for 1 hour. Remove the frozen cubes and add to the chilled blender canister. Add 2 tbsp. water and, beginning on low speed, break up the cubes, then increase to high speed and process until smooth and slushy. (This will take several minutes.) Serve immediately in frozen coffee cups or chilled wine glasses.

14.06 g carbs that count, 17.63 g total carbs, 3.57 g fibre, 1.87 g sat. fat, 7.12 g protein, 106 calories.

Norene Gilletz is a cookbook author, cooking teacher and food consultant. For information, call 416-226-2466 or visit her website at http://www.gourmania.com.

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Graphic by Chanan Boer

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Feature

'He lived to love and he lived to give'

The following is the victim statement made to the court on Feb. 16, by Chavi Rosenzweig, David Rosenzweig's widow.

Your Honour:

I would like to thank the judicial system for giving me the opportunity to express my feelings and thoughts, on this, the final day of the legal process surrounding the murder of my husband, David Rosenzweig.

As well, I would like to take this opportunity to express our overwhelming gratitude to the legal professionals and the police department who have extended themselves so generously, selflessly, kindly and thoughtfully to our family. We appreciate your efforts ever so much. Thank you.

We could not have reached this day, standing where we are, without the comfort, assistance and caring of so many people. On behalf of my children and family, I would like to express our gratitude to the community of Greater Toronto for helping us survive our nightmare and for showing great generosity of spirit and compassion.

I would like to commend the Jewish community of Toronto and around the world for its grace, dignity and sensitivity in dealing with the senseless murder of my husband David z"l. The sense of brotherhood we have experienced with our fellow Jews worldwide, is truly heartwarming, comforting and a source of strength for us.

And of course, I will always hold close to my heart the strength, courage, bravery and kindness extended to us by our exceptional family, friends and David's colleagues and clients. I cannot imagine how one survives such an ordeal without the level of support we have been blessed to receive.

Your Honour:

I stand before you today to honour my husband David Rosenzweig z"l, a mensch, a gentleman. To me, he was the eighth wonder of the world. He was a gentle and loving man. He represented the universal Jew and the universal human being at his best.

David, in his short 49 years, showed us by his example, the potential to create peace and harmony through a commitment to kindness, honesty, goodness, self-respect and respect for others.

Indeed, I was honoured to create a world – our own microcosm – together with David and our children for almost 25 years. David was a man who strove to harmonize all aspects of his life into a beautiful symphony. He was an exceptional family man, a very dedicated and highly regarded chartered accountant, and a very proud religious Jew whose profound love of learning Torah, of the land of Israel and of his fellow Jew and human being were integral and vital attributes of his essential being. He endeavoured to achieve a synthesis between the holy and the mundane in an effort to instil holiness into all aspects of his life.

David was a gift to us – our gift from God – a treasure that comes along from time to time in a generation. In David, somehow the best always seemed to get better.

July 14, 2002, David's 49th birthday. The night a violent and raging storm struck our family. David – our navigator – was struck down – stabbed from behind – murdered. In an instant, our lives changed forever.

My children were robbed of their beloved father. It is humanly impossible for words to do justice to the infinite expanse of loss my children have incurred since David's murder. The trauma of our irreversible loss will impact their lives forever.

My mother-in-law, a Holocaust survivor, has had to endure the heart-wrenching task of burying her son. She fights every day to be strong for my children and myself – yet her spirit is broken.

David's brothers, Art and Shloimie, will always mourn David's untimely death. The void in their lives is eternal and the pain in their hearts will never heal.

My mother, David's brothers-in-law, sisters-in-law, nieces and nephews long for David.

My grandchildren and future grandchildren have been cheated out of a beautiful relationship with their loving grandfather.

As for me, Your Honour, a significant part of me died on July 14, 2002. The part of me which coexisted with David, for David and because of David. That night, I lost my best friend, my soulmate, my hero.

David, within the vastness of this world, there is no substitute for the blessed life that was ours. I am perpetually homesick for you and I am perpetually homesick for us.

Murder, a gruesome violation of the respect of man towards his fellow man. Murder disregards the dignity of man and the sanctity of life. Murder shatters the equilibrium of life and robs us of our centre of gravity. In its place, we experience darkness, sorrow, confusion, emptiness, numbness, loneliness, longing, fear, anxiety. And pain, a pain oftentimes so acute and excruciating that it is unbearable.

Murder, the complete disregard for human life.

Murder, the complete disregard for the preciousness and value of human relationships.

David z"l, a man who exhibited the utmost regard, reverence and respect for the sacredness of man, the sacredness of human relationships and the sacredness of God.

Suddenly the life we built together, the life we knew, ended with David's violent death. It was then that we were forced to fight for our survival amidst our grief, sorrow, pain and trauma. Our faith in God, our supportive family and friends, and our belief that David's pure soul accompanies us along our life's journey sustain us.

To my dear children:

As Daddy is our treasure, you are Daddy's treasures. Daddy loved each of you more than life itself, and delighted in your unique personalities. He was always so proud of you and continues to be until this very day. You, my dear children and grandchildren, my treasures, give me reason to live, bring me joy and support and protect me, love me and enable me to see the beauty of Daddy living on within each of you.

Daddy lived, loved and honoured the gift of life with all of its beauty, challenges and complexities.

Our gift to Daddy, is to honour his life by living our lives according to the example Daddy set for us – as a gentle man of clarity, wisdom, strength and conviction.

Your Honour:

My husband David, of blessed memory, lived with enthusiasm and joy. He lived to love and he lived to give. This is the lesson he would have wanted us to take away from our tragedy.

And he would have told us so – with a broad shining smile stretching across his beautiful and gentle face and a twinkle in his eyes that would illuminate this entire courtroom.

David, z"l, we long for you every moment of every day. We ache with the pain of your death and we honour the radiance of your life.

You are our gift forever and we shall love you eternally. May God keep the way straight before us in our lives. Thank you.

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שיאור ענינו

גידי קורן וחברים

שיילוק-הרהורים נוגים 2005

ראינו השבוע את הגירסה הקולנועית החדשה של "הסוחר מוונציה" על פי המחזה הקלאסי של שייקספיר. אין מה להגיד-סרט מושלם מבחינת התאמת מחזה שייקספירי למסך הקטן. אל פאצ'ינו עושה תפקיד ענק של שיילוק היהודי. אבל לא על זה רציתי לדבר, אלא על האנטישמיות כפי שהיא עולה ביצירה הזאת.

על האנטישמיות ב"סוחר מוונציה" נכתבו עשרות ספרים. הנושא פתוח וגלוי: בוונציה של סוף המאה השש עשרה גרים היהודים בגיטאות, אסור להם לצבור רכוש והם חייבים לחבוש כובע אדום שמבדיל אותם מן הנוצרים. בשל המגבלות האלה-עוסקים רבים מהם בהלוואות בריבית קצוצה.

סוחר אנטישמי מבקש לחלוות משיילוק כסף למרות שימים ספורים קודם לכן ירק בפניו . שיילוק מסכים להלוות לו בתנאי שאם לא יעמוד ביום הפרעון-ישלם לו כמשקל ההלוואה בבשרו החי. הסוחר אינו עומד בהלוואה ושיילוק, למחאת הקהל האנטישמי דורש מבית המשפט לקבל ליטרה מליבו של הסוחר, כדבר שטר ההלוואה.

סידרה של אינטרוגציות אנטישמיות גורמת לחפיכת שיילוק ממאשים לנאשם, והסוחר ובני חסותו זוכים בכל הקופה, כולל כל רכושו של שיילוק.

עד כאן תמצית העלילה, ועכשיו שאלת השאלות-האם היה שייקספיר אנטישמי, והאם העלאת המחזה כיום היא תמיכה באנטישמיות?

על פניו-שייקספיר תָאַר ללא כחל וסרק את האנטישמיות כפי שהשתקפה בתקופתו. על כך נכתבו חצוות וספרים רבים. אבל הפתרון של שייקספיר-של "הטובים והיפים" מנצחים את שיילוק, גונבים את כספו ומגרשים אותו מן העיר- והסיום האופטימי והעלוי-כל אלה מבטאים לדעתי, ללא כחל וסרק ששייקספיר היה אנטישמי.

אין לי צל של ספק שהקָתָרזיס שעולה מהחצגה של היהודי תָשמָה אנטישמים באשר הם שָם ויכולה לגרום גם למי שלא פגש יהודי מימיו להפוך לשונא יהודים. אכן-גם במחוזות עולם שלא ראו יהודי מימיהם יש אנטישמיות רחבה-לדעתי לא מעט בשל יצידות כאלה.

יד על הלב-אם משהו היה כותב מחזה כזה כיום-היו בתי המשפט אוסרים את העלאתו. אבל שייקספיר? הוא קלאסי, ולקלאסיקה מותר. אבל שישאר בינינו.

ללכת על המים

ליאור אשכנזי, ששיחק את הסטודנט הגרוזיני ב"חתונה מאחרת" עושה זאת שוב. בסרט "ללכת על המים" שהוקרן לפני שבועיים במסגרת פסטיבל הסרטים היהודי, הוא משחק איש "המוסד" שמתחקה-אחר פושע נאצי בן תשעים דרך נכדתו שחיה בקיבוץ ושניתקה את קשריה עם משפחתה בגרמניה . חוץ מחריקות קלות, זהו סרט מרתק, עשוי היטב, על בעיית זכרון השואה, יחסם של גרמנים צעירים אלו, והיחס של בני הארץ אליו. הסרט צולם בישראל וגרמניה ודובר עברית , גרמנית ובעיקר אנגלית. שמונה בסולם קורן. הסרט יגיע לטורונטו בחדשים הקרובים.

שארם א שייך

לא חלפו יומיים מחסכם שארם א שייך ואנשי החמאס חודיעו שלא יקבלו אותו, למרות שימשים קודם לכן אמרו שישתתפו. ולחיזוק דבריהם פתחו בהפגזת מרגמות על שטחים ישראליים. מאז הספיק החמאס לחזור בו ולהבטיח לאבו מאזן שיכבד את הפסקת האש. בישראל מוחיר השב"כ משאננות ומנאיביות, ואנשיו מאמינים שתוך זמן קצר ישתולל הטירור שוב.

לדעתי יכולות מצרים ובעיקר ארה"ב לסייע מקומית בבטחון

On Campus

Levy takes the reins as Ryerson's new president

By SHELDON KIRSHNER
Staff Reporter

The turning point in Sheldon Levy's life as an academic occurred shortly after he started teaching mathematics and computer science at York University, his alma mater, in 1973.

"The story is that the dean of the faculty of arts was looking for someone to help put his budget on this newfangled apparatus called a computer," explained Levy, who holds an MA degree in mathematics.

"I was interested in technology, so I had a bit of skill to offer. Or maybe I just didn't know enough to be reluctant to try. The rest is history. I kept teaching, but it was soon pretty evident that there would not be enough time to do both."

Thanks to his talents, Levy rose quickly in the ranks as an administrator.

Cutting his teeth as an assistant to the dean, he was given a promotion as a program cost analyst. In 1983, having proven himself as an assistant vice-president in the management information and planning department, he was named an associate vice-president.

Five years later, having given up his duties as a lecturer in calculus, linear algebra and microcomputing, he was appointed vice-president of institutional affairs.

And he has not looked back since.

In 1997, Levy blossomed when he was named president of Sheridan College in Oakville. The University of Toronto hired him as vice-president, in charge of government and institutional relations, in 2001.

Hardly pausing for breath, Levy jumped to the province's newest university – the University of Ontario Institute of Technology in Oshawa – last February as vice-president of finance and strategy.

Earlier this month, he was in the news yet again.

Ryerson University, with an enrolment of 18,000 full-time students, announced that Levy would succeed Claude Lajeunesse as its eighth president on Aug. 1 for a five-year term.

William Davis, Ontario's former premier and his friend, recommended Levy for the job.

"He spoke to me over a year ago about this opportunity. He said that Ryerson is a great place and thought it would be a perfect match. On the day Ryerson announced my appointment, he called to offer his congratulations, and I could hear his big grin over the phone."

Sheldon Levy

Levy, 56, brings three decades' worth of post-secondary experience in both universities and colleges to his latest assignment.

"I think if you asked someone about me, they might say I am pretty good with numbers and not afraid of change," he said.

"So I look for opportunities to dream," he added. "I also try to work with government, my own university or college community and partners in the broadest sense to make things happen."

At the University of Ontario Institute of Technology, which officially opened in September 2003, Levy played a key role.

He developed the funding and financial parameters required for capital operating costs, enrolment, research, student support and so on.

During his tenure at the University of Toronto – Canada's largest university – Levy attempted to nudge it into the ranks of the world's leading public research universities and to facilitate growth in professional and graduate programs.

And then, at Sheridan College, he built student residences, a centre for animation and emerging technologies, a music theatre and an arts centre. As well, he launched a campaign for a student trust find.

At York University, Levy managed a budget of $700 million, oversaw a building program that yielded a sports stadium and a sportsplex, restructured all academic and administrative systems and upgraded its computer infrastructure.

But when asked to enumerate the highlights of his career, Levy said, "My best moments and memories are connected with students, always working with them and helping make their dreams come true."

The challenges facing Levy at Ryerson University are awesome.

He will be expected to expand and enhance undergraduate and graduate programs and research activity, increase community, academic and industry partnerships, build and maintain campus facilities and mould Ryerson into what officials there describe as "a comprehensive university."

Levy intends to listen and learn when he comes on board in the summer. But he already has some ideas.

"Ryerson is growing both in graduate and undergraduate programs and its research presence. At the same time, Ryerson's strength in offering an applied undergraduate curriculum with excellent programs in traditional disciplines is ever more attractive and needed by students.

"Helping Ryerson move forward in all these areas, and continuing the academic and physical development of the campus, is the goal. Success in this will help situate Ryerson among Canada's leading universities."

In general, Levy – the father of two daughters, Sarah and Michelle – brings certain qualities to bear as an administrator.

"If there is one thing I know for sure, it is that leadership means getting to a destination with others, and not going there alone," he observed. "I like to work with people, and find they are always willing to help and have good ideas if you listen. And with that, you have to be prepared to make decisions, and I am not shy about doing that."

Levy's ease with math will be of invaluable assistance to him.

"There is something to be said about a background in mathematics," he noted. "I can usually figure out the numbers associated with a situation, so things like budgets, enrolment targets and strategic planning come pretty easily to me. I also like to take the long view, so that I can see how every step contributes to the objective."

Lajeunesse, who had a hand in hiring him, thinks highly of his successor.

"I have come to know him as a dedicated and talented colleague, committed to furthering the cause of post-secondary education in Ontario. He brings tremendous assets to Ryerson."

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UJA FEDERATION

On Campus

Lessons from Canadian clowns in Israel

By SHIRA STANLEIGH
Special to The CJN

So you thought your friends went to Israel for the year to "learn" in yeshiva/seminary? In fact, they spend much of their time just "clowning around."

Guest Voice

Through my involvement in a new program, I have become a staunch supporter of medical clowning. Although I knew the benefits were recognized, I needed to see it for myself to understand how it works as a humane and helpful way of approaching disease.

Kedma is an international student organization that is affiliated with the Orthodox movement. It helps disadvantaged communities in Israel and promotes the concepts of social justice and tikkun olam.

When they initially approached me to coordinate their health projects while I was pursuing a year abroad in Israel from York University, I thought, "Wonderful – blood drives, bone marrow donor recruitment, etc...." – all things that have been recognized by the scientific community as beneficial.

Then my boss approached me about a recently inaugurated initiative – medical clowning.

"You're kidding, right?" I asked. "You expect a bunch of recently graduated 18-year-olds to agree to dress up in brightly mismatched, oversized attire, strap on a clown-nose, smear pink blush on their cheeks, and ultimately believe that they're doing all this to benefit humanity?"

The events of the following few weeks convinced me that it was my initial skepticism that was crazy, not her.

Recruiting students is usually the single greatest challenge of co-ordinating a project for yeshiva students. Their time is limited, and they need special incentives – which is why I was shocked by the number of students banging down my door to sign up for this new initiative. It was like an epidemic of people, all begging to be admitted to this program that would make imposing demands on them both physically and emotionally.

"You don't understand, you *have* to accept me, this is exactly the kind of thing I've always wanted to do!" they would say. Girls that I remembered from my high school, Ulpanat Orot, who would never be caught dead in mismatched apparel, were suddenly parading before me wearing colors and patterns that were highly contradictory.

I guess even the coolest post-adolescent sometimes yearns to periodically have social permission to be silly. And there *was* a popular appeal, mostly a derivative of the film *Patch Adams*.

After some 10 hours of rigorous training and endless visits to clown supply stores, 60 new clowns were ready to hit the wards.

The children's hospital wards in Israel are filled with a varied demographic of the Israeli population. From haredi to Arab children, the spectrum is vast. Despite the differences in personal background, all the kids I saw seemed to have the same response to the clowns – unrestrained joy.

Kids beamed, laughed and begged for more as medical clowns showered them with balloon animals, newspaper origami and juggling tricks. I had nurses coming up to me and asking me where I found these girls.

My response – "Canada, and some from the United States" – was usually met with quizzical looks. "Why come to the wards, though?" was the next logical question.

"Because they feel like they have what to give back," I would answer. And judging by the reaction that the clowns got from the kids, their logic wasn't misguided.

Despite the language barrier, these Canadians and Americans managed to penetrate cultural/linguistic barriers to communicate with each child more expressively then most fluent-in-Hebrew Israelis. I was left with a profound admiration for the pioneers of this movement, like Patch Adams, who dared to see health care outside the conventional medical box.

This basic unification of humanity in a healing endeavour is sorely needed in our homeland, which often, unfortunately, is fraught with fragmentation.

For more information about Kedma's medical clowns' program, please visit www.kedma.org

Shira Stanleigh is a York University student studying for the year at the Hebrew University of Jerusalem.

Campus News in Brief

NYC punishes controversial prof

New York City's education department dismissed an anti-Israel professor from a public school course. The department removed Rashid Khalidi, a Columbia University professor of Middle East studies who has been accused of harassing students who hold pro-Israel views, from a professional development course for public school teachers, the *New York Sun* reported.

Not so funny?

The editors of a Princeton University humor publication will apologize this week for publishing a list titled "Top 10 Holocaust movies I've never seen but would like to." The list, featured in the Feb. 10 *Nassau Weekly*, was written by two Jewish students, Jacob Savage and Rob Buerki, and placed under the heading "And now for something completely offensive." Savage has said that the pair showed the list to other Jewish students, who were "not offended by it." The decision to apologize came after a disciplinary meeting with the dean of undergraduate students, Savage said. Dylan Tatz, student chairman of the Princeton Committee on Prejudice, is collecting student responses to the article, which he will submit anonymously to Savage and Buerki. "Mocking the genocide of the Holocaust offends universal moral sensibilities," one student wrote.

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Dan Diner

Director, Simon Dubnow Institute for Jewish History and Culture, Leipzig University
Professor of History, Hebrew University of Jerusalem

will deliver a public lecture

Old Affinities, New Paradigms: European History and the Jewish Experience

February 28, 2005
7:30 p.m.
Vivian and David Campbell Conference Facility
Munk Centre for International Studies, 1 Devonshire Place

Dan Diner has written widely on modern European and Middle Eastern History, with a particular emphasis on Nazism and the Holocaust. His recent books include *Beyond the Conceivable: Studies on Germany, Nazism and the Holocaust (2000), Feinbild Amerika: Über die Beständigkeit eines Ressentiments (2002), and Gedächtniszeiten: Über jüdische und andere Geschichten (2003).*

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UJA FEDERATION
Together We're Stronger

'Decision-makers must choose between worthy causes'

Continued from page 3

Engel opened his remarks by stating that UJA Federation has identified four main community priorities: Jewish education and identity; addressing threats to Israel and Jews around the world; alleviating the impact of poverty at home; and reaching out to the unaffiliated while engaging them in Jewish life.

These issues affect thousands of lives and federation volunteers "are called upon to balance dozens of urgent needs and interests. In the process, they must make wrenching decisions," he said.

Since capital is limited, decision-makers must choose between worthy causes, Engel said.

"A million additional dollars to address one issue means a million fewer dollars for another. It's a hard, difficult responsibility to decide, for example, between funds for Israel and funds for Toronto's poor, funds for education and funds for seniors. Yet, this responsibility is borne with sensitivity and dedication by committed volunteers who are a microcosm of our community."

In addition to providing tuition subsidies and other support for education, the federation must also address other priorities, he said.

"In Toronto and across Canada, many of our sons and daughters on campus face fear and intimidation from faculty and fellow students alike, just for being Jewish.

"Israel is on guard against constant threats of violence and is always fighting international isolation.

"In Israel, the economic gap between rich and poor is widening.

"In Toronto, 20,000 community members live below the poverty line. That's 20,000 too many. The fact that seniors compose a disproportionate percentage of Toronto's Jewish poor is even more disturbing.

"And worst of all, we face the threat of permanently losing thousands of young people to Jewish life," he said.

Anticipating that the discussion period would focus largely on education issues, Engel said "the tuition subsidy program must continue to grow. The current guidelines for tuition subsidies do not reflect new community realities. They do not encourage middle class and mildly affiliated families to enroll their children in the Jewish school system."

Engel suggested improving teaching standards through professional development, providing a Jewish education to children with special needs, ensuring schools are affordable and safe, and lobbying the government to underwrite some of the costs of funding Jewish schools.

He urged the community to work together to present "a unified, common message" to government to "do the right thing" and "participate in funding with our community."

The federation, he said, would welcome "all those willing to work together. We will continue to set the table for our community's collective effort."

Joey Steiner, a former president of UJA Federation, followed Engel's address by noting that the federation conducts extensive consultations before releasing funds for domestic agencies.

"It's a bottom-up process carried out by a large group of volunteers... who are drawn for the most part from community social, cultural agencies, from the schools, who are recipients of the funds raised in the UJA annual campaign and who are the beneficiaries of some capital campaigns and infrastructure campaigns that are underway and continuous."

The volunteers operate within the framework of UJA Federation's strategic plan, which is responsive to the needs of the people served by community agencies, Steiner said.

Money spent outside Canada is "leveraged" in conjunction with other Jewish organizations, such as the Jewish Agency, to magnify its impact, he added.

The volunteers who participate in the allocations process are faced with "gut-wrenching" decisions, he continued. As an example, he pointed to the creation and funding of CIJA, a new community agency that co-ordinates the activities of advocacy groups such as Canadian Jewish Congress and the Canada-Israel Committee.

Baila Lubek left, and Natan Aronshtam

Efforts to address rising anti-Semitism, anti-Israel propaganda and media bias has prompted the federation to double allocations to advocacy groups to $10 million annually from $5 million, Steiner said.

"Think how many Israeli children who are victims of the intifadah might have been helped with those funds.

"How many elderly in Toronto could we assist to have a better quality of life with that $5 million?" he asked. "These are tough decisions."

Steiner acknowledged that some may quarrel with the way community funds are distributed, but the decisions are made by a broad group of volunteers who have worked with community agencies and who do the best they can.

Steiner was followed by Baila Lubek, chair of the Board of Jewish Education (BJE). The BJE is a federation agency charged with promoting and enhancing Jewish education.

Mordechai Ben-Dat, left, and David Engel

"Without a doubt, we recognize that Jewish education has to remain a major initiative that has both a strategic and priority-setting [component]," Lubek assured the roundtable.

In the past year, initiatives and programs have been introduced that help schools address issues of governance and fundraising, and ensure that funds are allocated for the benefit of students. The federation works with the schools on setting their priorities and in supporting the professional development of teachers, she said.

Lubek noted that $12 million of the UJA Federation budget has been set aside for education – comprising more than one-third of the organization's domestic allocations.

(UJA Federation's website boasts that its education allocation, out of a total of $51 million projected in the 2005 campaign, is the largest among North American federations.)

Natan Aronshtam, formerly chair of the Jewish Immigrant Aid Services' transition committee, concluded the formal part of the roundtable agenda by describing other key federation priorities, including reaching out to the unaffiliated and addressing poverty.

Studies show that 20,000 Jews live below the poverty line, defined in the case of a family of four as $34,000 in annual income. Of the Jewish poor, 3,000 are children. While the 11 per cent poverty rate in the Jewish community is below the 17 per cent for the rest of Toronto, "still, it's totally unacceptable," Aronshtam said.

Most of the poor live near Bathurst Street north of Sheppard Avenue. Many are elderly and immigrants, he said.

Aronshtam, a member of the board of the Jewish Russian Community Centre, said 120,000 Jews in the Toronto area (of an estimated total of 200,000) are considered unaffiliated. "That's a huge number that does not participate in the day-to-day Jewish life of the community."

Immigrants make up a large part of that number and significant effort is being undertaken to accelerate the integration of that group into the organized community, he said.

From left, Seymour Epstein, Howard English and Joey Steiner [Frances Kraft photos]

'Crusading spirit' needed for Jewish education

By FRANCES KRAFT
Staff Reporter

The Jewish community must starting thinking "out of the box," especially when it comes to funding education, said Alan Sandler, a former president of UJA Federation of Greater Toronto.

In a wide-ranging discussion, invitees to the CJN's annual Roundtable on community issues took up Sandler's challenge, putting forward a number of ideas about the future and funding of Jewish education in the city.

Saul Koschitzky, a longtime community leader, suggested that parents could be charged tuition for a maximum of two children, instead of for all their children, if they have more than two children at a time in the system. Also, he said that tuition could be reduced and that parents "not give up on the government. Ontario is the only province in Canada that does not give any money to [the secular portion of Jewish day school] education. It's a long process."

Lorraine Sandler, an early childhood educator and community volunteer, recommended that the community provide parents of newborns with vouchers for at least the first year of early childhood Jewish education. The warmth and nurturing in that type of setting often "opens people's eyes to Jewish belonging, Jewish belief and Jewish practice, and often is the portal to Jewish living," she said.

Donald Carr

She also recommended "building a Jewish education fund" of up to $1 billion, if necessary.

Seymour Epstein, executive director of the federation's Board of Jewish Education, noted that the federation is "following very closely" the research being done in the United States on scholarships and vouchers.

Epstein noted that the BJE has been working with schools in the past few years to help them in the area of "endowment growth for individual schools."

Donald Carr, *The CJN's* president and a former president of the Community Hebrew Academy of Toronto (CHAT), reiterated a suggestion he made at last year's round table: that the federation should be looking at revenue from Toronto Hebrew Memorial Park (Pardes Shalom Cemetery) as a source of endowment funding for education. "Certainly, in the long range, there are millions of dollars," he said.

Yossi Adler

Syd Eisen, who was founding director of York University's Centre for Jewish Studies and is a life member of CHAT's board, recommended that instead of "reallocating scarce funds," the federation should build up an educational endowment fund for tuition for Jewish education.

But in addition to providing funding, he said, a "crusading spirit" is needed to make parents "feel we'll do anything to get the kids in[to Jewish schools]."

Yossi Adler of the Ontario Association of Jewish Day Schools (OAJDS), a grassroots parents' organization, said, however, that he did not get a sense of "crusading spirit" from the federation representatives around the table. Instead, he noted references to "research, planning, setting up committees and developing strategies."

"We have to make [education] a priority, not just say it's a priority."

A similar roundtable discussion was held last year, and "nothing has happened," Adler said.

Federation president Ted Sokolsky agreed that it is "important to light that fire within every member of the Jewish community." But he cautioned that establishing viable foundations to fund education will take time.

Funding for Jewish education is a relatively new "hot item," he said.

Joey Steiner, a former president of UJA Federation, pointed out that there are "lots of fires burning in our community – social services, poverty, an aging Jewish population. We're trying to keep the flames at a tolerable level."

Igor Korenzvit, a member of the *CJN's* advisory board, noted that allocations are related not only to community needs but also to funds available. "I think it's important for the Jewish community to understand not only the role Federation plays in allocations, but also in fundraising."

He said endowment funds for education may not be the answer. "If we wait until [the funds] grow to the point that the interest will pay for Jewish education, we might find there's no kids or parents who want to send their kids to a Jewish school."

That is especially true among Jewish immigrants, he said. "In 10 years, that community won't exist if we don't get them involved now."

Terri Weintraub, a past president of CHAT, said that people living below the poverty line will get subsidies. "We are missing the middle class. They aren't even applying [to Jewish day schools]."

Korenzvit noted that it's "not only the poor and the rich [who] can send their kids to day school. There's a big group that sends their kids to other private schools."

Government funding isn't a dead issue, said Ira Walfish, OAJDS co-president, adding that attempts are still being made to get the Liberal government to reconsider its rescinding of the tax credit for private school tuition.

Walfish said it is very telling that there is an "extremely low" percentage of students – between 3 and 12 per cent – on subsidy at non-Orthodox day schools. While it could suggest a low level of poverty in the Jewish community, he believes that people are "self-selecting" themselves out of Jewish day school because of tuition fees.

Jerrold Landau

"A lot of people don't want to accept tzedakah to have their kids go to day school. We need strategies to reduce tuition… Many find it a humiliating experience to go in front of a tuition committee."

A "huge number" of tuition receipts are made out to grandparents, said Sokolsky.

And some parents opt for public school not only because it's cheaper, said Epstein, but "there's a very significant part of the community that supports the public school system [because of] ideology."

Terri Weintraub left, and Lorraine Sandler

Also, some parents find there are not only excellent public schools in their neighbourhood, but they have a large "Jewish population," said Sally Zigler, co-chair of the *va'ad hachinuch* (education committee) at Associated Hebrew Schools, where 42 per cent of students are subsidized.

Among Orthodox Jews, however, Jewish day school is a must, not an option, Epstein noted.

Incomes have not risen anywhere near enough to match the rise in tuition over the past 10 years, Zigler said.

"We can embark on fundraising endeavours, and we're doing that seriously," she said. "We need short-term answers, and we need them now, because our community is depending on that small number of people committed to education, and to this lifestyle, and to producing our future leaders to bring in all those unaffiliated people over the course of the next generation."

Alan Sandler, left, and Syd Eisen

Michael Brown, former director of York's Centre for Jewish Studies, said it's important to think in broader terms than day school education, citing other examples of Jewish education including adult education and Jewish summer camps.

"As important as the money issue is, I think the question of why people need to be Jewish has to be addressed. They need to know what there is about it all that makes it important… If you make everything cheap and accessible, but not anything wants, then it's all been an exercise in futility."

Rabbi Reuven Tradburks, spiritual leader of Kehillat Shaarei Torah and a member of *The CJN's* editorial advisory board, noted that education has an impact on many other decisions that children will make in the future, including addressing other needs in the Jewish community.

Saul Koschitzky

Judy Feld Carr, a past president of Beth Tzedec Congregation, suggested that to raise more money, federation should reach out to synagogue lay leaders and bring UJA campaigns into congregations. "The last time Beth Tzedec had a UJA campaign was 1983… Many people in synagogues don't even give $5 to UJA… It is a real loss to this community.

Jerrold Landau of the OAJDS said he's been told education doesn't "sell" a UJA campaign, yet there are hundreds, if not thousands, of day school parents who worry about whether they'll be able to retire, and they feel "let down and left out."

The community has rallied against anti-Semitism, he noted, but "where was the outcry" when Ontario premier Dalton McGuinty repealed the Equity in Education tax credit in November 2003?

Education is "a critical issue, but it's one of a number of issues," said Morris Zbar, a senior vice-president of UJA Federation. "You can't defer feeding 400,000 elderly Jews in the [former] Soviet Union. They have to eat now. We have to be very, very sensitive to the competing priorities. We don't have one mission. We're a communal organization that is required by our mandate and our community to look at all our priorities… I would suggest it's important to let our community know that we do do those things."

[Paul Lungen photos]

ROUNDTABLE PARTICIPANTS: Yossi Adler, Natan Aronshtam, Michael Brown, Don Carr, Judy Feld Carr, David Engel, Syd Eisen, Howard English, Seymour Epstein, Igor Korenzvit, Saul Koschitzky, Jerrold Landau, Baila Lubek, Alan Sandler, Lorraine Sandler, Jacques Sayegh, Joey Steiner, Ted Sokolsky, Rabbi Reuven Tradburks, Ira Walfish, Terri Weintraub, Morris Zbar and Sally Zigler

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Baycrest offers health and wellness information

By SIDURA LUDWIG
Special to the CJN

If staying independent means staying informed, then Baycrest is on the way to empowering many of its clients. On top of the medical care it provides, the centre for geriatric care also offers educational programs with the aim of helping seniors live as independently as possible.

"Health and wellness information enables individuals and families to make informed decisions," says Lois Kamenitz, volunteer project manager with the Anne and Louis Pritzker Library. "We really want people to take control of their health care."

Whether through lectures, workshops, courses or conferences, current Baycrest clients, as well as members of the community at large, are welcome to take part in these programs aimed solely at feeding the mind. Below are a few examples of current educational programs.

• The Wellness Library

The Anne and Louis Pritzker Wellness Library officially opened in 2004 and offers information on a variety of health topics, including nutrition and fitness, public health and safety (home safety, preventing falls), pain managements, care-giving, sexuality and disabilities, sleep disorders and mental health. As well, information is available relating to various diseases such as arthritis, Parkinson's and Alzheimer's.

The library currently has more than 400 books, CDs, videos and DVDs, as well as more than 300 pamphlets and brochures. And the list keeps growing.

"At first, we felt like we were cataloguing someone's attic," says Kamenitz. Most of the library's stock came through donations. However, since securing a donor, Kamenitz has been busy ordering new materials and says the ordering will be ongoing.

The library houses a computer with bookmarks for more than 100 consumer health websites, as well as audio/visual equipment and a screening room. It also offers educational sessions, such as a recent lecture on Alzheimer's given by a Baycrest counsellor.

"It's the little library that grew and it's still growing," says Kamenitz.

For more information about the library, call 416-785-2500, ext 3374.

• Aging Well Conference

While some baby boomers may not want to think about getting older, Lesley Miller wants to get the message out that on the contrary, now is the time to get informed. Aging Well Starts Now: A Forum For Baby Boomers and Beyond is a one-day conference offered for the first time through the Wagman Centre at Baycrest. The conference is geared at people from 50 to 70 years old, and will cover such topics as "Laughter is the Jest Medicine" and "Building Relationships and the Importance of Staying Positive."

"There is a lot of information out there for the very elderly and for the young adult, but this in-between demographic sits in the middle of nowhere," says Miller, chair of the conference planning committee. "This groups wants to change the way it ages. The aging, you have no choice. But you do have options for how to make the next 30 or 40 years of your life work."

The conference will feature interactive workshops in small settings. Participants can choose two workshops from the seven offered.

The conference will be held Sunday, April 10 from 8:45 am to 3 pm. For more information and registration, call 416-785-2500, ext 3005, or e-mail startingnow@sympatico.ca

• Memory Intervention Program

For many people, memory loss is a common occurrence with aging. However, some memory loss may be more severe and worrisome, and could be a sign of mild cognitive impairment.

"The difference between people with mild cognitive impairment and those who are just getting older is that their memory is not as good as it should be for someone their age," says Kelly Murphy, a psychologist at Baycrest and the co-ordinator of the Memory Intervention Program.

Murphy explains that people with mild cognitive impairment live independent lives, but may forget simple things, such as an acquaintance's names, where they parked their car or where they have placed their keys.

The Memory Intervention Program, a seven-week course, offers participants information on memory and strategies about how to improve their memories.

"If we can get people to take this program and use their strategies in their day-to-day lives, then in the future they will already have these skills if their memory does decline and they can maintain a level of independence for as long as possible," Murphy says.

People are referred to the course by first meeting with Murphy or another member of her team, and taking a series of tests to determine whether they have mild cognitive impairment. If the tests show that they do, then they are offered a place in the program.

For more information on the program, contact Kelly Murphy at 416-785-2500, ex 3184.

• Computer and Internet Training

As far as Mara Swartz is concerned, it's never too late to learn a new skill. Swartz, the Wagman Centre's recreation co-ordinator, began the centre's first computer training course for seniors five years ago. Then, she had access to only four computers and participants had to share. Now, her program has grown to include 11 computers, one trainer and one volunteer per course, as well as beginner and advanced classes in Internet browsing and word processing.

"The Internet opens a door for them," Swartz says. "It's like opening an encyclopedia they don't have to lift up and carry."

The course teaches about how to navigate the Internet, as well as virus protection and Internet safety. There are eight classes in a session, one hour per week. The computer lab is also open on Tuesdays so that seniors can practise what they've learned in class and get one-on-one help. The classes have no more than eight students per class, and are open to anyone 55 years old and up.

"In therapeutic recreation, we teach so that the person comes alive, lives life and grows to the fullest," says Swartz.

For more information on these and other programs, visit the Baycrest website www.baycrest.org.

Lois Kamenitz, project manager volunteer of Baycrest's new Anne and Louis Pritzker Wellness Library, welcomes everyone in the community to drop by. The library offers a range of books and other information materials about many health topics and caregiving challenges.

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About Nutrition

By LISA WEINBERG

Q. My elderly parents have begun using sugar substitutes in place of real sugar in an attempt to cut calories, I am wondering which sugar substitutes are best and safest?

A. I like to recommend Splenda. It is made from sucrose (regular sugar) and has proven to be safe in the testing done to date. It is also easy to use for baking or cooking.

Q. I just found out that I am allergic to milk, and I would like to know if I now need to take a calcium supplement since I have had to cut out all dairy products.

A. If you like and can tolerate soy milk, many of the soy milks are fortified with calcium and can deliver your daily required dose. Also, salmon, almonds and broccoli contain calcium. If you do not consume soy products that have added calcium, then talk to your doctor or a dietitian about a calcium supplement. Make sure to read soy milk containers carefully because many do not contain calcium. The refrigerated varieties generally have the most calcium content.

Q. I have read a lot about the PCB contamination in salmon and I am concerned, but my family loves it. Is there a good way to prepare it?

A. There are a few things that you can do to reduce your intake of these contaminants and still enjoy salmon. You can buy wild salmon or salmon trout. When cooking any type of salmon, it is best to use a method that allows fat to drip off – like barbecuing or broiling. Once the salmon is cooked, remove the skin, any whitish liquid and the grey part between the meat and skin. Canned salmon is a good choice because it is usually wild salmon today.

Q. My five-year-old daughter has a good friend with a severe peanut allergy. She often plays at our house, and we do eat peanut butter. What steps I should take to ensure her safety when she is over for a playdate?

A. First, make sure no one is eating peanut butter while she is there, to avoid the risk of cross contamination in the kitchen – contamination from hands and airborne aromas. Make sure that you do not have bowls of nuts out, and always make sure those who eat peanut butter wash their hands after eating to avoid getting even a trace on toys, furniture, etc.

Ask the friend's mother to let you know what snacks are safe for her to eat or ask the child to bring one with her when she comes. Make sure the mother leaves a number to reach the parents, as well as the girl's EpiPen (life-saving epinephrine injection). And learn how to use it. Finally, double-check with the parents to make sure that the little girl is not allergic to anything else. I applaud you for taking smart steps to welcome this friend into your home.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

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World expects Sharon to be Gorbachev

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

Comment

Ariel Sharon's government made history on Sunday with its decision on the evacuation of the settlements from the Gaza Strip and northern West Bank. The dry, brief evacuation orders issued after the cabinet meeting and bearing the signatures of Sharon and Defence Minister Shaul Mofaz herald the beginning of the end of the Israeli settlement enterprise in the territories.

The decision on the security fence route approved by the cabinet marks the change in Israel's goals vis-à-vis the Palestinians – from one of guarding every centimetre of Judea and Samaria, to a battle to save the Gush Etzion bloc of settlements and to annex Ma'aleh Adumim, Ariel and Efrat.

The prime minister enjoys more international support than ever before. Jordan and Egypt are sending their ambassadors back without waiting for the settlers to be evacuated; and U.S. and European statesmen are enthusiastically applauding Sharon's courage. The man who once symbolized only war and destruction has suddenly become the symbol of hope in the region.

But this support will last, at best, until the gate closes on the last of the settlers to be evacuated. The world expects Sharon to be a Mikhail Gorbachev – the former Soviet leader who made the crack in the dam, which was followed by a flood.

Gorbachev didn't plan on dismantling the Soviet Union, but merely to somewhat loosen the shackles of the Communist regime so that he could survive a little better. But the moment he allowed freedom to trickle in, no one could stop it, and the regime was buried beneath it.

In Washington, in Paris, in London, as well as in Ramallah, Cairo and Amman, the same fate is being wished for Sharon – that the next withdrawal from the West Bank is even quicker and deeper; that with Mahmoud Abbas as president of the Palestinian Authority, and with security calm, Israel will lose its remaining arguments and excuses and will be forced to pull out of Ofra, Beit El and Hebron, and then Beit Hanina, Sheikh Jarrah and most of the Old City in Jerusalem, too.

Sharon, however, has no intentions of adopting the 1967 lines.

Prime Minister Ariel Sharon signing the disengagement order. [Israel photo]

In Israel, we are still debating the disengagement, the level of violence of the pullout opponents and a referendum. In the international arena, the withdrawal from Gaza looks like a done deal, and the political debate is already centring on the next stage – a final-status agreement or an interim arrangement.

Sharon wants to proceed cautiously toward an interim agreement in the West Bank; Abbas wants to race to a final settlement. Abbas enjoys widespread support in Europe and has supporters in the U.S. administration as well. The White House, though, supports Sharon and is sticking to the "road map" peace plan's interim settlement.

Sharon has five weeks to get the budget approved, and thereafter, in early April, he will go to Washington, where he will likely receive a warm reception. The ministry of finance is already working on the aid package that Sharon will request from President George W. Bush.

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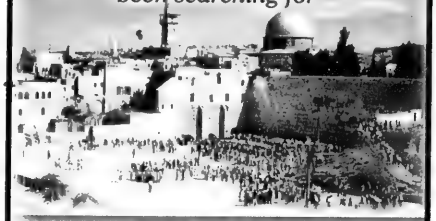

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Cabinet sets withdrawal for July 20

Continued from page 1

the pullout is "a very, very difficult move – difficult for the residents of the settlements, difficult for the citizens of Israel, difficult for me, and I am sure, difficult for the ministers of this government. But it is vital for the future of the State of Israel."

Sunday night, after the cabinet vote, the prime minister returned to the same theme in a speech to a Jerusalem gathering of the Conference of Presidents of Major American Jewish Organizations, calling it the most difficult decision he has made in his 60-year career in public service, whether in the army or in politics.

"Israel has taken a step that will be decisive for its future… the right one to ensure Israel's future as a Jewish and democratic state," he said.

Sharon noted that "in the broadest sense, the disengagement plan… fortifies our security, strengthens our economy, improves our international stature and advances the chances for peace in our region. It was a very, very difficult decision, but it is a decision of hope for the citizens of Israel, a hope for a better future for us all."

Defence Minister Shaul Mofaz told the cabinet the most important thing about the plan is that there should not be any interruptions between each of the four separate withdrawal stages that it stipulates. He mentioned the possibility of conducting two groups of settlement evacuations simultaneously.

Sunday, Palestinian Authority President Mahmoud Abbas told the press the Palestinian Authority (PA) would ensure that the Gaza withdrawal takes place without any violence on the Palestinian side – which is of major concern to the defence establishment. The Palestinians, Abbas said, would "throw flowers on the Israelis, not stones."

> *'It was a very, very difficult decision'*

In supporting the decision, Foreign Minister Silvan Shalom said, "I never believed I would see the day that I would raise my hand in favour of such a decision, but after difficult deliberation, I decided to vote in favour."

Among the ministers who voted against the disengagement were Finance Minister Benjamin Netanyahu and minister without portfolio Natan Sharansky.

Sharansky refused to support the legislation, saying the Palestinians had to democratize more. Then he mentioned what he termed "the hatred and delegitimization" of the settlers. "It is frightening to see how an entire public of law-abiding citizens who oppose the disengagement are being delegitimized."

He asked all Israelis "not to lend a hand to the character assassination of people who devoted their lives to the fulfilment of Zionism.

"It is clear to all that the disengagement is the first step on the road map," Sharansky said.

Sharon replied that "there will be no automatic start on our part of the road map. We will only go on to the road map when the PA does all it has committed to do, like stopping the incitement, dismantling the terror organizations, conducting reforms and ceasing the violence."

New Zealand rejects Israeli apology on alleged Mossad agents

By YOSSI MELMAN
Ha'aretz Daily Newspaper Ltd.

WELLINGTON, New Zealand — Wellington has rejected an official Israeli apology on the matter of two alleged Mossad agents who were apprehended and jailed after they tried to fraudulently obtain a New Zealand passport.

New Zealand's Prime Minister Helen Clark said that Israel conveyed its apology via Wellington's ambassador to Turkey, but said the tone of the apology was feeble and unacceptable. Israel is seeking to end the diplomatic crisis in order to accommodate a visit to New Zealand by President Moshe Katsav, as part of his trip to Australia next month.

Elisha Kara and Uriel Kalman were arrested in New Zealand in March 2004. The two were tried, convicted and sentenced to six months in jail and fined $50,000 (NZ). They were released three months later, and deported to Israel.

Government sources in Wellington said that Israel's apology consisted of nothing but a general expression of sorrow. The sources stressed that Israel's apology did not meet New Zealand's demands that Israel must clarify what the alleged agents were planning to do with the passport, to reveal whether passports were obtained fraudulently in the past, and to commit that such activities will not be repeated.

Clark appeared in a press conference alongside Australian Prime Minister John Howard. Howard tried to downplay a recent incident in which an Israeli diplomat was expatriated after the Australian media reported he maintained a relationship with a female employee of Australia's Defence Department. Howard stressed the two incidents in New Zealand and Australia were not related.

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Canadian nearly upstages 'governator' at March of Living gala

By PAUL LUNGEN
Staff Reporter

It must be pretty difficult to upstage "the governator," particularly on his home turf, but Rwanda native Juliet Karugahe came pretty close to doing that recently.

Speaking at a March of the Living (MOL) gala dinner in Los Angeles honouring California Gov. Arnold Schwarzenegger, Karugahe delivered a moving and eloquent address recounting her participation in the 2001 trip to Poland.

Her visit to Auschwitz gave her the opportunity to meet survivors of the Holocaust, among them Sylvia Guttman, whose parents were gassed in the death camp, she said.

"I was moved by her courage and bravery in sharing her story with us and in educating others about the Holocaust," Karugahe stated.

As the audience of 800 listened in rapt attention, Karugahe linked the two genocides and paid tribute to family members who were killed in Rwanda in 1994, when as many as one million Tutsis and Hutu moderates were killed by Hutu extremists.

"When a survivor of the Holocaust holds hands with a Rwandan student in Auschwitz, and when they dry each other's tears and learn from one another, we know that Hitler and tyrants like him can be defeated," she said.

Karugahe's address was one of the highlights in a star-studded evening at the Los Angeles-Beverley Hilton. CNN personality Larry King hosted the event, which was attended by Israeli Deputy Prime Minister Ehud Olmert and Israeli tourism minister Avraham Hirchson, the founding president of MOL.

In addition to Karugahe, the evening's Canadian content was extensive, said Eli Rubenstein, national director of MOL Canada.

Toronto native Tara Strong, who participated in the 1990 March of the Living, sang the American and Israeli national anthems, as well as *Lay Down Your Arms*, a song of peace written by an Israeli veteran of the Yom Kippur War.

Schwarzenegger delivers keynote address

Canadian input also came in the form of an MOL video produced in Toronto that featured footage and interviews with Canadian MOL participants, and an MOL CD presented to the audience featured music sung by Canadian MOL participants, Rubenstein said.

The evening raised close to $1 million (US), which will subsidize international participants in this May's MOL, which will mark the 60th anniversary of the defeat of Nazi Germany.

While MOL is generally aimed at Jewish high school students, the 2005 event is expected to attract Jewish and gentile university-aged students, as well as educators, survivors and numerous dignitaries – up to as 18,000 people in all, including 1,000 Canadians, Rubenstein said. Canada usually sends 400 youths to the MOL.

Karugahe, a student at the University of Toronto, said that when she speaks about the Rwandan genocide and the Holocaust, she highlight the "universal" dimension of the events.

After her talk in Los Angeles, survivors approached her "and they were glad that I made the connection," she said.

Karugahe, who lost 28 members of her family in the Rwanda genocide, said her maternal aunt lost a son and a daughter at the time. The boy was stoned to death, while the 16-year-old daughter was shot in her mother's arms. "They made her sit in her mother's lap and shot her. She [her aunt] actually thinks in a weird way that her daughter died in a better way than her son."

The murderer, a Roman Catholic priest, is alive and well and living in the south of France, Karugahe stated.

When it was pointed out to Karugahe that Nazi war criminals also avoided justice after their crimes, she said the Hutu killers "called it the final solution to the Tutsi problem, as if the Nazis created the first guide to exterminate" an entire people.

In her Los Angeles address, Karugahe noted that her aunt's experience was not unique.

"Many Tutsi parents, fully aware of the imminent death of their children by crude instruments [farm tools, sticks and stones] actually paid money to the murderous Hutu extremists to have their children shot rather than hacked to death. Again, the international community stood by."

In the aftermath of the Holocaust, the international community vowed, "Never again," she said. "Sadly this is not a promise that has been kept… I firmly believe the Rwandan regime at the time realized the international community would not be willing to act. This culture of impunity allows small groups of extremists to brutalize people with no fear of consequences, as is happening today to the people of Darfur in Sudan."

In the evening's keynote address, Schwarzenegger recounted his own Holocaust education. His father, he said, "fought on various fronts, but he never mentioned the war to me." (Schwarzenegger's father, an Austrian, served in the German army during World War II.)

His mother, on the other hand, worked as a secretary after Austria was absorbed by Germany in the Anschluss. Once on the way to work, "she was stunned by what she saw. Along the side of the road, she saw the bodies of people who had been shot to death."

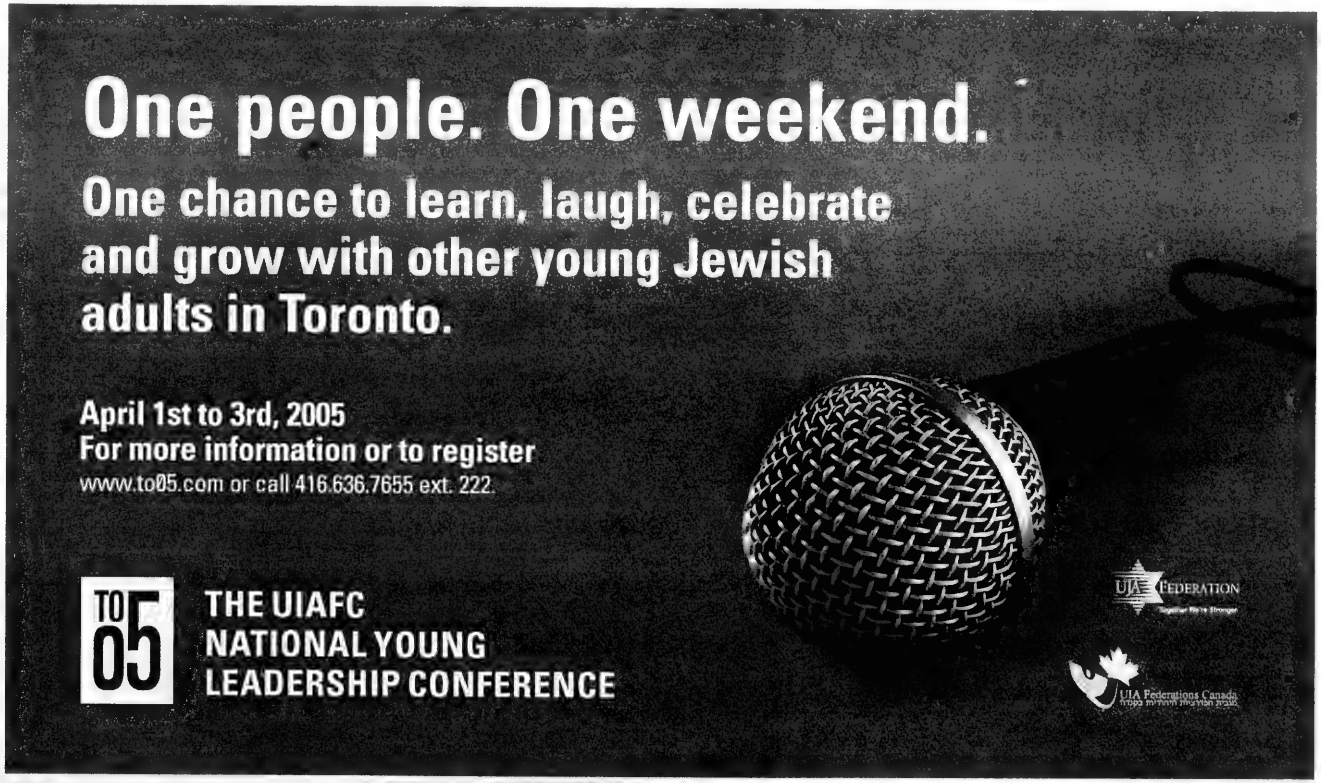
She told her superior at work and he said, "'If you make one more complaint, I cannot guarantee your safety,'" Schwarzenegger recounted.

"What she saw that morning was only a tiny sliver of a much larger, darker truth."

Referring to Michelle Kleinert, his deputy director of community affairs, Schwarzenegger noted she met Holocaust survivor Sigi Hart on a 1996 MOL in Poland.

Schwarzenegger paid tribute to Hart's grace and kindness, even after experiencing the horrors of the death camps.

"We can ask how the inhumanity of Auschwitz could happen. But we can also ask, how is it that the evil of Auschwitz could not destroy the goodness of a man like Sigi Hart? How is it he was able to fall in love with another survivor and together build a close, happy family of their own… It is like after a terrible fire when a seedling sprouts up and in defiance and hope begins to renew the forest. That is what survivors have done."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Compensation Bill passed

The Knesset approved the Gaza evacuation compensation bill, the key legislation underlying Prime Minister Ariel Sharon's disengagement plan and one of the most controversial laws in the nation's history. The bill passed 59 to 40 with five abstentions.

House razing policy ends

Israel has halted its policy of demolishing the homes of Palestinian terrorists. Defence Minister Shaul Mofaz ordered the halt on the recommendation of an internal review. According to *Ha'aretz*, the Defence Ministry panel determined that the demolitions' deterrent effect was offset by the hostility the destruction bred among Palestinians, which could perpetuate more violence.

Dubai man eyes Gaza settlements

An Arab billionaire reportedly offered to buy Israeli settlements in the Gaza Strip. Mohamed Ali Al-Abbar, chairman of the Dubai-based real-estate conglomerate Emaar, offered Israel $56 million (US) for the Gush Katif settlement bloc, which is to be evacuated this summer. Prime Minister Ariel Sharon has said the Gaza settlements will be razed after the withdrawal, but according to *Ha'aretz*, Deputy Prime Minister Shimon Peres has urged Sharon to consider Abbar's proposal.

A-G recommends charges against Omri Sharon

Israel's top legal adviser exonerated Ariel Sharon in a fundraising case, but he ordered criminal charges against the prime minister's son. Attorney General Menachem Mazuz said there is enough evidence to indict MK Omri Sharon for fraud, breach of trust and perjury for his alleged role in arranging foreign funding for Sharon's campaign to head the Likud Party in 1999. For Omri Sharon to be indicted, the Knesset would have to remove his parliamentary immunity. He faces seven years in jail if convicted.

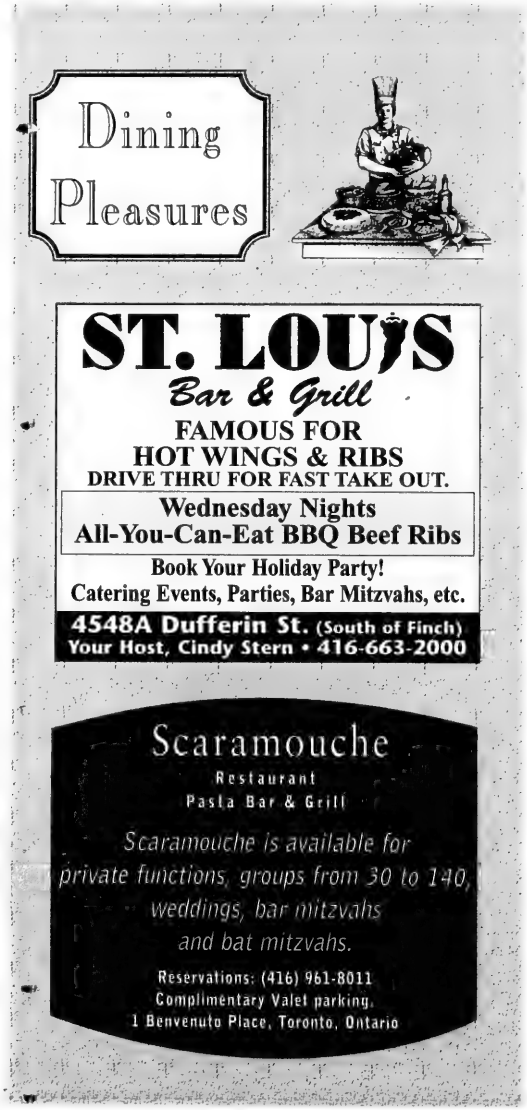
Chief of staff to be replaced

Israel's army chief, who has occasionally criticized government policy, lost a bid to serve for another year. Prime Minister Ariel Sharon and Defence Minister Shaul Mofaz announced that Lt. Gen. Moshe Ya'alon's three-year tenure will not be extended when it ends July 9. Critics noted that the decision means Israel will be replacing the leaders of both the army and the Shin Bet intelligence service on the eve of the planned withdrawal from Gaza.

Threat to desecrate grave

Prime Minister Ariel Sharon told a Likud faction meeting last week that his family has hired security guards to protect the grave of his late wife, Lily, from possible desecration by extremists opposed to his policies who apparently threatened to dig up her body.

Files from JTA and Ha'aretz



Rabbi promotes genetic link between kohanim

By ELI STUTZ
Special to The CJN

JERUSALEM — Does modern genetic research support the belief that all Jews share a common ancestry?

The answer is yes, according to Rabbi Yaakov Kleiman, director of the Center for Kohanim in Jerusalem's Old City.

According to Jewish tradition, Jacob was the progenitor of the Children of Israel, known later as the Jewish People. Today, after a long period of exile, Jews live on five continents and have taken on the outward appearance of their host nations.

"So," asks Rabbi Kleiman, "if a Moroccan Jew looks nothing like his Polish counterpart, who's to say they're related?"

The answer to this question begins in a Toronto synagogue, where Dr. Karl Skorecki, a nephrologist at the University of Toronto and a kohen (a member of the Jewish priestly class), observed another kohen of Sephardic background being called to the Torah.

Skorecki, a Jew of European descent, considered his own fair complexion, light hair and eye colour, compared with the dark skin, hair and eyes of his fellow kohen. He then recalled the Torah passage that states that all kohanim are descendants of Aaron the high priest.

Perplexed, he decided to investigate whether, despite outward differences, kohanim have a common genetic background. Skorecki conducted a study along with Dr. Michael Hammer of the University of Arizona. Together, they sampled a group of self-identified kohanim (priests), and analyzed their Y-chromosomes.

Their hypothesis was that since kehuna (priesthood) is patrilineal, the Y-chromosome of kohamin might contain a common "marker" (genetic sequence).

Indeed, this marker was found. The study showed that both Ashkenazic and Sepharadic kohanim have a very high percentage of one particular marker: YAP-. This marker, along with another group of markers found in follow-up studies, have come to be known as the "cohen modal haplotype" (CMH) – the standard genetic signature of the Jewish priestly family.

The results of this study intrigued Rabbi Kleiman, himself a kohen and the co-director of the Center for Kohanim, which was established to promote identity and knowledge among kohanim and increase commitment to their heritage.

Now, the belief that all kohanim have common genes was supported by cutting-edge scientific research.

"But it goes even further," says Rabbi Kleiman. "Subsequent studies that track the rate of mutations on the Y-chromosome indicated that CMH started approximately 106 generations ago. This takes us back to the end of the Egyptian exile – right around the birth of Aaron the cohen."

Rabbi Kleiman was so impressed by the research findings that he followed the growing trail of genetic research further back, to Abraham, Isaac and Jacob, searching for a genetic pattern common to all Jews.

"This too, has now been found," he says. "According to the latest findings, all Diaspora Jewish communities share the "cohen modal haplotype," but in lower percentages than are found in Kohanim.

"This is because 'kohen' is a genetic definition based on father-to-son inheritance. But 'Jewish' is more universal, since Judaism accepts converts."

Rabbi Kleiman notes that further research indicates that all Jews, no matter where they live today, exhibit the genetic markers shared by other people native to the Middle East region – an indication that today's Jews originated from the ancient Hebrews in this region.

What do these findings signify for kohanim and Jews?

"It's a sanctification of God's name," Rabbi Kleiman says. "It strengthens the faith of those who believe with cold hard science. It's an indication that the line of tradition has never been lost. Ultimately, the Torah promises that just as we will be scattered to the ends of the earth, so too, we will be gathered together at the end of days. Now we can track this promise in the genetic code itself."

Kleiman is now investigating communities in the Diaspora who claim a connection to the Jewish people.

"Some of the findings are quite positive. The Cochin Jews of India have been found to have the genetic markers of the ancient Hebrews, indicating a very low rate of intermarriage over the centuries. Ethiopian Jews, though, show markers more similar to their North African neighbours. But there's an African tribe called the Lemba, who claim to come from the ancient Hebrews, and they do have such a genetic connection."

"Genetics is no replacement for tradition," Rabbi Kleiman says. "But if someone is interested in being tested for 'Jewish-ness' or 'kohen-ness,' he's welcome to contact the Center for Kohanim and we'll do our best to help."

Rabbi Kleiman has published a book with his findings, *DNA and Tradition*.

More information on this topic is available at www.kohen-levi.org

Books & Authors

How Canada reads Leonard Cohen

***Beautiful Losers* by Leonard Cohen, McLelland and Stewart, 1966.**

By NORMAN RAVVIN

This year's CBC-sponsored program, Canada Reads, which asks panelists to choose the year's definitive novel, includes among its candidates Leonard Cohen's 1966 novel *Beautiful Losers*. It's easy to be cynical about programs invoking a uniform country-wide taste, but in an era of ever-increasing monopolization of Canadian bookselling and publishing, there is no gain in griping about efforts that sell books and raise our literature's profile.

Norman Ravvin

The inclusion of Cohen's novel seems, on the surface, a natural: he is, of late, feted as a cultural icon – a suave, soulful granddad – and *Beautiful Losers* is unmistakably among our most influential novels. But when viewed within the Canada Reads mandate to promote books that are representative of the country's culture, the choice raises surprising questions about how Cohen has been read.

There is no way to guess how certain works are deemed definitive, or essential, by a program like Canada Reads. This year's list of five novels aims for some regional balance (at least in central Canadian terms); cultural balance (though there are three Quebec novels); as well as the promise of spiritual uplift (that is, if you like your moralism bitter, à la Margaret Atwood).

Beautiful Losers is one of those books, along with W.S. Burroughs' *Naked Lunch* and Umberto Eco's *Foucault's Pendulum*, which may sit on people's shelves unread. It has, since its appearance, garnered a youth audience, and it is, despite its provocative form and language, a book that welcomes a wide array of readers.

Set in pre-Expo Montreal, it mines the cultural moment with ironic savvy. Quebec nationalism, bohemian sexuality and drug use, popular music, the prospect of a parliamentary career, and homosexual love are a few of its themes. With many of its key scenes set on Montreal's St. Lawrence Boulevard, the novel flirts with the idea of becoming an investigation of what Cohen calls the "New Jew." But the status of the Jew in postwar Montreal is overwhelmed by Cohen's central concern, which is the crossing points shared by Montreal's Jesuit past and its Mohawk heritage. The figure who exemplifies this is Kateri Tekakwitha, a Mohawk woman who figures in the early Jesuit reports regarding the "praying village," Kahnawake, on the south shore of the St. Lawrence.

Cohen takes on these concerns without a trace of political correctness, displaying, in all their thorniness and provocation, the founding stories that different communities attach to the city. And his characters' search after Montreal's past is overwritten by their pursuit of extreme experience, from sexual to religious to political ecstasy. As with much of Cohen's best work, *Beautiful Losers* succeeds at linking high culture concerns with pop cultural fun. His narrator is an aficionado of late-night radio, while his best friend is prone to hopped-up Nietzschean rants. When the narrator stumbles into a nationalist demonstration in "Parc Lafontaine Park," the moment when he is singled out as a Jew is played as much for laughs – the kind Lenny Bruce might provoke – as for political commentary.

Cohen is so coy, or vague, or subtle about the role of Jewishness in his proto-multicultural novel, that one important Canadian critic has even argued that the book's narrator is not Jewish.

The beauty of Cohen's novel resides partly in the fact that as he cuts through his swath of grand themes, he maintains his humour, his lyrical irony, and a sense of distance from his characters. The best example of this is a scene, much avoided by critics and reviewers, where his central characters are portrayed as suckers for fascism, a part of the "Hitler wave" that some historians saw arriving in the late 1960s, when Nazism was no longer the taboo subject it had been in the immediate postwar years. There are a number of such scenes in the novel – like hidden Alice-in-Wonderland doors – which, when opened, suggest the writer's views on Jewishness, circa 1965.

The Canadian first edition of *Beautiful Losers*, with drawings by Harold Town.

Cohen, a son of Montreal's manufacturing elite, portrays his narrator as he explores an abandoned clothing factory: "We walked between the rows of sewing machines, cutting tables, defunct steam pressers… among the grotesque shadows cast by the abandoned machines." These are the ghosts of Montreal's Jewish past, and Cohen's own ancestral past – the life he walked away from when he marched into the arms of Greenwich Village bohemia.

The conclusion of *Beautiful Losers* is among the strangest in Canadian literature, and it is here that Cohen *shpritzes* us, as Lenny Bruce might have done from a night-club stage, about the "New Jew." Who is this figure? He has "induced amnesia by a repetitious study of history… Sometimes he is Jewish but always he is American, and now and then, Québécois." Cohen has more to say on the matter, as did his compatriot Mordecai Richler in his 1955 novel *Son of a Smaller Hero*. Where Richler was fascinated with what postwar Jews were making of themselves, Cohen is only intermittently interested. Still, his novel has been read without any sustained attention to these themes.

If *Beautiful Losers* is dubbed the novel to read in 2005, keep an eye out to see if these hidden byways of Cohen's book receive an airing.

Norman Ravvin's recent novel is Lola by Night. *He is co-editor of* The Canadian Jewish Studies Reader *and chairs the Concordia University Institute for Canadian Jewish Studies.*

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Arts & Travel

King David The Musical premieres at the Winter Garden

By CYNTHIA GASNER
Special to The CJN

An expanded version of Eyal Bitton's hit stage musical about King David will have its premiere in Toronto.

Bitton's original version of *David* drew large crowds and received enthusiastic reviews in Montreal for productions at Saidye Bronfman Centre and at Oscar Peterson Concert Hall.

King David The Musical, a fundraiser for Beth Tikvah Synagogue, will be staged at the Winter Garden Theatre at 8:00 p.m. on March 7, for one night only.

"I explore what David's rise to fame was all about," says Bitton, a former Montrealer who is now the choir director at Beth Tikvah. "Why do we love this man when he has so many moral failings?"

He adds that he was always fascinated with the biblical story of King David. "It is because King David demonstrated how we can err and still find our way."

The larger and more ambitious production at the Winter Garden Theatre features Bitton's actor/singer wife Michele Tredger as Bathsheba and Jason Allen as King David. Both actors appeared in the Montréal productions of the show.

"Jason Allen is a phenomenal performer – extremely intense and passionate," Bitton says.

Tredger and Allen were in the cast of Second City's *Tony 'n' Tina's Wedding*. Tredger has appeared on the television show *The Eleventh Hour* and CTV's Holocaust docudrama *Undying Love*.

"The cast is extremely talented," Bitton says. "They're all triple-threats – they can act, sing and dance extremely well. It's a thrill to work with people of that calibre."

King David The Musical takes us to the world of an unappreciated and humble youth who dreams of fame. It opens with the sound of crashing cymbals and drums as the Israelite armies prepare to meet the Philistines.

After the defeat of Goliath, David wins the hearts of the public and Princess Michal, King Saul's daughter, whom he marries.

When Saul is killed in battle, David becomes king. The musical explores the affection David has for the radiant Bathsheba and his attempts to avoid scandal.

Bitton, 35, was born in Montreal; his family left there for French-speaking Kinshasa, Zaire (now the Democratic Republic of Congo) when he was a year old. When Bitton was eight, the family returned to Montreal, where he attended day school.

He studied pure and applied sciences in college and found that he had no passion for them. Then he switched to Jewish studies at McGill University and began writing music. He eventually became the conductor at Montreal's Spanish and Portuguese Synagogue. "Music and poetry became the most important to me," Bitton says.

For Jerusalem's 3,000th anniversary, he wrote an oratorio, *Rights of Passage: The Journey to Jerusalem*. Bitton was the co-lyricist for *The Apprenticeship of Duddy Kravitz*, which played at Montreal's Yiddish Theatre. He also wrote and mounted *Freedom: The Moses and Martin Luther King Jr. Tribute*. He draws a parallel between African-Americans and the ancient Hebrews in *Freedom*.

Tickets for King David The Musical *are $72, $54 and $36. To order, call 416-221-3433, ext. 352.*

Eyal Bitton

Michele Tredger

Jason Allen

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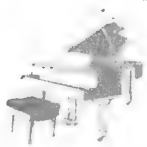
Arts & Travel



Eye on Arts

By Bill Gladstone

PORGY AND BESS IN TOWN FOR ONE WEEK ONLY

Recognized as an American masterpiece, *Porgy and Bess* stunned music and drama critics alike at its 1935 premiere.

Seventy years later, a New York production of the magnificent opera is coming to Toronto for one week after having already played in more than 500 cities on six continents since 1992. The Lively Arts production features an outstanding 26-member cast and 20-piece orchestra.

The opera is based on *Porgy*, a 1925 novel by **DuBose Heyward** that might otherwise have been forgotten. Feted in its day, the book drew much interest from composers like **Jerome Kern** and **Oscar Hammerstein**, and even **Al Jolson** wanted to produce a musical. Only after these various discussions failed was **George Gershwin** given the green light.

Thus was born an unforgettable jazz- and blues-infused score that includes such classic tunes as *Summertime*, *I Got Plenty O' Nuttin'*, *It Ain't Necessarily So*, *A Woman Is A Sometime Thing* and others performed with enthralling choruses. **Ira Gershwin** wrote the lyrics.

Elgin Theatre, 189 Yonge St. $27-$94. March 15 to 20. 416-872-5555. www.ticketmaster.ca

* * *

Lionel Gelber Prize: Toronto lawyer **Patricia S. Rubin** chairs the annual Lionel Gelber Prize established in 1989 by her late uncle, **Lionel Gelber**, a Canadian scholar renowned for his work in international relations. The prize is meant to encourage writers around the world to write books on foreign affairs and international relations in order to stimulate discussion and debate on vital global issues.

The jury for the 15th annual prize is chaired by **George Russell,** former president and editor of *Time* magazine in Canada. Jurors are **Bill Emmott**, editor of *The Economist*; **Daniel Benjamin**, senior fellow with the Center for Strategic and International Studies in Washington, D.C.; **Susan Gross Solomon**, professor of political science at the University of Toronto; and **Thomas J. Biersteker**, director of the Watson Institute for International Studies at Brown University, Rhode Island.

The Munk Centre for International Studies at the University of Toronto administers the prize, which is presented in association with Washington-based *Foreign Policy Magazine*. The winner delivers a public lecture at an award ceremony in Toronto on March 25.

* * *

French Theatre Fundraiser: The Hospital for Sick Children Foundation and Théâtre français de Toronto present two fundraising evenings for cancer research and to support the theatre. **Diana Leblanc** reads *Oscar et la dame rose*, a monologue by **Eric-Emmanuel Schmitt** about a boy with leukemia. When it seems clear that Oscar does not have long to live, Mamie-Rose suggests he write a letter to God every night describing his day as if it had spanned 10 years.

The fundraiser is intended to give people insight into the hospital environment and an inspiring look at the "positive energy and love for life of a sick child." Proceeds go to the James Fund for research on neuroblastoma and Théâtre français de Toronto. Jane Mallet Theatre, St. Lawrence Centre, 27 Front St. E. $75. Monday, March 7, 7:30 p.m. in English and Tuesday, March 8, 7:30 p.m. in French. 416-534-6604 or 1-800-819-4981.

* * *

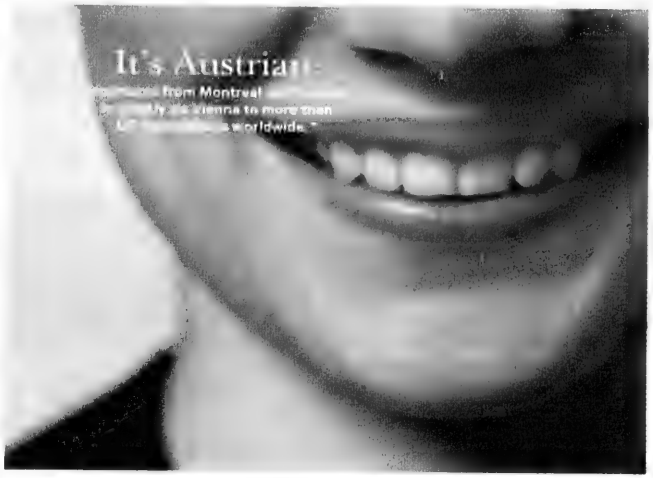
Names in the News: Ex-Winnipeg poet **Rhea Tregebov**, who is currently living in Vancouver, reads from her poems at the JCC of Greater Vancouver on Feb. 28. Tregebov is an assistant professor of creative writing at UBC… Toronto singer-songwriter **Paul Gellman** has been a member of various groups including **Perth County Conspiracy**, **Island** and **the Nigunatics** over a 30-year musical career. He's preparing to perform a concert of original and popular music. Tickets $15 at the door. Tranzac Club, 292 Brunswick Ave. Saturday March 5, 8 p.m… **Leah Cherniak** is consulting director for a production of **Robert Astle's** *The Piano Tuner* at the Cameron House, 408 Queen St. W., April 5 to 17 (416-703-1725)… **KlezFactor,** a newly-formed roots-folk-jazz-rock ensemble, consists of **Mike Anklewicz**, **Dan Aronovich**, **Michael Atcheson**, **Ali Berkok**, **Gregg Brennan** and **Mark Pellizzer**. Their debut concert ($5 admission) is at the Renaissance Cafe, 1938 Danforth Ave., on Saturday, Feb. 26, 9 p.m.

* * *

Arts in Brief

• Toronto Jewish historian **Eve Lavine** presents "Absent Neighbours – Jewish Life & Memory in Present-Day Poland," a lecture and slide show about Jewish life and culture in Poland. A Torontonian, Lavine spent the last year in Krakow, teaching English. Members $5, non-members $7. Winchevsky Centre, Sunday, Feb. 27, 10:30 a.m. 416-789-5502.

• **Kaeja d'Dance** and the Canada Dance Festival present *Asylum of Spoons*, a dance performance that centres around an eccentric family gathering. Premiere Dance Theatre, 207 Queens Quay W. $28-$21. March 1 to 5, 8 p.m. 416-973-4000.



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Authors & Poets

The CJN is pleased to announce its

Annual Passover Literary Supplement

We invite our readers to submit unpublished, original works of fiction or poetry that explore Jewish themes. Stories should not exceed 2,000 words.

We must receive your submissions no later than Friday, March 18. E-mail submissions are preferred, but works can also be sent by mail or brought to our office. E-mail: **info@cjnews.com.** Mail: 1500 Don Mills Rd., Suite 205, Toronto, Ont., M3B 3K4.

Please note: submissions will *not* be returned. Only writers whose work is chosen for publication will be contacted.

CJN Purim Art Contest

It's time again for our annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2005 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ont., M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, March 4, 2005. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, March 11, 2005.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 24, 2005. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Arts & Travel

Comedienne keeps her comedy kosher

By DAVE GORDON
Special to The CJN

Take a dollop of Jackie Mason, a dash of Jerry Seinfeld and a healthy serving of Lucille Ball's wackiness and you have the recipe for the comedic stylings of Ayelet, an up-and-coming Jewish comic.

Ayelet

Like Cher and Madonna, she only goes by one name professionally. (Her last name is Ben Har.) But unlike those other entertainers, the 20something comic is completely family friendly – she doesn't swear, tell dirty jokes or talk about sex – and, as a strictly observant Jew, she only performs in front of women.

Known as the "Kosher Komic," she touts herself as the only "strictly kosher" comedienne in the world.

"Most comics today are not in any way clean. Jewish humour, kosher humour, is difficult, but somehow Hashem has helped me find the way to be funny and clean," says Ayelet, who lives in Jerusalem's Old City.

Her latest world tour runs from February to April and hits London, Toronto and the east and west coasts of the United States. She is scheduled to perform at the BAYT synagogue in Thornhill on Sunday, March 6, at 8 p.m.

Her set includes routines about children, Pesach, diets and quirky occasions in Jewish life. She also pokes fun at Britney Spears' newfound kashrut observance and kvetches about her misadventures with shadchanim (matchmakers) – "I've contacted 165 shadchanim in nine different states, four different countries and personally seen over 75 of them, all in nine months."

But she is perhaps best known among her fans for her tongue-in-cheek shtick called "Glatt Kosher Airlines."

"All of our flights are numbered 613... Gentlemen, I hope you can hear me through the mechitzah. My voice has been altered for your protection... Should there be, chas v'chalila, *a rapid change in cabin pressure, from the panel above your head will fall a Sefer Tehillim [Psalms]. Please say your own tehillim first, prior to assisting a small child, elderly passenger or recent baal tshuvah seated next to you."*

Ayelet wasn't always what she calls the "ultra-Orthodox girl with bulletproof stockings."

She's been a performer for about 10 years, having bounced between New York and Los Angeles as an actress and appeared on HBO, Comedy Central and Lifetime Television, as well as on *Sesame Street* and *The Division*.

She began doing stand-up five years ago in "treif" comedy clubs across New York and Los Angeles – including such well-known comedy institutions as The Improv, Laugh Factory and the Comedy Store – before becoming observant 2½ years ago.

She only revived her career in its new, more conservative form last year while performing in front of seminary girls in Jerusalem. She has since entertained haredi women, as well as more modern crowds – she appeared last month at a café in Jerusalem's Baka neighbourhood, followed by a performance the following night in a private living room in the haredi Jerusalem neighbourhood of Har Nof.

"People have always told me I am very funny. I just took a while to get my courage together and get up on stage to make people laugh. But once I was up there, there was no getting me down."

Ayelet currently works for two Jewish outreach organizations, Aish HaTorah and Isralight, where she first "found the beauty and truth in Torah, and a terrific, meaningful life."

Ayelet has performed at seminaries, in living rooms and at shul fundraisers – but only for women.

"I have been in showbiz in the secular world. I've performed in front of mixed crowds, men and women. I've come to a point in my life where I feel that it would be most modest of me to perform only in front of women," she says.

In doing so, Ayelet has given many observant Jewish women their first opportunity to see stand-up comedy.

Many observant Jews don't have televisions and don't go to movies, mostly due to sexual and violent content, thereby limiting their entertainment choices, she explains.

Ayelet says she looks up to Rachel Factor, an Orthodox Jewish convert and former Rockette who is touring with a one-woman show called *JAP.*

"She is an amazing Jewish woman and a terrific performer," Ayelet says. "She has transformed her whole life and is now doing what she loves and making Jewish women happy."

Ayelet's CD is available at select locations, or at www.kosherkomedy.com.

Tickets for her BAYT show are $10 if bought before Feb. 28 and $15 at the door. To reserve, call 905-886-3810, ext. 127.

With files from Ha'aretz.

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Arts & Travel

Classic play has a modern twist

Pictured from left are Sam Rea, Lynn Jones and Jane Reynolds. Michael Harms is in the front. [Christine Forsyth photo]

By SHERI SHEFA
Special to The CJN

The *Gondoliers* is a play that promises to take its audience on a musical and comedic journey from the romantic canals of Venice to the brightly lit and gaudy Las Vegas strip.

The North Toronto Players, a community music-theatre group, with the support of the Toronto Arts Council, are putting on the classic William S. Gilbert and Arthur Sullivan opera, but with a contemporary twist.

In the Gilbert and Sullivan version of the *Gondoliers*, which was written more than 100 years ago and was set in 18th century Venice, one of the characters has reason to believe he may be the heir to a mythical kingdom.

But the stage director, Michael Harms – who doubles as an actor by filling the role of Luiz – and the music director, John Ricciardelli, massaged the classic script to give it a modern feel.

"It's quite a complicated story," Harms says.

The play is set in 1977, the year the King of Rock and Roll died. Marco and Giuseppe, two Venetian gondoliers, played by Lou D'Amore and Jay Stephenson, are told that either one of them could be the heir to his proverbial throne. They decide to leave their new brides in Venice for Las Vegas in an attempt to become rock stars.

Harms says that many of the ideas that Gilbert and Sullivan tried to portray in the 19th century still apply today.

"Gilbert liked to poke fun at the notion of royalty and the whole upper class. In his play, here is a child raised by gondoliers going to be the king of a country. The same sort of thing goes on today with celebrities," he says.

For instance, in Harms' play, the idea that a gondolier could become an instant rock star simply because he might be the heir to another rock star reflects the notion that celebrities are treated like royalty.

"We've spent a lot of time writing and re-writing it," Ricciardelli says. "What we've done is modernize it, put it in a modern setting in Las Vegas. Musically, we've thrown in bits and pieces of contemporary disco and rock music to brighten in up."

While he and Harms re-wrote the script, changed the dialogue, and added references to 1970s music and some 1950s rock and roll to the musical score, he says they were still able to retain much of the play's original humour.

Ricciardelli says the wardrobe itself, which he describes as "interesting costumes surrounded by a disco theme," also adds to the play's comedic element.

"Gilbert's jokes still work, but we put a contemporary twist on it," says Harms, who has been directing plays for the North Toronto Players for 11 years. "We try all the way through to stay true to Gilbert and Sullivan's vision."

The play features two large choruses of men and women of all ages who love to participate in community theatre, says Ricciardelli, who plays the piano and is conductor of the 16-piece orchestra.

Although the cast is amateur in the sense that they don't sing and act for a living, they are very accomplished and dedicated, having practiced every week for the past several months, he says.

"Some of the actors sang with the Canadian Opera Company. They are mostly students, but are very talented," he says.

There will be six performances from February 25-27, and March 4-6 at the Leah Posluns Theatre in Toronto, near Bathurst Street and Sheppard Avenue. For more information, visit www.northtorontoplayers.com.

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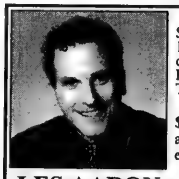

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FINE PROPERTIES

YONGE / LAWRENCE - $629,000.
Prime Wanless/Bedford Park home w/character & charm. Reno'd eat-in kitchen w/walk-out to deck. Fireplace. Finished lower level. Double private drive, oversized garage. *Darren Slavens / **Richard Sherman

YONGE / MERTON - $599,000.
Beautiful Georgian Executive Townhome in gated community. Open living/dining rm. w./gas fireplace SOLD drs. to balcony. Eat-in kitchen. Spacious master w/luxurious ensuite. 3rd fl. den. 2 parking spots. *Janice Sackichand/**Richard Sherman

ROSEDALE CONDO - $515,000.
Stunning 30th floor suite. 2 bdrms, 2 baths, eat-in kitchen, beautiful built-ins, 9-ft. ceilings, fireplace SOLD ony. Spectacular views of the lake & skyline day & night. Walk to Yorkville. *Carol Cotton

YONGE / SUMMERHILL - $515,000.
Stunning condo suite featured in "Architectural Digest". 2 balconies. 2 parking spots. Locker. Built-ins in master bdrm., Breakfast bar. $$$ spent in upgrades. *Barbara Kaplan / * Edith Weiss

BAYVIEW / EGLINTON PENTHOUSE - $509,900.
New luxurious 2 bdrm., 3 bath loft style condo. Superb finishes. Family rm. Den. Balcony. Locker. Parking. Steps to TTC, DVP, trendy shops & restaurants. *Kathie Wood / * Malcolm Neely

YONGE / ST. CLAIR - $479,000.
Bright corner suite. 2 bdrms., 2 baths. Kitchen w/eat-in area. Marble fl. In bathrm. Marble foyer. Open balcony. Ensuite laundry. Locker. Parking. *Edith Weiss

BAYVIEW / YORK MILLS - $479,800.
Spacious & bright end unit. 3+ bdrm. townhome. Professionally reno'd. Custom kitchen. Marble in baths. Finished lower level. Private drive & garage. *Dominique Fuseau

YONGE / ST. CLAIR - $427,900.
Luxury 2 bdrm. + den. Corner SOLD cony. Locker. 2 parking spots. Ensuite laundry. Custom built-in master. Upgraded granite counter in kitchen. *Edith Weiss / * Judy Nathan

YONGE / EGLINTON - $399,000.
Renovated & updated 3 bdrm. SOLD home with finished lower level, located across from park. Skylight. Central air. *Marlene Federman

HARRISON GARDEN BLVD. - $307,000.
Brand new "Tridel Built" luxury condo on premium 29th fl. Spacious & bright open concept with 2 bdrms. 2 baths, high ceilings. Magnificent views. Exciting amenities in elegant complex. *Marlene Federman

BATHURST / CLARK - $207,900
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3000 BATHURST ST NEAR LAWRENCE
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$234,900. Spacious condo 2 bdrms + sol; large eat-in kitchen, bright, facing east - great view, all amenities incl. in maint. fee; gorgeous out. pool & grounds. Paula G. Bernstein* ext. 228

$429,000 131 YORK HILL BLVD.
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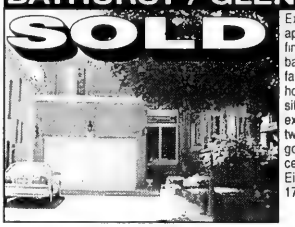

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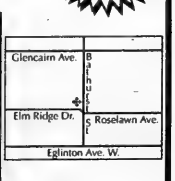

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Argos' doctor plays key role in soldiers' rehab centre

By CYNTHIA GASNER
Special to The CJN

A Toronto doctor who is the physician for the Toronto Argonauts was instrumental in establishing a rehabilitation centre for injured soldiers in Israel.

The rehab centre, at the Chaim Sheba Medical Center at Tel-Hashomer, was the brainchild of Anthony (Tony) Galea, a specialist in sports medicine.

Galea, who has served as a physician at the Olympic Games in Nagano, Japan, and in Sydney, visited Israel for the first time in May 2001. In December, on his second visit, he toured several rehab facilities with Sharon Bialkovich, a lawyer who was an intelligence officer in the Israel Defence Forces.

At the facilities, Galea saw badly injured elite soldiers receiving rehabilitation beside elderly stroke patients. "My background being sports medicine, dealing with Olympic and professional athletes, I thought the young soldiers should have a special centre for rehab as we have for athletes in Canada," he says.

He told Bialkovich that something should be done and his friend said, "So do something about it." Galea did.

One of Galea's first steps toward establishing a rehab centre was to meet with the chief of orthopedics at Sheba's rehabilitation centre.

In the spring of 2002, Galea suggested Sheba develop sports medicine protocols and testing procedures for its rehabilitation system. He raised $100,000 for the undertaking.

"The first project was to develop objective… tools that can monitor rehabilitation progression and improvement," he says.

He knew there was a branch of the Sheba Hospital in New York City, but through his fundraising activities, he discovered there was an inactive chapter of Sheba in Toronto.

"The hospital asked me to revitalize the Toronto branch," he says. He formed a revitalized Toronto board that includes Wendy Melvin, Evan Green, Helen and Mendel Green, David Cynamon and Barry Rottenberg.

In the process, Galea had a vision of developing an advanced rehabilitation centre at Sheba. "I met with the director general and coincidentally, he had the same vision," he says. "And it got built in December 2003."

Galea hosted an educational seminar on the new centre at the University of Toronto's Rotman School of Management. He arranged parlour meetings and spearheaded the successful building of a new Canadian Friends of Sheba chapter.

"We were able to raise $400,000 for rehab supplies and equipment for the hospital. We also help other hospitals throughout the world," he says. "We were able to take a portion of what we sent to Israel and forward some of it to the recent Asian disaster."

Galea's next project involves setting up 10 mobile rehabilitation units in Israel. "They will go out to remote areas to provide rehabilitation services for soldiers and victims of terror who have less serious injuries but don't need hospital facilities," he says.

He has been asked to serve as the chief medical officer of the Maccabi Games this summer. As well, the Sport Medicine Society for Israel of Tel Aviv University has invited him to be the keynote speaker at its annual conference this July.

Galea, 45, was brought up in a Roman Catholic home in Etobicoke but he has learned to quote the Torah. "I wanted to understand the people [of Israel], their God and myself. I follow the parshah every week and read the commentaries," he says.

"I've been very lucky. This whole experience has opened up a spiritual side of me and given me some truths – seeing the anti-Semitism and hatred that surrounds Israel and the Jews."

Married with five children, Galea spends 10 days to two weeks every two or three months in Israel at the Sheba Hospital.

For more information or to contact the Canadian Friends of Chaim Sheba Hospital, call 416-363-0600 or visit www.sheba.co.il.

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CHAT Tigers roar through banner year

By ELI SHUPAK
Special to The CJN

The school administration has given them the green light to play.

Now it's up to the senior boys basketball team at the Community Hebrew Academy of Toronto (CHAT) to earn a first-ever berth in next month's Ontario Federation of School Athletic Associations (OFSAA) provincial championships.

The Tigers ended up 9-1 (29-6 overall, including tournaments) and in second place in the Toronto District Colleges Athletic Association (TDCAA) east division after defeating Mary Ward recently.

The record is the school's best in its 45-year history and comes after winning only one league game all last season.

The Tigers are led by Jared Mintz, a 6-7 post player who won a bronze medal with Canada's under-17 squad at last summer's Pan Am Maccabi Games in Chile. He'll represent Canada along with teammates Noah Kadish and Zack Isakow at the Maccabiah Games in Israel in July.

Forward Ryan Tevel and guard Kevin Treger round out the starting five on an 18-man roster.

The Tigers were scheduled to open the playoffs on home court last week. Monsignor Johnson appeared to pose the biggest threat to CHAT's OFSAA aspirations as the league's two premiere clubs, Mother Teresa and Henry Carr, opted to compete for a spot in the AAAA playoffs.

"It's very doable," said second year coach Sy Herling, who runs 6 a.m. practices three times a week.

"The boys are always there and are very dedicated. They love to play basketball."

It wasn't even possible to get to the OFSAA playoffs in the past, because games were always played on weekends and conflicted with Shabbat.

Then again, up to now, CHAT had never been good enough to have to worry about it.

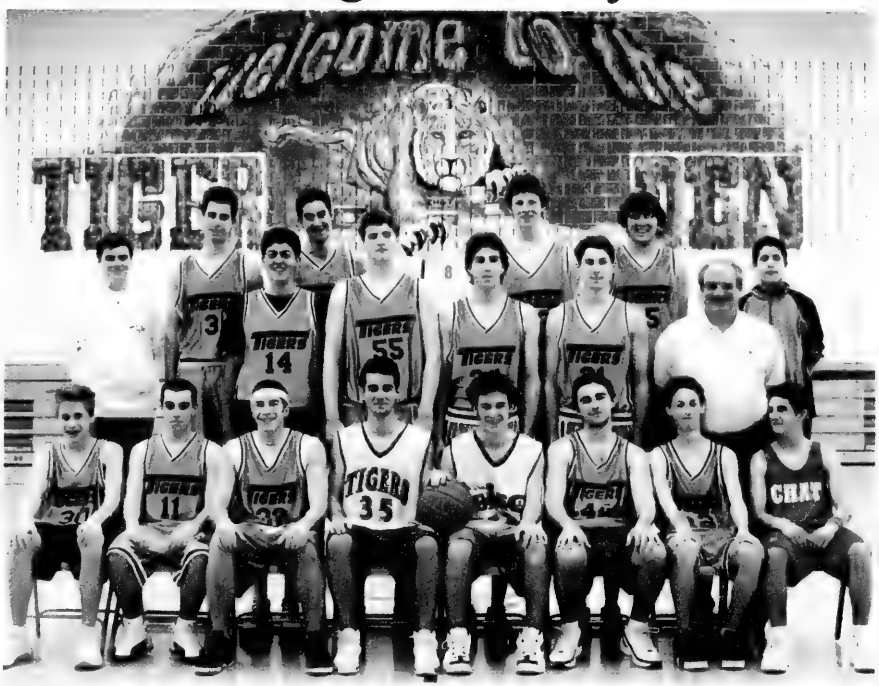
Prior to the start of the current season, OFSAA switched the playoffs to a format that will see games played early in the week, Monday through Wednesday.

It recently seemed, however, that CHAT would be denied the opportunity to compete for the AAA Ontario title because of a commitment it made back in the fall to participate in early March in a Jewish high school tournament in Baltimore during the five days leading up to the OFSAA playoffs.

(Based on size, CHAT is considered a AA team. However, because the AA playoffs are in Chatham this year and begin the same day the Tigers will be returning from Baltimore, at the beginning of the year CHAT declared itself eligible for the AAA tourney, which is being held in Newmarket. Schools can only declare themselves to be moving up a level, not down.)

After initially ruling that the Tigers could not participate in both tournaments because the players would miss too much class by playing seven days in a row, CHAT officials relented.

At a meeting earlier this month, school staff overwhelmingly supported the idea of the Tigers going to Baltimore and then taking part in the three-day AAA OFSAA playoffs if they qualified, and the administration followed the staff's recommendation.



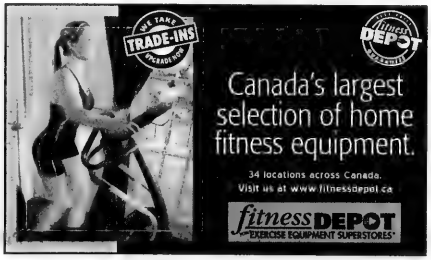
The CHAT Tigers took second place in the Toronto District Colleges Athletic Association east division, earning a first-ever berth in next month's Ontario Federation of School Athletic Associations provincial championships. The record is the school's best in its 45-year history.

Despite not being able to take part in major tournaments because of Shabbat, CHAT has competed in a number of smaller events on Sundays.

The host Tigers captured the ninth Annual Israel Becker Memorial Tournament in December, a North American Jewish high school event, defeating Ramaz from New York 55-46 in the championship game.

"We all work as a team," said Isakow, a senior point guard who's taking next year off to go study in Israel.

"[A lot of us] have been playing with each other for four years, but I didn't expect us to be doing this well. We've worked pretty hard this year to get where we are."



Fitness trainer an award-winning competitive cyclist

By ELI SHUPAK
Special to The CJN

Merrill Collins feels like she's running out of time, but the 37-year-old cyclist plans to give it her all and enjoy the remaining few years that she will compete on her bike.

Since taking up road racing in 1999, Collins has captured the Ontario Cup, a series of 12 events running from April to September, in each of the past five seasons.

She was also named female athlete of the year four times by the Ontario Cycling Association.

A former mountain bike racer, Collins was introduced to road racing when she accompanied co-worker Darko Ficko to a competition and did well.

She discovered that she enjoyed competing on the road more than on dirt trails.

"I've always been athletic and done some form of racing," said Collins, a personal fitness trainer who works out of the Dunfield Club in Toronto. "[Initially], I did road racing to help my mountain bike racing."

Collins and her coach Ficko train together year-round, spending about 90 minutes a day riding a stationary bike.

They both won bronze medals at last June's National Individual Time Trials in Kamloops, B.C., suiting up for a three-member team called Labicicletta that also included Heath Cockburn.

"I never expected to be where I am today with this," said Collins. "I just want to continue to be successful and do well at nationals. I'm not a young kid any more."

She said this is nothing more than a hobby that has turned into a success. It's given her a great deal of fun, something Collins would love to carry on doing as long as she possibly can. "I love riding my bike," she said. "There's nothing more exhilarating. I can forget about everything. It's my time and I love it."

CHECKPOINT VIEW: An Israeli soldier stands inside an army lookout post at a checkpoint near Jericho. [RNS/Reuters photo]

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1 cup tender watercress

Spread 1 side of each baguette slice with butter. Turn over 4 slices. Place cheese and apple slices on baguette pieces. Season apple with salt and pepper and top with remaining 4 baguette slices, buttered sides up.

Heat a dry skillet over moderate heat until hot, then cook sandwiches, pressing occasionally, turning over once, until bread is golden brown and cheese is melted, about 5 minutes total. Tuck watercress into sandwiches.

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"The law of the land is the law." This is a fundamental principle that obligates Jewish people to be loyal citizens of whatever country they may live in.

It is so important that in most circumstances of conflict between Torah and secular law, it is secular law that takes precedence. So while Jewish law may not convict based on circumstantial evidence alone, one could technically serve as a Crown prosecutor and gain conviction against Jews based on such evidence.

Similarly, while Torah law demands that many workers be paid on a daily basis, a Jewish employer in Canada would not be expected to follow this unconventional practice. What is truly amazing is that this law was formulated when Jews lived under repressive regimes that had no concept of democratic rights and principles. Taxes had to be paid even if the king spent the monies for personal enrichment.

Thus it is even more important to abide by all civil and criminal laws in the wonderful, freedom-loving countries where most Jews reside today. Only if the laws are clearly discriminatory – for example taxes directed at Jews only or at those with red hair for that matter – can one attempt to ignore the law.

Nevertheless, Canadian law must not serve as a replacement for Jewish law. Civil disputes between Jews must be brought before a competent beit din (court of Jewish law) for resolution, but the resolution must take into account the relevant secular law. To do otherwise would send a message that Jewish law is incapable of dealing with issues related to the modern economy, that Judaism is basically a series of religious rituals divorced from real world issues.

Such an approach would be a distortion of all we believe – that Judaism is a living way of life that can intelligently confront (though not necessarily solve) all that life has to offer.

Living in Canada, we cannot force anyone to appear before a beit din, and if faced with a refusal to do this, the Jewish courts would recommend that one pursue justice in a secular court. Unfortunately, this is an area where much work still remains. Our communal efforts have gone into education, outreach and social services, and we have not yet created the proper infrastructure for a fully functioning beit din system. Changing this reality will serve as a sanctification of Torah.

David Rosenzweig: A No-Trial Trial

By AVRUM ROSENSWEIG

URBAN WRITER

Had a trial taken place to determine Christopher McBride's guilt for killing David Rosenzweig, we would have witnessed a slow motion re-enactment of the moments prior to, during and after the crime, to determine intent, motivation and a perceived "reality" of what occurred.

Instead, a guilty plea negated a trial and a meticulous dissection of the actions surrounding David's death on July 14, 2002. Despite this, questions surrounding the murder still require brave examination by our community, so that we will be able to repair some of the things that are broken from within.

McBride went to a strip plaza at Lawrence Avenue and Bathurst Street on a Saturday night to buy drugs. Why would a career addict choose to purchase drugs in a strip plaza frequented by Jews, including haredi yeshiva students?

It seems that McBride did indeed know, through the drug grapevine, that illegal substances were available at that strip plaza. Drug dealing at that corner was not a well-kept secret. In fact, drugs of all flavours are readily available at many such corners in our community.

The question, therefore, that needs to be addressed is: why is the supply and demand for drugs and alcohol so great in our neighbourhoods?

Let's be blunt. Many members of the Jewish community – some as young as 14 – are alcoholics and/or hooked on dangerous substances, including heroin and crack. This problem exists in our day schools, yeshivot and shuls, and it affects all denominations. Every day, through my work with the homeless and affiliation with organizations such as JACS (which works with Jewish substance abusers), I hear about another Jewish youth in drug rehabilitation.

The question our leaders, including the Va'ad Harabonim and Toronto Board of Rabbis, courageously need to address is: why are many of our youth in so much pain that they jab their veins with needles?

Had their been a trial, this question would have punched us in the face. Instead, it is left up to us to deal with, for the sake of our children.

Had there been a trial, we likely would have asked: why are we not street-proofing our community?

On the evening of July 14, 2002, McBride pranced up a ramp to a pizza parlour, then entered and exited the eatery, all the while harassing the Saturday night crowd. Some individuals called 911 when a knife appeared, but others – campers – actually mocked McBride, a man clearly inebriated and oozing hatred.

Why was most of this Saturday night crowd unaware of how to deal with such an individual? Why are we not street-proofing our community members, despite the fact we consistently bemoan the level of anti-Semitism in our streets?

Furthermore, what of these campers? Did it not occur to them that verbally jabbing an intoxicated maniac, after seeing "fuck cops" tattooed on his knuckles, might be perilous and demonstrate a lack of *derech eretz* (respect) toward themselves and the Jewish community?

Some journalists in the mainstream media suggested that the campers' disrespect gave McBride a reason for his deadly actions. This in itself is disrespectful. McBride murdered David because of the criminality of his 21 miserable years leading up to that night – not the ignorant trickery of foolish little boys.

Had there been a trial, however, we would have wondered about the crudity of these campers and why they didn't understand that *derech eretz* is something we actualize because of who we are, not for the sake of the criminal standing opposite us.

Finally, how come no one from that camp ever called my sister Chavi to express condolences and apologize for the campers' behaviour?

David is gone. There will be no trial, except the one we impose upon ourselves.

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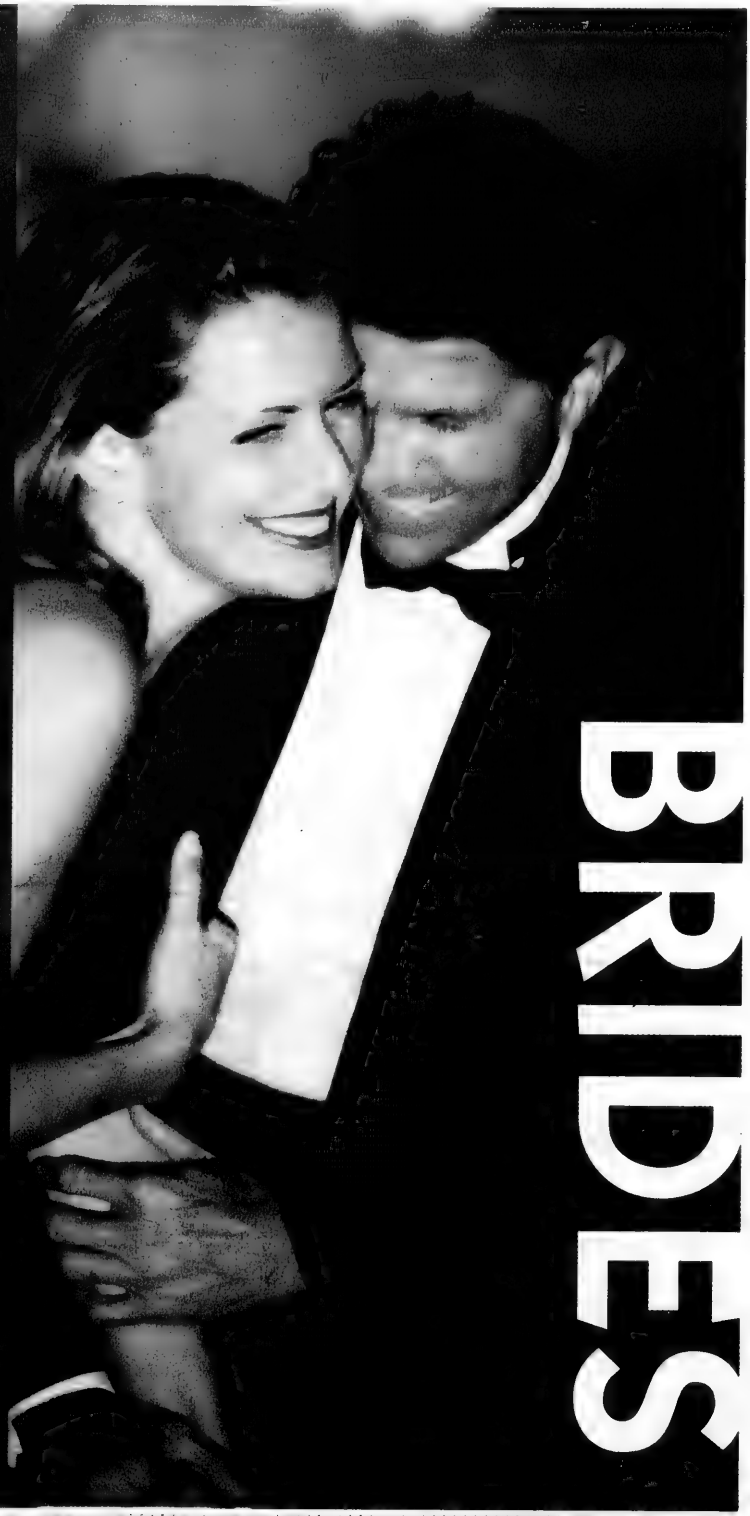

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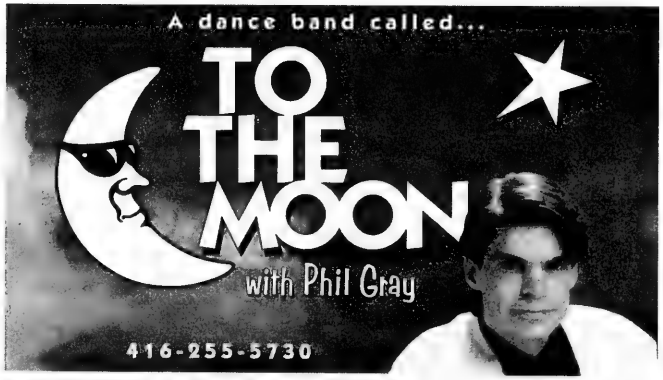

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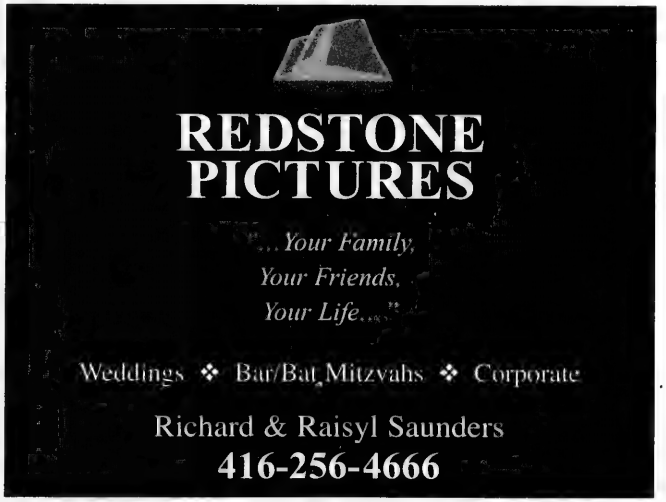

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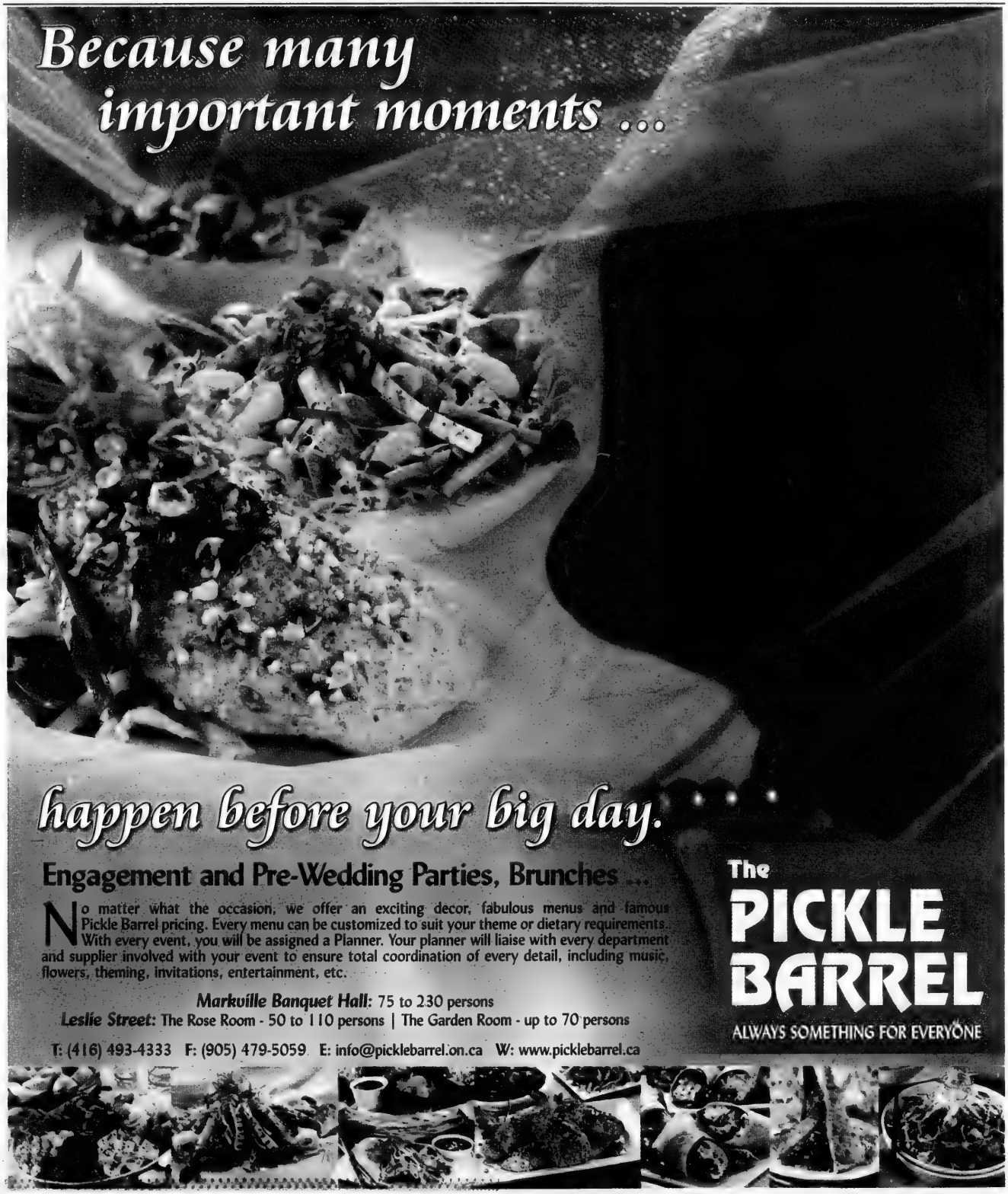
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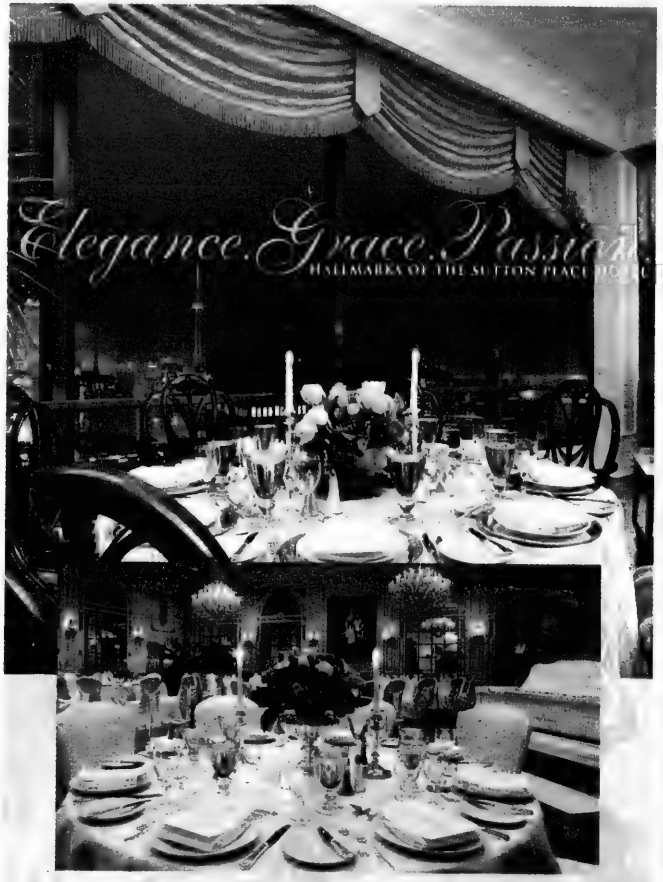

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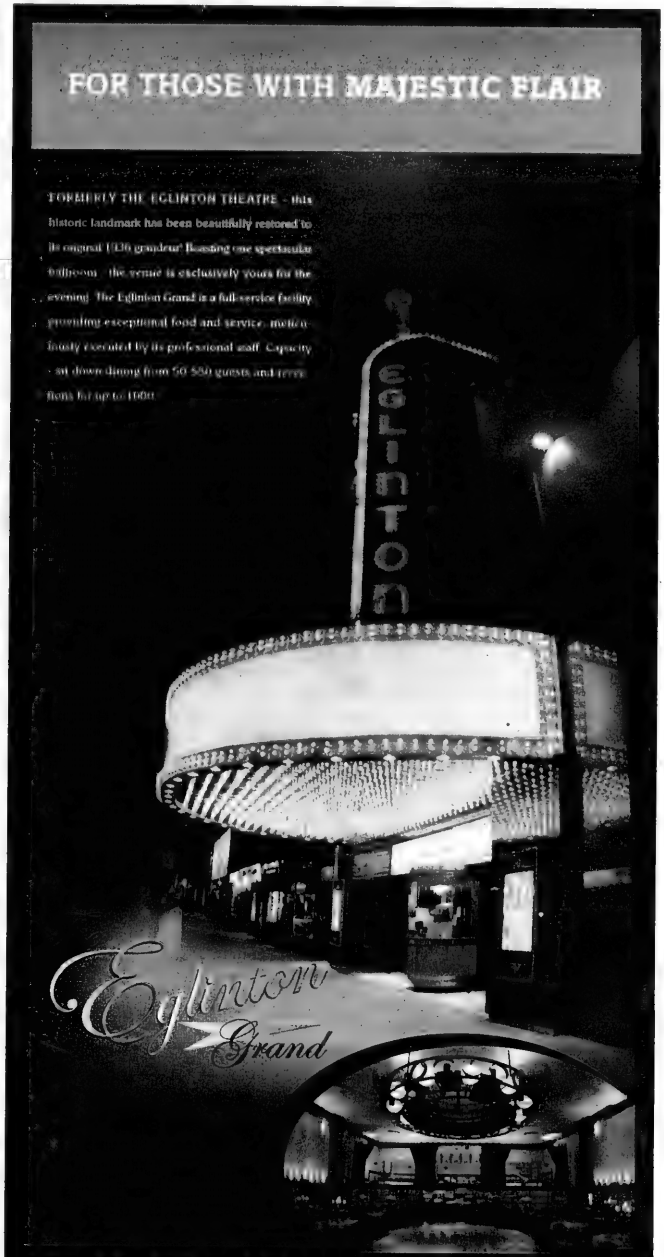

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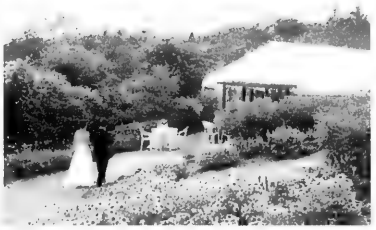
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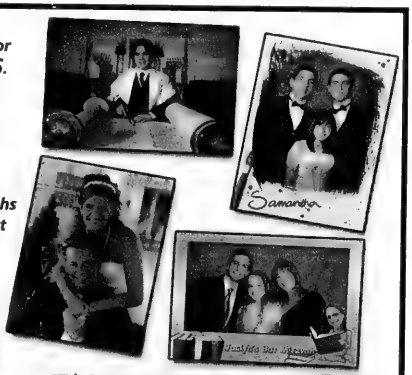

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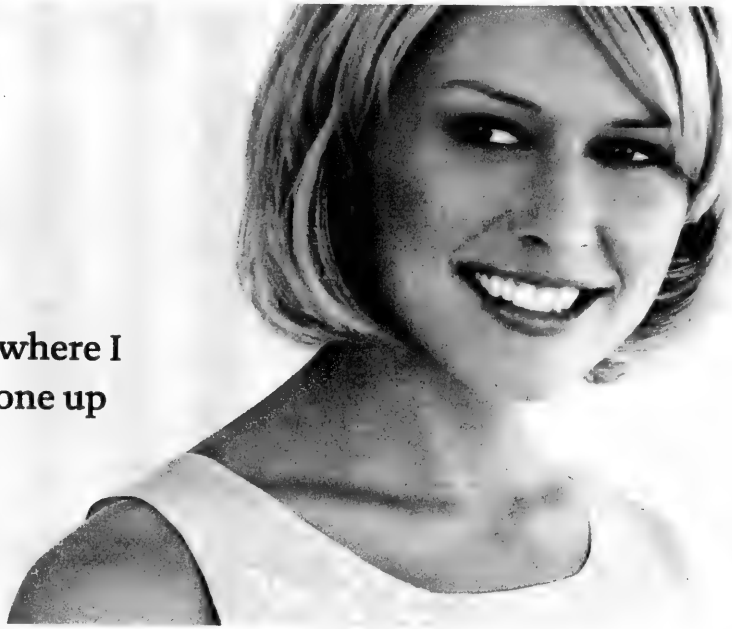

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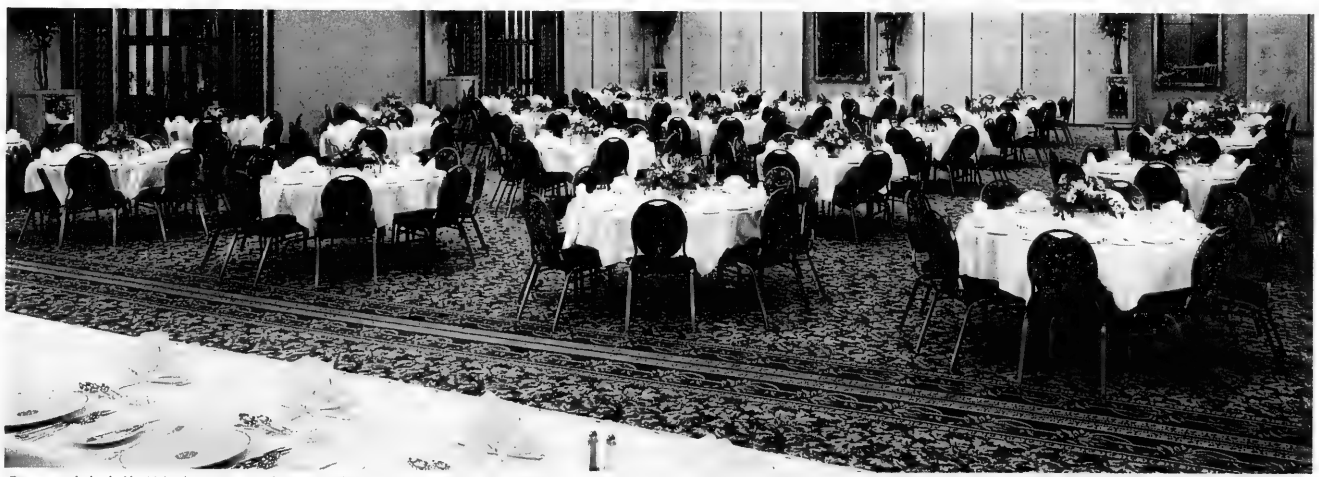

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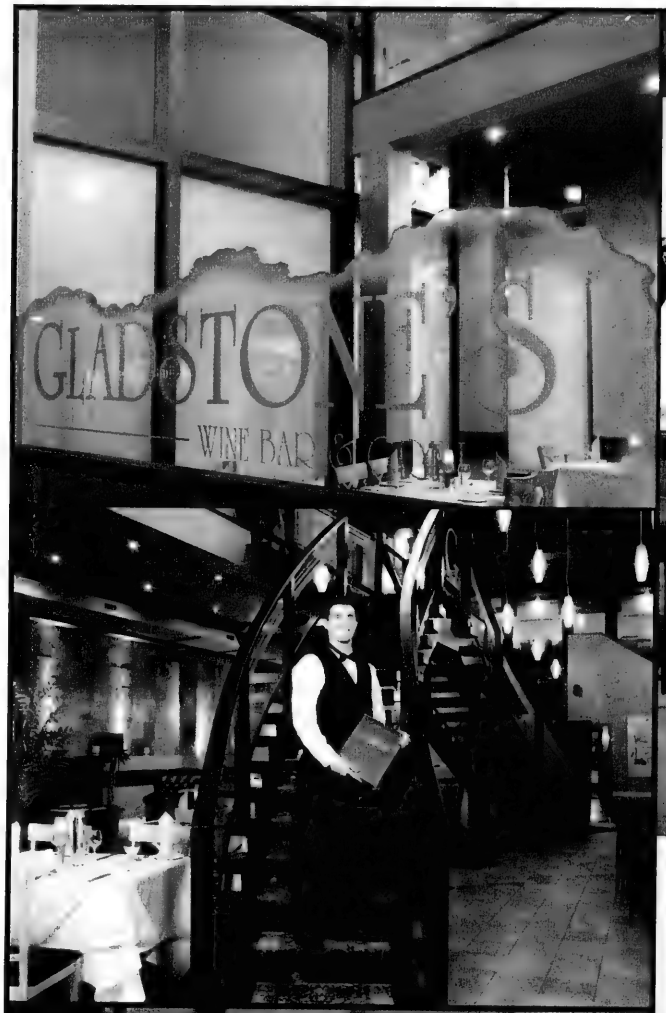

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Zero-20 Bambini offers everything you need in dressy kidswear for babies to pre-teens -- whether it's a casual outfit for a visit to Bubbie, or a long dress for a bat mitzvah. "Our merchandise," says proprietor Santina Mariani, is "what movie stars dress their kids in."

The range of brands includes European imports, and North American designers. Deuxpardeux for example, a Canadian designer, is known for knitted dress-and-sweater ensembles.

"Parents spend more on kidswear these days," observes Mariani, "so they want quality. Also, I'm selling outfits, more than single articles. When people spend more, they like to match, with more accessories for a total look."

"It's fabric, design and quality of work that determine price," Mariani says. "Twenty years ago, price was based more on label. Today, consumers are more knowledgeable and more demanding; and I welcome this. It's my role to educate the consumer.

"The more demanding consumer," Mariani continues, "also wants better service. We go all-out to provide what you want. Seamstresses on site do alterations, and some of our suppliers do custom work."

Zero-20 Bambini has two locations: their boutique in Woodbridge; and the Zero-20 Bambini Clearance Outlet at Bathurst and Lawrence, in Winners Plaza beside the Shoe Co.

At season's end, they clear the boutique at half price; what's left goes to the clearance outlet at savings of 50-70%. A flower girl dress, for instance, would go for $59-99; a $100 outfit would go for $39-49. And this is all new, quality merchandise.

"About 99% of our customers come back," Mariani says. "Some people expect us to be expensive; but when they step inside, they get a pleasant surprise. Our goods are better; but our prices are good too. You don't have to be rich to dress like a movie star."

"We've had an incredible response to the clearence store" says Mariani, "customers remark that they can now buy trendy European clothing at the same price you find at the mall.

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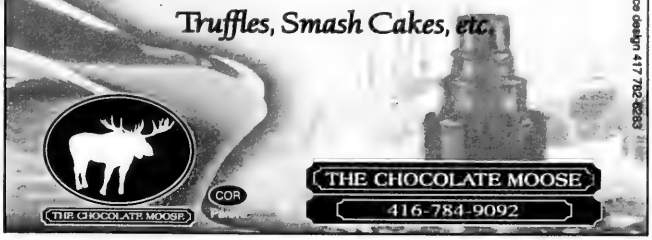

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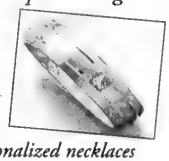

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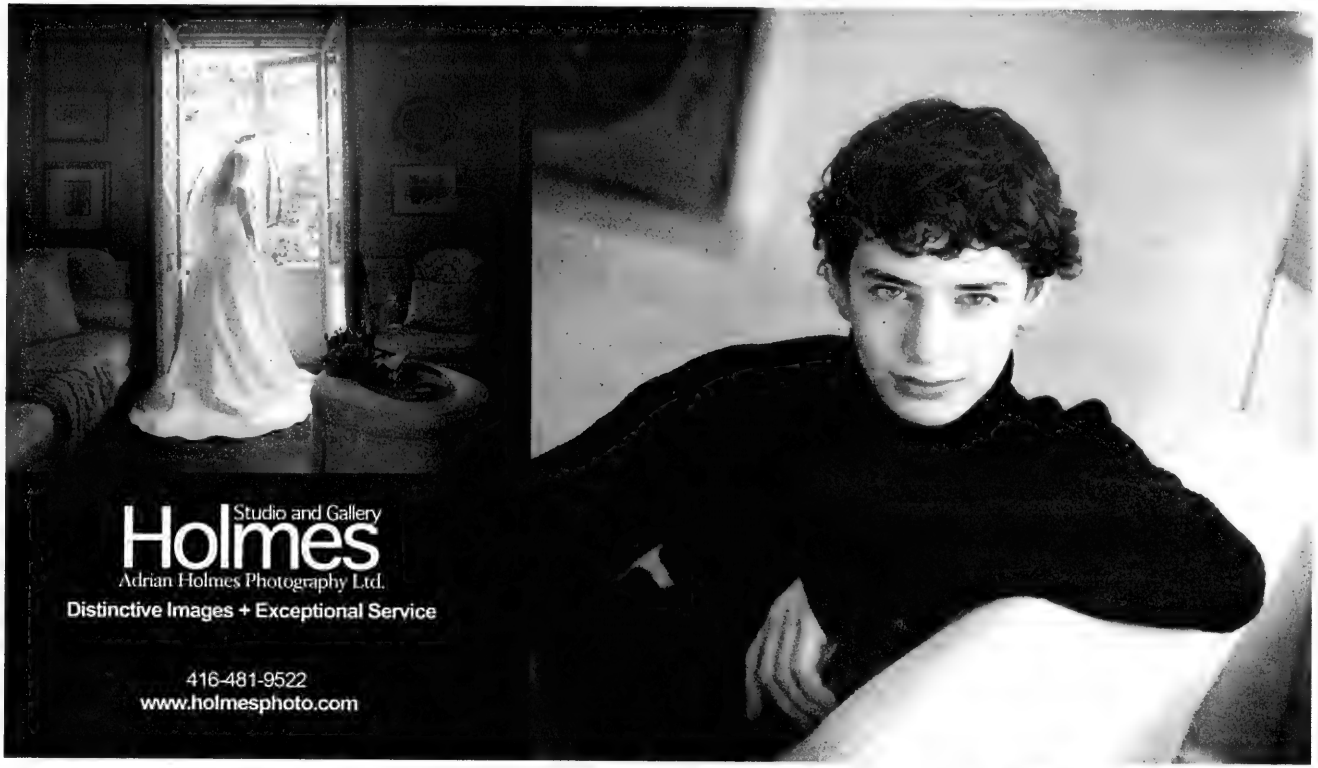

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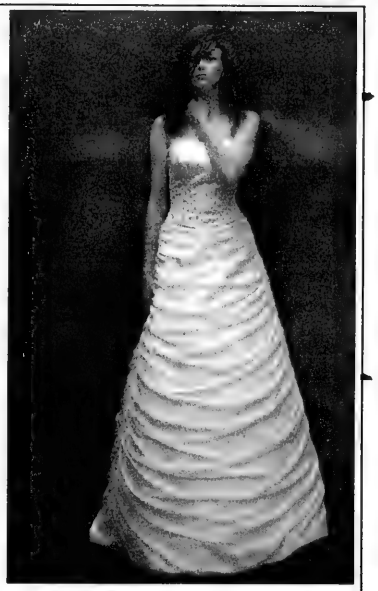

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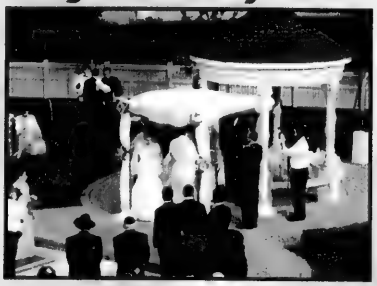

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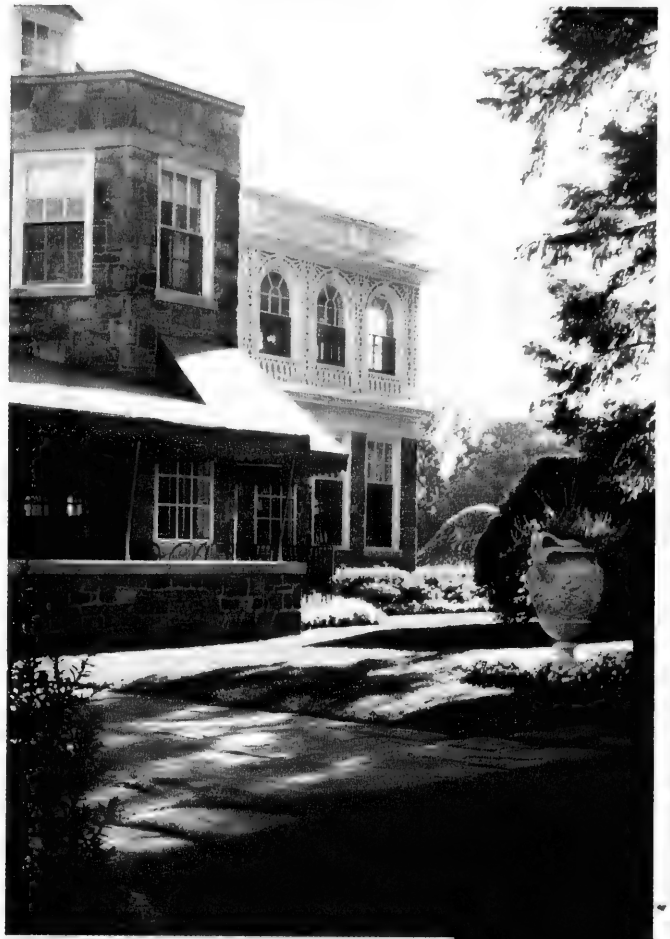

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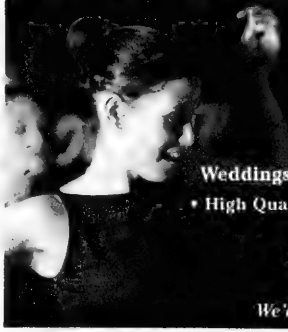

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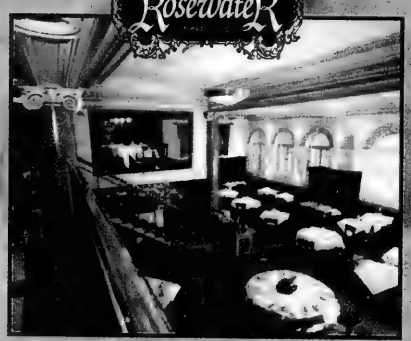

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This Week

On Campus

Chabad at Western is the 'in place' for Shabbat dinner. *Page 3*

Food, Scrumptious Food

Fill your Purim gift baskets with these treats. *Page 31*

Health & Lifestyles

The sweet way to lower your cholesterol. *Page 32*

Arts & Travel

New Kaeja show is a haunting look at the dynamics of family. *Page 40*

Theresa Tova brings theatrical flair to her performances. *Page 42*

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The Israeli under-18 junior national team celebrate an on-ice victory during its hockey tour of Toronto last week. [Tony Lombardo photo]

Israeli juniors get star treatment in hockey-starved Toronto

By PAUL LUNGEN
Staff Reporter

Raviv Bull isn't used to being treated like a movie star. But there he was with his teammates, strolling through the Yorkdale Shopping Centre, wearing his Israeli team sweatshirt, when total strangers rushed up to him and asked if he was the guy from the visiting hockey team.

The attention took him by surprise, he said. "It's weird. I felt like Brad Pitt."

Yes, this year's visit by Israel's under-18 junior national team has caused quite a stir – but it's certainly not because of the team's mesmerizing hockey talent. They're admittedly a motley assortment of players with limited skills, but when you can boast NHL calibre coaching, people take notice.

Former Montreal Canadiens coach Jean Perron, who has a Stanley Cup (1986) and a Canada Cup (1987) to his credit, is the man behind the Israelis' bench and will lead the team at this month's International Ice Hockey Federation Division III championships in Sofia, Bulgaria.

> ***Former Montreal Canadiens bench boss Jean Perron coaches the Israelis***

Perron, who won the Stanley Cup with Montreal, will also help run a hockey camp in Metulla this summer, while other notable NHL personages, including Ken Hitchcock, Mike Keenan and Ted Nolan, are also expected to attend.

In a hockey-starved environment, the travails of the Israeli juniors has caught the attention of the Canadian media in a big way. The Israelis, used to bumming rides to their home rink and practising in total obscurity, find themselves media darlings in hockey-mad Toronto.

Still, it's important to focus at the task at hand, said Bull, the team's lanky captain. Despite three practices a week back home, the Israelis' trip to Toronto and earlier, to Los Angeles, has

Continued on page 50

Israel hosts top cops, space execs

By RON CSILLAG
Staff Reporter

Two first-time, historic missions to Israel this week, one by Ontario police chiefs and the other by executives of the Canadian Space Agency, will continue to strengthen relations between the countries, organizers say.

Two dozen law enforcement officials from across Ontario, including provincial Community Safety Minister Monte Kwinter and former Toronto police chief Julian Fantino, are in Israel until March 8 on a groundbreaking trip during which they are conferring with their Israeli counterparts on security and anti-terrorism measures.

Marc Garneau
[Canadian Space Agency photo]

The police chiefs began their trip March 1 and are scheduled to meet Prime Minister Ariel Sharon, Deputy Prime Minister Shimon Peres, Finance Minister Benjamin Netanyahu and Defence Minister Shaul Mofaz. The Canadians are being hosted by Gideon Ezra, Israel's minister of public security.

They are also slated to hold talks with high-level members of the Israel Defence Forces and with Palestinian police officials to discuss, among other things, controversial Israeli military checkpoints that Palestinian civilians must cross to enter Israel.

Continued on page 37

Vayekhal
Candlelighting: 5:51
Havdallah: 6:56

Greater Toronto Area

Zundel loses bid to stay in Canada— see page 5

The News in Brief

CANADA

JNF Bestows Honour

WINNIPEG — The Winnipeg-based Asper Foundation will be honoured at the Jewish National Fund of Canada's Negev Gala Concert in Winnipeg on June 15, the first time JNF Canada's highest community honour will go to a foundation and not an individual or a couple. The award recognizes exemplary community vision and commitment, and over the last 20 years, the foundation has spent millions on human rights, health, culture, training, education and community support initiatives in Israel and Winnipeg, said Rami Kleinmann, JNF's emissary to the Prairie region.

Councillor Backs CJC

VANCOUVER — Councillor Tim Stevenson wants Vancouver city council to endorse Canadian Jewish Congress' long-standing request for the province's Liberal government to expand and restore funding to British Columbia's hate crimes team. Stevenson – a member of Mayor Larry Campbell's Coalition of Progressive Electors, as well as Canada's first openly gay Christian minister and a former provincial NDP cabinet minister – made the call last month after a B.C. Supreme Court judge sentenced a man to six years in jail for manslaughter in a 2001 gang attack on a gay man, the *Vancouver Courier* reported. The judge refused to label the killing a hate crime, which would have allowed for a longer sentence, even though it took place on a popular gay stroll in the city's Stanley Park. Two juveniles were also convicted in the crime and a second man was acquitted.

WORLD

Attacks Condemned

PARIS — French Interior Minister Dominique de Villepin described two recent attacks, in which swastikas were painted on a wall of Paris' Grand Mosque and a bomb was thrown at a train car used by the Nazis to deport Jews, as "unspeakable and ignominious." Muslim and Jewish leaders also condemned them.

Students Threatened

PITTSBURGH — Jewish students at Carnegie Mellon University were singled out for harassment by a controversial black figure during a speech at the Pittsburgh school. Jewish students were asked to identify themselves at last month's lecture by New Black Panther Party leader Malik Shabazz and then were threatened. Students who admitted to being Zionists were told they would be watched, said Aaron Weil, executive director of Hillel's Jewish University Center of Pittsburgh. Anti-hate groups such as the Anti-Defamation League and the Southern Poverty Law Center have long warned against Shabazz's hateful rhetoric. University officials hosted a town meeting in response to the speech.

YWCA Report Stands

PHOENIX — At a meeting in Phoenix last month, a board representing the YWCA movement in the United States failed to condemn a report comparing Israeli actions to those of the Nazis. A motion against the 2004 Witness Report, written by members of the World YWCA, failed, with five members in favour and 11 opposed. The report said Israel is trying to "rid the land of the Palestinians" just as "Hitler tried to exterminate the Jews."

Envoy Heckled

FLORENCE — Pro-Palestinian students interrupted a talk last week by Israel's ambassador to Italy at the University of Florence. Rome's mayor and other politicians sharply condemned the incident after Ehud Gol was heckled during a speech on prospects for Mideast peace by some 20 students shouting slogans such as "Sharon assassin" and "Free Palestine." Gol continued his talk after security removed the protesters.

CJC Lauds Budget Initiatives

TORONTO — Canadian Jewish Congress says it welcomes Ottawa's "renewed commitment" in last week's budget to funding prosecutions of present-day and Nazi war criminals.

CJC president Ed Morgan said Congress "strongly urge[s] the War Crimes Program to continue bringing forward World War II cases, while the window of opportunity still exists."

Congress also commended Ottawa's funding of two Heritage Department programs. The first is the Action Plan Against Racism, billed as a comprehensive campaign to fight racism in Canada. "We expect that this initiative will include an action plan to deal with anti-Semitism, which, sadly, is the blueprint for racism to this very day," Morgan said.

CJC also lauded the funding of "commemorative and educational programs… about dark episodes in our history involving specific ethno-cultural communities."

In a statement, UJA Federation of Greater Toronto said it was pleased with the budget's "considerable increases" for social services, particularly for immigrant integration and the maximum guaranteed income supplement for seniors. But it was disappointed with the "absence of any additional capital gains tax relief" as it relates to the charitable sector.

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Advertising E-mail: ads@cjnews.com Editorial E-mail: info@cjnews.com
Subscriptions E-mail: jatkinson@cjnews.com Website: www.cjnews.com

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The Canadian Jewish news

Vol. XXXV, No. 10 (1,687)*

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CIRCULATION
Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.

CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS
Canada: $34.95, 1 yr. incl. GST. $62.95, 2 yr. incl. GST.
U.S.A.: $100 U.S funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to Toronto office.

Postage Paid at Toronto
Canada Post Publication Agreement #40010584
Publication Mail Registration #09894

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We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

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Weekly UWO Chabad 'family' dinners draw 300

By FRANCES KRAFT
Staff Reporter

For many Jewish students in London, Ont., Chabad of Western has become the in place to go for Shabbat dinner.

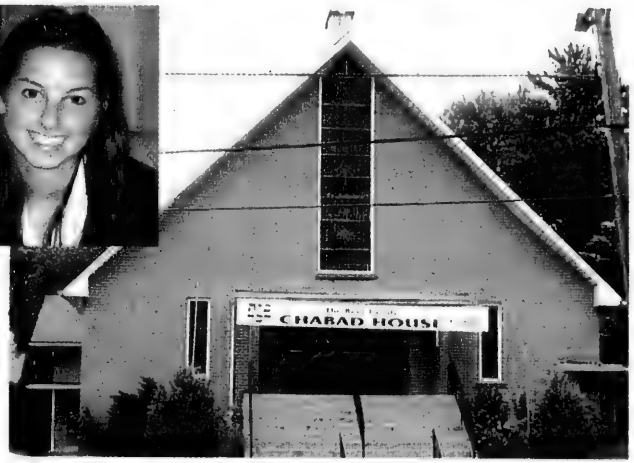
Two years ago, when Caryn Walt, a fourth-year psychology student, began attending Chabad's Friday night services and dinner, she was one of only a dozen to two dozen people there.

The dinners now attract two to three hundred people a week, a phenomenal increase Walt attributes in large part to Chabad shlichim Rabbi Mordechai Silberberg and his wife Nechamie, who arrived in London five years ago.

Gary Diamond, president of Canadian Federation of Jewish Students and past president of Hillel at the University of Western Ontario, makes time to help out Friday nights at Chabad. "It's just the atmosphere," he said. "It's not like you have to dress up. You just come, and can meet people. It has all the ingredients: good people, free food. It's a place to catch up [with friends]."

In addition to Shabbat dinners, Chabad runs Saturday morning and holiday services. The 28-year-old rabbi has a Tuesday evening campus radio show, and runs educational programs, including Talmud classes, lunch-and-learns, and a late-night discussion group in which topics range from premarital sex to bioethics. Nechamie, 25, has taught monthly Rosh Chodesh classes for women, and now teaches occasional and one-on-one classes.

Continued on page 30



Chabad House in London, Ont. [Eileen Sherstone photo]
Seen, inset, is Caryn Walt. At left are Rabbi Mordechai and Nechamie Silberberg.

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Disbelief, if not outrage

Can anyone respond, other than with disbelief if not even with profound outrage, to the statements attributed in the newspaper last weekend to Ernst Zundel's lawyer, Peter Lindsay?

In advising the public that his client, a Holocaust denier, was no longer going to try to fight deportation to Germany, Lindsay told the *Globe and Mail* that "our system has failed Mr. Zundel."

From the editor's desk

The comment was made in relation to the 64-page ruling last week by Justice Pierre Blais of the Federal Court, upholding the reasonability of the national security certificate under which Zundel was being detained. Blais' ruling effectively put paid to Zundel's long stay in Canada.

As of this writing, Zundel had not yet been deported. But it was anticipated and hoped that the self-styled "guru of the right" would be on his way to a jail in Germany this week. The reason jail awaits him in Germany is because he faces an arrest warrant on charges of inciting hatred.

Lindsay was particularly bitter at the use by the government of the controversial national security certificate, which can prevent an accused from scrutinizing the evidence against him.

We make no case on behalf of the resort to the certificate. It is a highly unusual procedure that runs counter to the traditions of our criminal law jurisprudence.

The law of Canada enables the use of the certificate in rare and exceptional circumstances. We rely on the integrity of the ministers of the crown who signed the certificate, acting on the advice of the state's security officials, that the circumstances surrounding Zundel satisfied the very high threshold of being rare and exceptional.

We also rely upon the integrity of the judge who upheld the certificate's validity in these circumstances. And in that regard, Blais' finding was unequivocal.

"Mr. Zundel's activities are not only a threat to Canada's national security, but also a threat to the international community of nations," he wrote.

To say, however, that "our system has failed Mr. Zundel" is to twist truth into an unrecognizable, dark shape.

Zundel has enjoyed the sanctuary of the Canadian judicial system for more than two decades. Indeed, these latest legal battles were the result of his deportation from the United States nearly two years ago. The Americans wanted nothing to do with him.

He moved to Tennessee in 2000 prior to a January 2002 ruling by the Canadian Human Rights Commission that a website he controlled spread anti-Semitic messages. Subsequently, Zundel ran afoul of the United States' rigorous immigration requirements and was deported back to Canada. It still puzzles a great many people why our government agreed to accept Zundel back into Canada. He was not a citizen, nor has he ever been a citizen of Canada. In fact, he expressed loud and derisive relief in finally being rid of Canada when he packed his bags for the storied mountaintops of Tennessee.

Moreover, the federal government only invoked the security certificate proceedings after Zundel failed three times since his 2003 deportation to successfully prove he is a refugee.

Lindsay cries that "our system failed" his client yet in the same breath discloses that "we have been through the Superior Court of Ontario, the Ontario Court of Appeal, the Supreme Court of Canada, Federal Court and the Federal Court of Appeal. The only ones we haven't tried are traffic court and small-claims court." The irony is lost on Lindsay.

I imagine it would be hard to find in all of Canadian judicial history any litigant who has appeared before the courts of the land more than Zundel. And Lindsay's recitation does not include the regulatory bodies before which Zundel has appeared or the many trial and appellate courts in whose defendant's docket the graphic artist from the Carlton Street bunker sat in the 1980s and '90s.

To say, as Lindsay did, that "our system has failed Mr. Zundel" is to scoff at the numerous judges at numerous trial and appellate levels who have heard and pronounced upon his case. Millions of Canadian taxpayers' dollars have been spent in those trials and appeals and various other hearings.

But Lindsay's statement about our system failing Zundel was not his only outrageous musing. "His [Zundel's] views are not popular, *but he has always discouraged violence*," Lindsay added.

Physical assault, however, is hardly the end of the meaning of the word "violence." For many, the propagation of anti-Semitism is itself a gross and hideous form of violence, an assault against human dignity. Indeed, it was former Canadian Chief Justice Brian Dickson who pointed out that "Auschwitz began with words."

Blais accepted the evidence that "Ernst Zundel is viewed by white supremacists as a leader of international significance and was viewed as the patriarch of the movement in Canada for decades. [He] is one of the world's most prominent distributors of revisionist neo-Nazi propaganda."

The Canadian justice system did not fail Zundel. He failed himself. What will he have to say about the German justice system?

* * *

Last week, I wrote that Wayne Gretzky hailed from Brampton, Ont. Of course that was wrong. Gretzky was born in Brantford. I apologize to Gretzky and the people of Brantford, but in a way, all Ontario, not just Brantford, claims him.

— MBD

SeeJN

THE CANVAS OF FRIENDSHIP: **Rabbi David Bauman of Toronto's Beth Emeth Bais Yehuda demonstrates his painting skills to a young Jewish child in Odessa who is benefiting from the American Joint Distribution Committee's Mazel Tov child services and renewal program. The program provides critical social services and Jewish education for families with young children. Rabbi Bauman recently visited the child services program as part of the United Jewish Communities rabbinic cabinet mission to Odessa. [AJDC photo]**

Zundel deportation could be imminent

By PAUL LUNGEN
Staff Reporter

A Federal Court judge has paved the way for the removal of neo-Nazi propagandist Ernst Zundel from a "safe haven" in Canada to his native Germany. Zundel could be deported as early as this week.

Noting that Zundel voluntarily "abandoned" Canada in 2000 in the hopes of obtaining American citizenship, Judge Pierre Blais rejected contentions Zundel was being deprived of fundamental rights.

"I have no doubt regarding the fairness and legality of the process and I have no doubt that the evidence in support of the certificate conclusively established that Mr. Zundel represents a danger for the security of Canada," Blais stated.

The decision was applauded by Jewish organizations who had been monitoring his activities for decades and urging his removal ever since he was deported from the United States to Canada in February 2003.

"It was a long time coming," said Ed Morgan, president of Canadian Jewish Congress. "I wish it had only taken weeks instead of years."

"We are consulting with the German embassy in order to ascertain how soon they will accept Zundel back to his native country. There must be no more excuses or further delays," said Frank Dimant, B'nai Brith Canada's executive director.

The relatively quick time frame for removal came after Zundel announced he would not contest the deportation order. Defence lawyer Peter Lindsay told the *Globe and Mail* that his client concluded he could not win a further court challenge and that "he is not going to bang his head against a wall any longer."

Zundel faces jail in Germany after being convicted in absentia there of a Holocaust-denial offence. He has been in custody for the past two years after U.S. authorities removed him when he overstayed a visitor's visa. He had been living in Tennessee with his wife, Ingrid Rimland.

Zundel moved to Canada from West Germany in 1958, but never acquired Canadian citizenship. In the mid-1980s, he became an international figure when he was convicted of "false news" charges that he distributed booklets that denied the Holocaust. The Supreme Court of Canada threw out the law, ruling it an unjustifiable restriction on freedom of expression.

Over the years, he became one of the foremost international distributors of Holocaust-denial material and became the self-described "guru of the right."

In a 63-page decision, Blais repeatedly discounted Zundel's description of himself as a defender of freedom of expression and an advocate of non-violence. He noted that Zundel freely associated with Nazis and racist extremists and that he opened his Toronto home to white supremacists from around the world.

"If, as Mr. Zundel claims, he is not on side with extremists, is not on side with people claiming that the Jews should be eliminated and is not on side with Canadian members of the Heritage Front [a Canadian white supremacist organization] that wanted to create a list of members of the Jewish movement for future retaliation, then how can he agree to participate in a meeting of the Heritage Front as a guest speaker, surrounded and supported by members of extremist white supremacist groups in Canada?" Blais wrote.

Referring to a number of examples of Zundel's acknowledged association with extremists, Blais said, "He simply cannot depict himself as a champion of free speech and of non-violence, while spending most of his time in touch with people who promote the opposite."

In addition, Blais repeatedly described Zundel as an untruthful witness.

"Based on what I saw, what I heard, and what was presented to me during the hearings, I have no hesitation in concluding his testimony lacked credibility on several crucial elements of the case."

Blais discounted suggestions the white supremacist movement is moribund, saying "Mr. Zundel's activities are not only a threat to Canada's national security but also a threat to the international community of nations. Mr. Zundel can channel the energy of members of the white supremacist movement from around the world, providing funding to them, bringing them together and providing them advice and direction.

"Mr. Zundel's freedom following two years of incarceration would no doubt galvanize the white supremacist movement. Mr. Zundel has the funding, the support, an established infrastructure, a means of communication to the masses via his Zundelsite as well as numerous individuals who are prepared to do his bidding. Mr. Zundel is capable of bringing all this back together and once again spurring the white supremacist movement."

Morgan said Zundel served as "the linchpin in that movement. I'm hopeful that Holocaust-deniers around the world have suffered a major setback with the loss of his base in Canada."

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Greater Toronto Area

'Last chance' to bring war criminals to justice

By PAUL LUNGEN
Staff Reporter

Efraim Zuroff has been nothing if not persistent. For years he's been urging reluctant governments, particularly in the former Communist Bloc, to prosecute Nazi war criminals before time runs out.

As the biological clock continues to tick 60 years after the end of the Holocaust, the Simon Wiesenthal Center and Zuroff, the director of its Jerusalem office, have started using a novel approach: offering substantial cash rewards for information leading to the conviction and punishment of war criminals.

Efraim Zuroff

Stephen Epstein/Big Dipper Communications photo

The Simon Wiesenthal Center, in conjunction with the Tirgum Shlishi Foundation, a Florida charitable organization headed by philanthropist Aryeh Rubin, are offering rewards of up to $10,000 as part of Operation: Last Chance.

So far, the program has been introduced in a handful of European countries, including Lithuania, Latvia, Estonia, Poland, Austria, Croatia and Germany.

A few weeks ago, it was launched in Hungary where it has generated more than 329 leads, 78 of which have been passed along to local prosecutors.

"Eastern Europe is in desperate need of Nazi war crimes trials," said Zuroff, who was in Toronto and Winnipeg recently.

Not only was it the place where most Jews were murdered, but many of the perpetrators continue to reside there, he said.

Zuroff said one of the goals of Operation: Last Chance is to spur governments to action, despite widespread reluctance to do so. Such an exercise will have valuable long-term benefits, he believes. Not only will those who committed horrendous deeds finally be brought to justice, but the trials and publicity surrounding the investigations will have a valuable educational component about the countries' real wartime activities, he said.

Prosecutions have proven unpopular in the three Baltic states, Lithuania, Latvia and Estonia. "In the eyes of many Lithuanians, the people who assisted the Nazis were heroes because they also fought the communists," Zuroff stated. "The fact they murdered Jews doesn't factor in, for the most part."

Continued on page 14

Simon Wiesenthal Center gives Canada a 'B' rating

Only one country rated an "A" in the Simon Wiesenthal Center's *Annual Status Report on the Worldwide Investigation and Prosecution of Nazi War Criminals*.

The United States was granted the top mark for its "highly successful investigation and prosecution program" in the period from April 1, 2003 to March 31, 2004.

Canada and Germany each scored "B," the only two countries "taking necessary measures to enable the proper investigation and prosecution of Nazi war criminals and [registering] at least one conviction and/or [filing] two indictments during the period under review," the report stated.

Five countries – Austria, Italy, Latvia, Lithuania and Poland – rated a "C," while the majority of states earned a "D" or worse.

"The Center's experience has clearly shown that the existence of political will to bring Nazi war criminals to justice is an absolute prerequisite for the successful prosecution of Holocaust perpetrators. In that respect, the results achieved in this field are often just as much a function of the existent political climate, as of the strength of the evidence available against the suspects in question," the report stated.

During the period studied, the United States was the only country to register any convictions (seven) while also leading the way in launching five new cases. Canada initiated three new cases and Germany two.

In Canada, Vancouver resident Michael Seifert, who was convicted in absentia by an Italian court for murdering, torturing and raping prisoners at the Bolzano detention camp, faced loss of citizenship.

Other citizenship revocation cases were launched against Jura Slomatczuk, an alleged armed guard at the Trawniki training camp and an alleged guard at the Sachsenhausen and Mauthhausen concentration camps; and against Josef Furman, an alleged armed guard at the Trawniki training cap and an alleged participant in the liquidation of the Warsaw Ghetto in April and May of 1943.

The Status Report found that Poland launched the largest number of new investigations (172), followed by Austria (60), the United States (40), Italy and Lithuania (18 each) and Latvia (16). Canada did not provide statistics on new investigations.

— P.L.

Skinheads face new trials for promoting hatred

By PAUL LUNGEN
Staff Reporter

Six skinheads will face new trials on charges they promoted hatred against Roma (Gypsies) after the Supreme Court of Canada overturned lower court decisions that had acquitted them.

In a 9-0 decision, the Supreme Court ruled the trial judge had focused too narrowly on a single issue – whether Roma and Gypsies were the same identifiable group – while not considering all the evidence before the court.

"It is incumbent upon the trial judge to look at the totality of the evidence and draw appropriate inferences to determine whether the [six defendants] intended to target 'any section of the public distinguished by colour, race, religion or ethnic origin,' in this case, the Roma people," the court wrote.

The High Court also stated the trial judge could have taken "judicial notice" of the interchangeability of the terms Roma and Gypsy by accepting a standard dictionary definition.

At trial, Judge Russell Otter accepted a defence contention that the Crown had failed to prove its case that the defendants promoted hatred against Roma. Evidence at trial, the judge stated, specified only Gypsies and the Crown failed to prove the two groups were one and the same.

The charges arose out of an Aug. 26, 1997, demonstration by about 25 people outside the Lido Motel in Scarborough, Ont., where Roma refugee claimants were being temporarily housed. The demonstrators, described by the High Court as wearing "typical skinhead accoutrements," carried placards saying, "Honk if you hate Gypsies," "Canada is not a trash can," and "You're a cancer to Canada."

In addition, the protesters chanted "Gypsies out," and "white power." Some gave the Nazi salute while Nazi and Confederate flags were displayed.

David Matas

The Supreme Court said, "The ethnic flavour of the demonstration, the fact it was situated outside a motel housing refugee claimants who were at times described by the witnesses as Roma, and the fact that Roma people are a group historically persecuted by the Nazis while the Nazi theme was apparent at the demonstration were all factors to consider, in addition to the actual words used, in determining whether Roma were the target of hate speech."

Ron Lee, chair of the Roma Community Centre of Toronto, applauded the Supreme Court decision for overturning an "unjustified" lower court ruling. "The original decision was based purely on semantic juggling," he said.

"If these people could get away with it by playing with words… the message to others is that there's no problem here, a judge will assume it's a prank like a panty raid."

Joel Richler, chair of the Ontario region of Canadian Jewish Congress, said, "We felt very strongly...that a dramatic change was required in this case, and believe that the Crown will easily prove in a new trial that hate was a motivating factor for the defendants."

Congress CEO Bernie Farber said the Supreme Court handed down "a common sense judgment that was a long time coming to right a wrong."

David Matas, senior legal counsel for B'nai Brith Canada, said, "We are pleased the Supreme Court of Canada agreed with our basic premise that hate should never be dismissed on the basis of a mere technicality."

Congress and B'nai Brith Canada were both interveners in the appeal.

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An independent community newspaper serving as a forum for diverse viewpoints

Publisher and Proprietor:
The Canadian Jewish News, a corporation without share capital.
Head Office:
1500 Don Mills Rd., Suite 205, North York, Ont. M3B 3K4

Editorial Advisory Board: Isaac Apter, Michael Brown, Sandra Brown, Donald Carr, Daniel Held, Zac Kaye, Igor Korenzvit, Keith Landy, Andrea Most, Lou Ronson, Jacques Sayegh, Mike Shriqui, Pamela Medjuck Stein, Rabbi Michael Stroh, Rabbi Reuven Tradburks

Dismantle terrorism, don't pander to it

The murder of five Israelis and wounding of some 50 others in Tel Aviv last Friday night should prove to Palestine Authority (PA) President Mahmoud Abbas that there can be no truce or accommodation with terrorists. After a perfunctory denial of responsibility immediately after the bombing, Islamic Jihad claimed credit for the killing the very next day. They released their video, condemned the Israelis and praised their martyr.

Abbas pledged to track down those responsible for the killings. But the measure of his resolve will be in his actions, not in his statements. U.S. Secretary of State Condoleezza Rice made this point very clear to the PA over the weekend. "It is essential that Palestinian leaders take immediate, credible steps to find those responsible for this terrorist attack and bring them to justice. We understand that the Palestinian leadership has condemned the attack. We now must see actions that send a clear message that terror will not be tolerated," she said.

Israeli Prime Minister Ariel Sharon impressed the very same point upon the newly elected PA leadership. He warned that there will be no progress in the peace process unless Abbas cracks down on all of the terror organizations, not just on Islamic Jihad. He also instructed Defence Minister Shaul Mofaz to operate against Islamic Jihad.

Sharon knows that Israel is in a very delicate political position. He does not want to halt the disengagement process; yet attacks against Israelis will surely sour the Israeli public against disengagement. He wants to allow Abbas sufficient freedom to operate against the terrorists, but he will not surrender Israel's defence of its citizens to the PA. The resulting security measures by the IDF, he knows, may in turn sour the Palestinian public against Abbas. In either scenario, progress toward a peace agreement may be stymied.

Last week, Brig.-Gen. Yossi Kupperwasser, head of the research branch of military intelligence, told the Knesset's foreign affairs and defence committee that Hamas, Islamic Jihad and al-Aqsa Martyrs Brigades were continuing to shore up their infrastructure and develop new weapons to launch against Israel. In fact, he testified that, if relations between Israel and the PA break down, he expects a "vigorous" new terror campaign in the days to come, particularly after the PA legislative elections slated for July 20.

And, of course, that is precisely the terrorists' aim. They want to sabotage that relationship. They want to eliminate the possibility of a peace agreement with Israel because they want to eliminate Israel. They are opposed to the very idea, let alone the existence, of a sovereign Jewish state in the Middle East. Mahmoud Abbas cannot compromise with that ambition. Nor can he pander to it. He must unequivocally dismantle the groups who hold it.

LET OUR PEOPLE GO...

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Same-sex marriage and civil rights

I am writing about Rabbi Mendel Kaplan's Feb. 17 column ("Matches made in heaven?").

Rabbi Kaplan assumes far too much. This observant, happily married Jew feels neither chagrin nor disgust at the concept of gay marriage.

It is manifestly unjust to deny a particular segment of civil society the same rights and freedoms as other segments of society. The proposed federal legislation applies only to civil marriage. Rabbi Kaplan is entitled to refuse to officiate at a homosexual marriage, since Canada's constitution protects religious freedoms.

If Rabbi Kaplan wants to preserve families, he must remember that there are many gay and lesbian families, so I hope he will abandon this thinly disguised form of heterosexism and give his fullest support to people's desire for full equality in the civil domain. Anything less would be a betrayal of Torah.

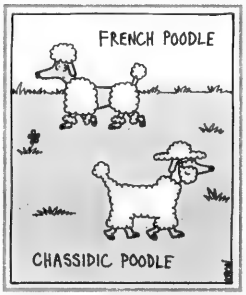
Ian Silver
London, Ont.

* * *

Free will and homosexuality

All the recent talk about same-sex marriage comes from one extreme or the other. One extreme looks down on those with homosexual feelings, the other accepts it. Both are wrong.

After all these years, no conclusive proof exists to say that homosexuality is genetic and/or unalterable. However, there is much proof stating same-sex attraction is a consequence of poor parenting or other social ills such as bullying, and that a behaviour that develops can be "undeveloped."



That's why, when the Torah says that homosexuality is an abomination, it means that no person can be locked into this behaviour. While free will dictates that one always has the choice between right and wrong, a person with same-sex attraction feels as if they're hard-wired that way. The choice then is between seeking help and accepting the inclination. The problem is, society has failed to offer the proper understanding and assistance to a person with same-sex attraction and this is what has caused so much anguish and confusion.

The proper Jewish attitude is to denounce same-sex marriage and civil unions, be aware of the root problems that can cause homosexual feelings, have love and compassion for the people who have homosexual feelings and offer them help to overcome them. For more information, please visit www.jonahweb.org.

Robb Rosman
Montreal

The law and 'select' groups

In his article "Religious tradition and Canadian law," (*CJN*, Feb. 17), Gerald L.Gall wrote that "the debate about the use of sharia underscores the notion that we may be moving away from a uniform legal system toward the application of specialized law to select groups."

Would he be so sanguine about moving away from a uniform legal system if white supremacism were the value being preached by a select group?Would he still want to give the law the flexibility to address diverse values and needs if the values being preached were those of a predatory sexual cult? Why does religion get the right to trump the protective egalitarianism inherent in Canadian law?

The application of sharia invites consideration as to whether our legal system should continue to apply to all members of society equally or whether it will allow itself to be subverted by the pleading of a special interest group. That the special interest group is religious in no way changes the fact that it is of special interest and anti-egalitarian.

Debora Resnick
Montreal

* * *

Day school fees

As parents of two children who attended day schools – Associated Hebrew Schools of Toronto and the Community Hebrew Academy of Toronto – we would like to comment on the recent roundtable discussion of community spending, especially regarding education ("Community spending priorities: What to do when needs exceed resources," *CJN*, Feb. 24).

We believe strongly that more money should be going to the Jewish educational system. The schools do a wonderful job teaching Judaism, but many children miss out because parents can't take on the burden of day school fees.

The people fighting for government funding should be applauded, but the Ontario government has repeatedly stated that it won't spend the money. Given the political pressures it faces, funding is a low-priority issue for the government.

We understand that there are many competing demands for community money. Buildings are needed for bringing community members together, but they will eventually be empty if young people don't learn Yiddishkeit and why it is important to be part of the Jewish community. We have functioning buildings at the existing Bathurst Jewish Community Centre. Why are we planning to spend millions of dollars to demolish them and build new ones?

If other Jewish communities, such as Cleveland's, can take action to dramatically cut the cost of Jewish education, why can't Toronto's? A few years back, we kept talking about Jewish continuity. Well, you can't have continuity without Jewish education.

Mike and Leslie Kinrys
Toronto

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Put disengagement to a vote – a Canadian perspective

By DAVID W. S. YUDIN

There is a highly charged and recurring debate in Israel today. The issue: is a referendum consistent with the principles of parliamentary democracy? Apart from the small segment of the population that consists of constitutional lawyers, one would hardly expect this type of issue to arouse passions. But place this issue in the context of Prime Minster Ariel Sharon's disengagement plan and you have one of the most controversial issues in Israel today.

The debate in Israel is shifting from the merits of the disengagement plan – whether or not Israel should withdraw from the Gaza Strip and four isolated West Bank settlements – to whether or not there should be a referendum. Paradoxically, despite the fact that the disengagement plan is believed to have wide support among the public, with a few notable exceptions, it is the opponents of disengagement who have lined up in favour of a referendum, believing that it offers the best hope to prevent the implementation of the plan.

So far, Sharon has steadfastly refused to agree to a referendum in the face of mounting pressure. First, he outmanoeuvred Finance Minister Benjamin Netanyahu and Education Minister Limor Livnat, forcing them to back down from their threat to resign unless he agreed to hold a referendum. Sharon then survived the departure of the National Religious Party (NRP) from his coalition over the referendum issue by forming a new coalition with Labor and United Torah Judaism (UTJ). Finally, in a historic vote on Feb. 20, the new coalition government approved the disengagement plan. The cabinet decision was a victory for Sharon and other opponents of a plebiscite.

Nevertheless, Sharon's struggle with this issue is not yet over. Proponents of a referendum are still mobilizing to condition the implementation of disengagement on a "yes" vote in a national referendum through public pressure and by lobbying individual members of Knesset. Although referendum supporters have not yet managed to gain the support of the 61 members of Knesset necessary to force a referendum, support has recently come from unlikely quarters.

Rabbi Shalom Yosef Elyashiv, the spiritual leader of Degel Hatorah (one of the two factions comprising the UTJ), recently instructed his followers to support a referendum on disengagement. This announcement was unexpected, both because the UTJ is a member of the coalition, and especially because there has been strong historical opposition to referendums in haredi circles.

In addition, Sharon's own foreign minister, Silvan Shalom, announced that he plans to lead a campaign for a referendum, despite the fact that he voted with Sharon in approving the disengagement plan in the cabinet. There are now a total of 26 out of 40 members of Knesset from Sharon's own Likud party who have signed a petition calling for Sharon to hold a referendum. Most ominously, a core group of "rebels" from Likud are threatening to vote against the second reading of the budget in the Knesset unless Sharon agrees to a referendum. If the budget is not passed by March 31, the government will fall and the disengagement plan with it.

Nevertheless, Sharon is standing his ground, arguing that a referendum would only serve to slow down disengagement. According to Deputy Prime Minister Ehud Olmert, Sharon's closest ally, a referendum "would create a dangerous precedent." Other prominent supporters of Sharon and members of Knesset have repeatedly stated that a referendum would undermine the sovereignty and legitimacy of the Knesset, and even threaten Israeli democracy. These fears, however, are exaggerated and misunderstand the role that a referendum can play in a democracy.

It is true that the referendum procedure may slow down the implementation of disengagement. On the other hand, a referendum may actually turn out to be a useful tool for Sharon in implementing the plan. Moreover, considering what is at stake for Israel, it becomes clear that a referendum would be appropriate in this situation.

For any country, it is hard to imagine a more fundamental issue than the redrawing of its own borders. This is all the more true for Israel in this context when the security advantages of such a move are still being debated by security experts, the internal opposition is fierce and the implementation of the plan involves the prospect of violent confrontations between settlers and the army.

It is no exaggeration to say that this may be one of the most significant decisions in the history of the country since the acceptance of partition in 1947 and the declaration of the state by David Ben-Gurion in 1948. Faced with such a monumental decision, it seems rather unpersuasive to resist a referendum on the grounds that it would "slow the process."

There are many historical examples where democracies on the cusp of fundamental changes bring these decisions to the people for a vote. Recent examples include the referendums that took place in many European countries on accession to the European Union and the adoption of the euro, and the referendums in Quebec over separation from Canada. While a referendum makes sense for any plan as significant as Sharon's, it is even more critical in the current context because the disengagement plan already suffers from a deficiency in democratic legitimacy.

Consider the background: Sharon became prime minister as leader of the largest block in the Knesset, the Likud, in Israel's last election and not as a result of a direct election for prime minister. Sharon and Likud ran on a platform directly opposed to a unilateral withdrawal from Gaza, which was the platform of the Labor party. Though one can argue that there are many good reasons why Sharon may have changed his mind or why the circumstances are now different, one thing is clear: The Likud's mandate was explicitly not to withdraw from Gaza.

More recently, Sharon put the disengagement plan to a vote among members of the Likud and lost. The vote had no legal effect but illustrates that the disengagement plan lacks support in the Likud party – the party with the mandate from the voters. Sharon did not have enough votes from his coalition to pass the plan in the Knesset, even after co-opting the Labor party to join, and he had to rely on the votes of the opposition Yachad party.

Sharon is, in effect, pushing through one of the most significant and fundamental changes in Israel's history on the basis of support from the very parties that he defeated in the election, a defeat due, at least partly, to their support for a withdrawal from Gaza. To say the least, this is not a shining example of democratic accountability and responsibility.

Last month the Knesset voted 59-40 to support disengagement. The government's 'front bench' voted in favour. From left, Benjamin Netanyahu, Ehud Olmert, Prime Minister Ariel Sharon, and Shimon Peres. Yossi Lapid, sitting in the second row, also voted in favour. To his right, Beni Elon, voted against. **[Israel Sun photo]**

Although referendums have not previously played a role in Israeli democracy and are not enshrined in any of Israel's quasi-constitutional Basic Laws, a referendum in this case can play a valuable role by granting Sharon's plan the legitimacy that it is lacking. Given the wide support that disengagement has among the general population – a poll conducted on Feb. 21 by Keshet Yisrael revealed that 64.4 per cent of the Israeli public supports disengagement – it is indeed surprising that Sharon is not embracing the referendum idea.

From a purely technical, legal point of view, a referendum in Israel would have no effect. In Israel, as in Canada and other parliamentary systems of government, Parliament is sovereign and supreme and no other assembly, not even a direct vote of the people, can bind Parliament. Nevertheless, it is wrong to assert that a referendum undermines the legitimacy of Parliament and derogates from the principle of parliamentary sovereignty. The referendum would not change the system of government in Israel. It would simply be a process for taking the pulse of the nation and putting the weight of the people behind a controversial and significant step. It would help preserve the unity of the Israeli people in the face of a divisive issue.

The Supreme Court of Canada, in its landmark reference on Quebec's secession, has acknowledged that referendums, while not part of the constitutional order of Canada, can play a valuable role in democracy and do not conflict with or undermine any of the democratic institutions in a parliamentary system of government.

In the secession reference, the Court addressed the possibility of a future referendum in Quebec about seceding from Canada and stated: "Although the Constitution does not itself address the use of a referendum procedure, and the results of a referendum may have no direct role or legal effect in our constitutional scheme, a referendum undoubtedly may provide a democratic method of ascertaining the views of the electorate on important political questions on a particular occasion… Our political institutions are premised on the democratic principle, and so an expression of the democratic will of the people of the province carries weight…"

Israelis would be wise to heed the words of Canada's top court. Rather than undermining the system of democracy in Israel, a referendum would complement that very democracy. By giving the people a direct voice in one of its most fundamental decisions, a referendum would do much to enhance the legitimacy of Sharon's plan.

A referendum on the disengagement plan would also create a positive precedent (and not a dangerous one) that the people should be consulted when fundamental changes are proposed. In Canada, as in many other countries with enshrined constitutions, the procedures necessary to change the constitution and effect fundamental changes are known to be burdensome.

Although Israel does not yet have a constitution, the principal is equally valid: when an historic and fundamental change is contemplated, the process should involve a more concrete manifestation of the consensual and informed will of the people then a mere act of Parliament, which can be reversed by the whim of often unpredictable legislators. A referendum could be one such method.

We should be wary of confusing the means with the end – parliamentary sovereignty is not a good in and of itself. The Knesset is the instrument through which the Israeli people participate in democracy by exercising the right to vote and elect representatives. Parliament is sovereign because it represents the sovereignty of the people, not because it has some exalted status allowing it to overrule the people.

David W. S. Yudin, a graduate of McGill University's faculty of law, is an attorney at the international law firm of Cleary Gottlieb Steen & Hamilton LLP in New York.

Opinions

Living for the long haul

Rabbi Chaim Steinmetz in Montreal

What's the dividing line between maturity and immaturity? As a child, this was always a mystery to me. I tried to intuit a definition of maturity from bits of grown-up conversation. It involved tucking in my shirt, sitting up straight and chewing with my mouth closed. (The truly mature also kept their elbows off the table.) Mature boys didn't cry, and weren't afraid of monsters in the basement. Maturity meant acting like the grownups.

As I grew older, I realized I needed a more mature definition of maturity. Maturity is not found in long pants or manners or even RRSPs, but rather in a perspective on life. Indeed, maturity is somewhat similar to the kabbalistic concept of *gadlut*. In *gadlut*, or "largeness," one stops focusing on the narrow obsessions that often dominate our waking moments. One transcends the perspective of pettiness and considers the big picture. True maturity is very similar: it is living life while looking beyond the here and now.

This type of maturity is not automatically bestowed with age. Even adults with tucked-in shirts can get trapped in the childish world of the here and now. Have you ever been stuck in an unexpected traffic jam when you are a few minutes late? If you're like me, you are completely unnerved by the situation, constantly thinking, "Come on, come on! I'm late, I'm late!" Even though there's nothing you can do about it, impatience leaves you distracted and distraught. Instead of taking advantage of the time to relax, you obsess over the stalled car in the right lane. This smallmindedness can be very destructive. The frustration from a one-hour traffic jam can poison your mood for an entire day.

Maturity is living life for the long haul. When you live for the long haul, your life is driven by a defining sense of purpose. Each moment, each event, is approached with that larger goal in mind. Small setbacks don't get in your way, and serious setbacks don't stop you either. All that matters is the larger goal of true purpose.

Most of us don't have a clear sense of purpose. Corporations spend endless hours and dollars working on mission statements, trying to understand what they should be doing. But rarely does anyone sit down and consider what his own mission ought to be. Because of our lack of mission, we end up living unfocused lives, distracted by temporary worries, without a larger sense of purpose to anchor us.

Living life for the long haul begins with a sense of purpose. True maturity is achieved when each moment is lived according to a larger ideal. This broader vision is life-transforming, and useful when stuck in traffic!

Withdrawing from land legitimately won

Gil Troy in Montreal

Even though it justifies my profession as a historian, I dislike George Santayana's 1905 teaching that "those who forget the past are condemned to repeat it." What about those moments worth remembering, when heroic predecessors averted disaster? These days, I fear those who forget the past – or distort it – risk making unprecedented mistakes.

As Israel emerges from the fog of war toward an equally murky search for peace, we must remember our history. Wherever you stand, whether you consider the territories "occupied," "liberated," or "disputed," whether you rejoice that settlers are leaving illegal settlements or mourn Jews uprooting Jewish communities in their homeland, no one can honestly overlook two essential historical truths. Israel is a democracy, providing many legitimate avenues for expression, making dissident violence unacceptable. Second, no matter what Israel should do with the territories, Israel acquired those territories legitimately.

These two lessons take us back to Israel's two defining wars, the 1948 War of Independence, and the 1967 Six Day War.

On May 14, 1948, when David Ben-Gurion, the first prime minister, proclaimed Israel's independence, he entered this new country into that select club of enlightened Western democracies, promising to "uphold the full social and political equality of all its citizens." Five weeks later, this fledgling democracy passed a crucial test when it averted civil war.

The SS Altalena carried approximately 940 fighters and 4,500 tons of desperately needed armaments purchased by the Irgun Tsvai Leumi, one of the underground militias the Israel Defence Forces expected to absorb. Historians still dispute just what occurred, but two facts are clear. First the IDF fired on the ship and sank it. Second, the Irgun's leader, Menachem Begin, who became Israel's prime minister in 1977, accepted Ben-Gurion's authority and did not rebel.

Half a century later, Begin's pain and anger still throb on the relevant pages of his memoir, *The Revolt*. But through the fury comes a clear message all Israelis must heed. Begin proclaimed: "In no circumstances will we use arms against our fellow Jews." Just as Ben-Gurion's government spoke imperfectly, heavy-handedly, possibly immorally, Prime Minister Ariel Sharon's government has spoken controversially but decisively. All citizens no matter how outraged must comply – and Israel's supporters must endorse the rule of law unequivocally.

Even while demanding peaceful protest, even while respecting the government's right to make difficult decisions, all must remember the second relevant history lesson, from 1967. Regardless of what Israel should have done with the territories – in 1967 or today – Israel acquired those territories legally, legitimately, reluctantly.

It is undisputed that for 19 years between the 1949 armistice and the 1967 war, Jordan controlled the West Bank and Gaza – without United Nations authorization. It is incontrovertible that in May 1967 Egypt blocked the Straits of Tiran and banished the UN troops serving as a buffer in the Sinai, thus violating international law and legally justifying Israel's pre-emptive airstrikes. It is irrefutable – and confirmed by the late King Hussein of Jordan himself – that even after the war began, Israel's then prime minister Levi Eshkol sent a special message via the UN intermediary Gen. Odd Bull, urging Jordan to remain peaceful – or suffer the consequences.

Thus, just as the United States defined its border with Mexico, as France defined its border with Germany, as India defined its border with Pakistan, Israel defined its borders, through a combination of justified – and in this case defensive – warfare and historical happenstance.

Right-wingers should honour democracy, which Ben-Gurion and Begin encoded into Israel's DNA, in accepting the government's decisions peacefully. Similarly, by honouring Israel's legitimate claim to the territories, left-wingers would acknowledge just how big a step the society is taking – withdrawing from land legitimately won builds more confidence in a nascent peace process than abandoning marginal territories. In so doing, lions will not lie down with lambs, and left and right will not hug and sing *Kumbaya*.

But if all partisans respect the centrality of Israel's democratic tradition as well as the complexity and courage of its current decision once again to be the only country in history to withdraw from disputed territory it won after entering a defensive war, perhaps we might defuse the toxicity that killed 16 Irgun fighters and three IDF soldiers in 1948. Then, we will be able to say that those who remember the past might be able to improve the future.

Women, math and science

Sara R. Horowitz in Toronto

Perhaps it's because my father was a math teacher. To our shared delight, he began teaching me algebra in Grade 2, and soon moved on to geometry and trigonometry. In adolescence, I worked through books of math puzzles for the sheer fun of it. As an undergraduate, I oscillated between literature and math. Shakespeare or Euclid, Coleridge or Currant?

Or perhaps it's because I've known too many women who gave up prematurely on math and science – told that they didn't have what it takes, or that they'd soon abandon the field to raise families, or that no man would marry a geek.

The dismayed response of women scientists, mathematicians and engineers at Harvard University to their university president Lawrence Summers' recent musings about their fields struck a resonant chord for me. At a recent economics conference, Summers commented on the underrepresentation of women in these fields.

Summers suggested that the disproportionately low number of women at top-tier research institutions might be explained by three factors: women's reluctance to commit to a demanding work schedule during child-rearing years; an innate male advantage in these areas; and social conditioning that discourages women from pursuing career paths in these fields.

It was the second factor that drew fire. Summers was understood to be asserting that women are hard-wired to be deficient in math and science. Particularly because Summers diminished the impact of socialization, many of his faculty took offence. They saw his comments as belittling women researchers and discouraging women students.

Indeed, not that long ago, it was widely believed that women did not possess the innate ability to think logically and analytically. On this basis, women were underrepresented, if not barred outright, from such professions as law, medicine and accounting; on this basis, they were denied the right to vote. Despite the fact that women score higher than men in many standardized tests that measure verbal ability, for many years it was assumed that women could not write great literature.

These assumptions, even if false, have real ramifications on women's lives. Had William Shakespeare an equally gifted sister, Virginia Woolf once famously noted, social beliefs about the differing abilities and roles of men and women would have kept her from bringing her talent to fruition. Until recently, most women authors published under male pennames; talented women in all fields channelled their smarts unacknowledged into the works of husbands or brothers.

So I understand why professors across North America reacted in dismay to remarks that the Harvard president intended "as provocation," that is, to stimulate discussion. His comments took no account of the tendentious nature of gender-based research. Nor did they navigate the sensitivity of his faculty who may have struggled personally against social prescriptions about appropriate paths for women, or who may have sought but not found institutional support in carrying career and family responsibilities. I believe that Summers misspoke at the economics conference, not taking into account the charged complexities of gender research.

Still, the maelstrom that followed his remarks seem disproportionate to the raw nerves he scraped. After all, Summers was by no means suggesting that Harvard hiring policies or student acceptances ought to conform to any given idea about women's and men's innate abilities. Nothing in his administration of the university appears unfriendly to the advancement of women in all fields. Despite a subsequent open letter to Harvard faculty urging that the university "aggressively… encourage girls and women to pursue science at the highest levels," angry feelings against Summers continue to mount, so much so that his leadership seems on the line.

The battle is political, but it is not gender politics that lies at its heart. Summers has been a controversial president, attracting admirers and detractors with his penchant for a provocative and challenging style. While his views are left of centre, he is quick to break taboos and challenge unexamined pieties. Bold and outspoken, he has been one of the few university presidents in North America to openly decry an increase in anti-Semitic attitudes on campuses. He has resisted a movement to force Harvard to divest itself of investments in Israel. It is positions such as these, I believe – at odds with some contingents in his faculty – that fuel the rage at his comments about gender.

The Kirshner File

U.S. battles a revolt, builds democracy, in Iraq

As the second anniversary of the invasion of Iraq approaches, the United States and its allies – the so-called "coalition of the willing" – face a dilemma.

If they maintain the occupation, they may stiffen the resolve of anti-American insurgents to keep Iraq in a perpetual state of chaos. But if they withdraw hastily, they would reward the rebels with a victory, call into question the rationale for the invasion and, perhaps, precipitate a civil war pitting Iraq's majority Shiite Muslims against the Sunnis, the rulers of Iraq prior to and during the Saddam Hussein era.

Sheldon Kirshner in Toronto

Military planners in Washington and London knew perfectly well that an insurgency was possible after the war, but they did not seriously take that consideration into account. Nor, as Porter Goss – the director of the U.S. Central Intelligence Agency – has suggested, did strategists factor yet another unintended consequence of the war into the equation – namely that Iraq might replace Afghanistan as a training ground for the next generation of Al Qaeda terrorists. As he put it recently, "Islamic extremists are exploiting the Iraqi conflict to recruit new anti-U.S. jihadists."

And so, due to miscalculation and inadequate preparation, the United States – the world's sole superpower – finds itself mired in a classic guerrilla war that has already claimed the lives of almost 1,500 Americans since the launch of the invasion on March 19, 2003.

Some analysts have warned that the insurgency – spearheaded by a loose alliance of former Baathist regime officials, disgruntled Sunnis resentful of their loss of control and a rainbow of Islamic radicals who pine for a theocracy in Iraq – could last for a decade, if not longer.

Although the situation on the ground looks bleak and unforgiving, the Bush administration has devised a plausible exit strategy that turns on bringing democracy to Iraq, reconstructing the country's shattered infrastructure and training an indigenous Iraqi force to take over security duties. If these objectives can be achieved, the Americans will be able to extricate themselves from the morass in Iraq and bask in the glow of a job well done.

But the task of implanting democracy in a nation inured to despotism will not be easy. Before the dictatorial Baathists appeared on the scene in the early 1960s, Iraq was under the sway of a feckless monarchy largely unconcerned with furthering the interests of the masses. But now that the first free election in decades has taken place in Iraq, Iraqis have a real chance to build a democratic system that could yet revolutionize the country and set an example for the rest of the authoritarian Arab world.

On election day on Jan. 30, the insurgents launched a succession of attacks that resulted in the deaths of more than 40 Iraqis. Nevertheless, 58 per cent of eligible voters cast their ballots, courageously defying death threats and other forms of intimidation. Not surprisingly, the Shiites, comprising nearly two-thirds of Iraq's population, were the big winners. They won 48 per cent of the seats in the new National Assembly, whose mandate will be to draft a new constitution. The Kurds won almost 26 per cent of the seats, and a bloc headed by the interim prime minister, Iyad Allawi, a secular Sunni, amassed around 14 per cent. Allawi is expected to be replaced by Ibrahim al-Jaafari, a Shiite medical doctor from the Islamic-oriented Dawa party who spent years in exile.

Much to the regret of the Americans, most Sunnis boycotted the election, prompting leading Sunni clerics to proclaim it lacked legitimacy. The Sunnis stayed away in droves for three reasons. It was a foregone conclusion that the Shiites would emerge triumphant. Influential Sunni organizations, such as the Association of Muslim Scholars, decreed that an election under an occupation would be illegitimate. And, of course, Sunnis were intimidated by the insurgents. In Sunni-dominated provinces where the insurgency is strongest, such as Anbar and Nineveh, negligible numbers of voters turned out.

The Sunni boycott means that Shiite and Kurdish political parties will be overrepresented in the next government, a further cause for Sunni alienation and support of the insurgency. But the winners, realizing that magnanimity in victory is the wisest course, intend to reach out to Sunnis and include their elected and non-elected representatives in the cabinet and government. Whether that defuses resentment in the Sunni community remains to be seen.

Another imponderable concerns the place of Islam in the government. The spiritual leader of Iraqi Shiites, Grand Ayatollah Ali al-Sistani, who insisted on an early election in the teeth of Sunni resistance, has demanded that Islam should be the sole source of all future legislation. But most Shiite politicians apparently oppose Sistani's hardline position.

The emergence of an Iranian-style theocracy in Iraq would certainly be Washington's – and Israel's – worst nightmare. The Bush administration, however, is sanguine that Iraqis will opt for either a secular government or a mildly Islamic government similar to that of Turkey.

Ghazi al-Yawer

Nevertheless, Iraqi politicians have their work cut out for them. Once the positions of president and prime minister have been filled, the 275-member National Assembly will be called on to draft a permanent constitution. Then, in an October referendum, voters will be asked to pass judgment on the constitution. If it is accepted, Iraqis will vote for a new government. If it is rejected, the whole process will have to be repeated.

Whatever happens politically, Iraq still faces the awesome challenge of putting its house in order in terms of reconstruction. Unemployment runs high, gasoline lines stretch endlessly and brownouts are quite common.

The first Gulf War, in 1991, left Iraq in shambles, as U.S. and allied aircraft bombed vital installations ranging from power stations and bridges to electrical grids and water treatment plants. Subsequent United Nations economic sanctions exacted a further toll, while the 2003 invasion exacerbated an already frightful situation. The United States has poured billions of dollars into rebuilding the country, but insurgents keep attacking new public works projects and oil and gas pipelines, the lifeblood of Iraq's economy.

Washington's foremost objective, apart from defeating the insurgency, is to train and equip a reliable national police force and army, all with European and Canadian assistance. This will permit the United States to reduce troop levels drastically. But the problem is that such a force may not be combat-ready for years to come. So far, in any case, the performance of Iraqi fighters has been extremely uneven and disappointing. In past battles, entire units fled, and according to U.S. Deputy Defence Secretary Paul Wolfowitz, absentee rates of 40 per cent have been recorded. Skeptics claim the United States is training a latter-day South Vietnamese army, which could never hold its own against the victorious Viet Cong or the North Vietnamese army.

Given the generally low regard in which Iraqi forces are currently held, the United States will not be able to withdraw its 150,000 troops any time soon. For what it's worth, Lieut.-Gen. James Lovelace, deputy chief of staff responsible for operations, said recently that about 120,000 U.S. soldiers will be required in Iraq at least until the end of 2006.

Asked last month whether the presence of foreign troops is fuelling the insurgency, Ghazi al-Yawer, the current president of Iraq, replied, "It's complete nonsense to ask the troops to leave in this chaos and this vacuum of power." His comments speak to a stubborn and increasingly sophisticated insurgency whose broad purpose is to destabilize an already tottering nation, render it insecure, sow sectarian violence and destroy the prospects of a free, democratic Iraq.

The rebellion, centred in the Sunni Triangle in and around Baghdad and purportedly aided and abetted by Syria and perhaps Iran, has had a devastating impact on the country. In recent months, the rebels have carried out upward of 400 to 600 attacks per week on coalition and Iraqi forces, ordinary Iraqis and Iraq's infrastructure.

The Americans and their allies have counter-attacked with reasonably satisfactory results. An uprising in Najaf last summer, led by Moktada al-Sadr, a radical Shiite cleric, was subdued. And last November, in three weeks of fierce fighting, a rebellion in Falluja was ruthlessly crushed. But most of the insurgents holed up in Falluja, including the notorious Jordanian militant Abu Musab al-Zarqawi, managed to escape to fight another day. Since then, minor uprisings have erupted in such cities as Mosul and Ramadi. Baghdad, the capital, is still not under complete U.S. control, and the kidnapping and beheading of foreigners remain dire threats.

In short, Iraq is far from pacified.

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Int'l conference to address domestic abuse

By CAROLYN BLACKMAN
Staff Reporter

The second international conference on domestic abuse in the Jewish community, presented by Jewish Women International (JWI), is set for March 20 to 23 in Washington, D.C.

The conference, "Pursuing Truth, Justice and Righteousness: A Call to Action," will bring together about 700 people from around the world, including domestic abuse advocates, survivors of abuse, social workers, clergy, researchers and volunteers, who will all share experiences, explore new resources, and network.

Penny Krowitz, executive director of JWI Canada and a member of the conference planning committee, said the first conference, held in July 2003, attracted people from every continent.

"To sit in the room with [hundreds] of people who recognized that domestic abuse occurs in the Jewish community [was overwhelming.]

"There are still many professionals who do not realize that there is abuse in Jewish families. The issue is still not high on the agenda in the Jewish world."

On the positive side, however, rabbis are becoming more sensitive to the issue – in the United States they have developed a clergy task force – and there is more information in the media, she said.

"We only read about the most violent events, though. Abuse has many forms, and most of it is psychological. That [often] occurs long before the physical abuse begins."

Last fall, JWI set up a task force to try to transform the Jewish community's knowledge and response to domestic abuse, to ensure the safety, security and dignity of women and children, said Krowitz.

"People need to understand that although there are many government and community programs in place, social change has not taken place, and attitudes have not changed enough."

Through events such as the conference, they would like to build a global movement to engage the community around the issue. "We want to involve as many people in as many walks of life as possible, and collaborate and share personal experiences, she said.

The conference will include about 60 workshops, as well as special skill-building sessions that will target clergy, mikvah attendants, direct service providers and social workers.

Keynote lectures will address such topics as children who witness violence, issues surrounding dating relationships and engaging Jewish men in the issue.

Immediately prior to the conference, JWI will host a retreat for college students and young professionals to examine dating, sex and communication in the context of healthy and unhealthy relationships. Those interested can call Rachel Keller, 1-800-343-2823 or e-mail rkeller@jwi.org.

For information on the conference call 1-800-343-2823 or visit www.jwicalltoaction.org.

CREATING BOOKMARKS: **Students at Leo Baeck Day School's north and south campuses designed bookmarks on the themes of peace, friendship and love to raise money for the Beslan School in Russia, the site of a massacre by Chechen rebels last year. Ten bookmarks were selected and professionally printed, then sold to raise more than $6,600. Here students present a cheque to Barbara Barak, left, of UJA Federation of Greater Toronto to forward to Beslan.**

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Mr. Eggleton brings to the position a distinguished record of more than 30 years service in national and Toronto elected public office, including an 11-year tenure as Mayor of Toronto.

For the past 11 years, Mr. Eggleton represented the federal riding of York Centre and held senior federal Cabinet posts, including Minister of National Defence, Minister of International Trade, President of Treasury Board and Minister Responsible for Infrastructure.

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Two promising cases: Zuroff

Continued from page 6

Collaboration in the Baltics was extensive and helped account for the high death tolls of local Jewish populations. In Lithuania, 212,000 out of 220,000 Jews were murdered; in Latvia, 67,000 out of 70,000; and in Estonia, 993 of 1,000 were killed, he said.

In addition, Jews from other parts of Europe were brought to these countries to be killed, and later in the war, many Nazi collaborators were part of armed units sent to other parts of the Soviet Union to murder Jews.

Pressed by the United States, Israel and other countries, Lithuania indicted two suspects, but they were so frail they were declared medically unfit for trial. The Lithuanian government hoped that "trick" would relieve the pressure, but it instead prompted creation of Operation: Last Chance, along with its requirement that the reward is contingent on conviction and punishment, Zuroff said.

Since it was inaugurated in July 2002, Operation: Last Chance has generated two cases that appear "very promising," Zuroff said.

In Croatia, Milivoj Asner, the former wartime police chief of Slavonia Pozega, is under investigation after the country's president personally urged the attorney general to proceed. Asner fled to Klagenfurt, Austria in July 2004 after his wartime role was exposed.

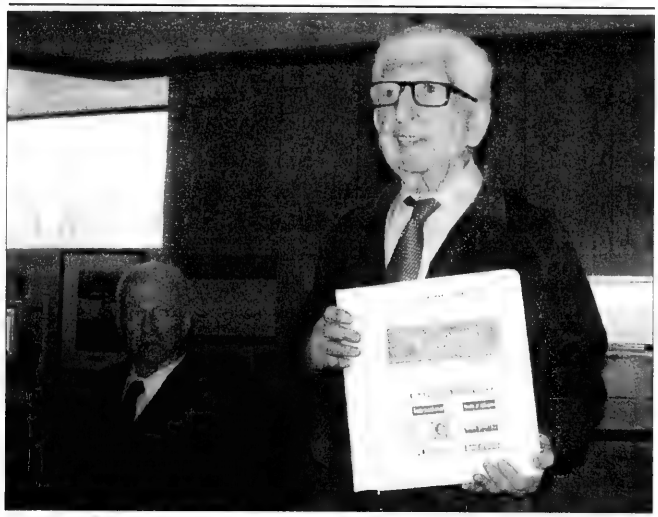
In Hungary, a former army officer is under investigation for murdering a young Budapest Jew in 1944 for not wearing a yellow star. Charles Zentai is now believed to be living in Perth, Australia, Zuroff said.

Turning to the Canadian scene, Zuroff said he was shocked at the lack of progress on the Nazi war crimes file.

"What's going on here is just unbelievable," he said. Only three new cases have been launched in Canada in the last two years (21 since 1994) while the United States has stripped 74 suspects of citizenship and deported 54 in the last four years.

"It's a total failure of political will to finish off these cases in the manner they should be. It's an across-the-board failure. To me it's clear these cases are in bad need of strong political will, to complete them and deny them the privilege of living in Canada."

He suggested the local Jewish community, preoccupied with issues of anti-Semitism and Israel-bashing, have not pushed hard for action on the war crimes dossier.



LIBRARY DONATION: Irving Naftolin, 91, recently donated eight binders containing clippings from *The CJN* to the Jewish Public Library. Since 1997, Naftolin, a retired printer, has spent thousands of hours compiling the 150-to-200 page binders, which will be available to library visitors. Naftolin also donated six binders of clippings from B'nai Brith Canada's newspaper *The Jewish Tribune*. [Carolyn Blackman photo]

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Jewish day school lobby to hire executive director

By ANNA MORGAN
Staff Reporter

The Ontario Association of Jewish Day Schools (OAJDS) plans to hire an executive director to lobby the provincial and federal governments for funding.

Last week, OAJDS co-presidents Aaron Blumenfeld and Ira Walfish discussed some of the association's ongoing projects since the private school tax credits introduced by the Ontario Progressive Conservative government in 2002 were repealed by the Liberal government the following year.

They were addressing a group of 50 parents at a public meeting organized jointly by OAJDS and the Canadian Council for Israel and Jewish Advocacy public affairs committee (CIJA-PAC).

While OAJDS plans to continue working with Canadian Jewish Congress and B'nai Brith Canada, it is important to have an organization that deals only with this issue, Walfish said in an interview.

"We want to keep this issue high on the agenda," he said.

Blumenfeld also discussed the possibility of initiating a lawsuit against the province, based on its revoking the tax credits. There is a question of whether a right given to a group can be taken away, he said at the meeting.

The OAJDS collects $100,000 annually from Jewish day school parents through a $10 per child levy. Besides hiring an executive director, the organization already has an office and secretary.

Blumenfeld, a lawyer, and Walfish, an accountant, said much of their advocacy work is done behind the scenes. However, they added that since the funding issue is taking up more of their time, there is now a need for a paid employee who will focus all his or her attention on this issue.

Although they said that every organization has something positive to contribute to this issue, they believe OAJDS can best represent the community because it speaks for all the schools – those that are affiliated with the Board of Jewish Education and those that aren't.

At the meeting, Walfish discussed some of the differences in lobbying the provincial Liberals as compared to the former Progressive Conservative government. For example, he said the Liberal government is more concerned with issues such as teacher certification, accountability and ensuring that the schools conform to the Ontario curriculum.

According to Walfish, the OAJDS has managed to get schools from across the religious spectrum, from Reform to haredi, to sit together and address issues of accountability and conforming to Ministry of Education standards, even though that would mean integrating aspects of the public school curriculum into some of the school's programs.

Right now, some schools are so busy with Torah study that they don't have time to fit in all the provincial requirements, Walfish said.

The idea of refocusing attention on the 1999 United Nations Human Rights Committee ruling that found Canada in violation of its international obligations was also discussed at the meeting. In the Waldman case, the UN found that Ontario discriminated against other faiths by funding only Roman Catholic schools.

If the federal Liberal government is as concerned with minority rights as they claim to be in the same-sex marriage issue, they should also be insisting that this inequity be addressed, Walfish said.

At this point, Walfish said, OAJDS has a core group of committed parents who are working towards effectively communicating some fair funding issues. Their key communication points include conveying the message that "discrimination on the basis of religious beliefs is not acceptable in a modern democracy" and that "the survival of the Jewish community depends on broad access to Jewish day schools."

There are also parents who want to work towards getting some of the major donors in our community to see that this is an important issue, Walfish said.

Josh Cooper, managing director of CIJA-PAC, said that, unfortunately, he could not attend the meeting but that he sent a sheet outlining tips for dealing with grassroots advocacy.

FAMILY SHABBAT:
Every Friday, Associated Hebrew Schools' nursery classes invite parents and grandparents to celebrate Shabbat with the students. Recently, the Ruskin and Goodman families joined room 104 at Associated's Thornhill branch for a Shabbat celebration. At the end of the day, they took home a Shabbat box with candles, a havdalah candle, chalah buns and a Shabbat book.

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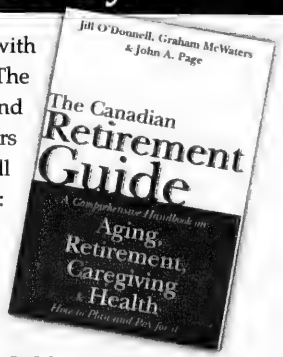
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Seminar to examine concerns of observant women

By LEILA SPEISMAN
Staff Reporter

An all-day seminar at Shaarei Shomayim Congregation will deal with issues of women's health, such as menopause and reproduction, as well as special issues affecting the religiously observant woman.

The seminar, sponsored by Canadian Friends of Nishmat in conjunction with the Golda Koschitzky Center at Nishmat, Emunah Women of Toronto, Mekorot Institute of Torah Study for Women and Shaarei Shomayim Congregation, will be held on March 13. It will run from 9:30 until 3:45.

Among the subjects to be covered are childbirth, contraception, menopause, nutrition, cancer, mikvah and infertility. Torontonians Susan Zehavi, a practitioner of traditional Chinese and various alternative therapies, and Maya Zimmerman-Litman, a Feldenkrais practitioner, will give a seminar on the relationship of body, mind and spirit.

Other Torontonians taking part are life coach Erika Engel, family physician Esther Libman, dietician Susan Osher, Heather Shapiro, a physician in reproductive endocrinology and infertility, teachers Ilana Sober and Rifka Sonenberg, and oncologist Judith Weinroth.

The event will also feature several women with a unique title – yoatzot halacha.

These are women, trained at Nishmat Jerusalem Centre for Advanced Jewish Study for Women, in halachic sources and modern medicine, and so able and qualified to assist other women with personal halachic questions. Many women are hesitant or embarrassed to speak to male rabbis on matters of family purity, sexual issues or gynecologic concerns. Yoatzot halacha have studied intensively for two years a curriculum of talmudic and halachic sources on family purity laws and issues, as well as a co-curriculum in modern medicine and psychology.

Most of these women practise in Israel, although there are a few in North America.

The program was founded by Rabbanit Chana Henkin, founder and dean of Nishmat. She has created many opportunities for women to engage in advanced Torah learning. Rabbanit Henkin has taught in Toronto several times, and will be taking part in the seminar day.

One of the main speakers is pediatrician Deena Zimmerman, one of the first yoatzot halacha. She has written and lectured widely on medicine, women's health and Jewish law. She is medical adviser to Nishmat's Golda Koschitzky Women's Halachic Hotline and directs Nishmat's taharat hamishpachah (family purity) websites.

Her recent book, *A Lifetime Companion to the Laws of Jewish Family Life*, emphasizes the interplay between Jewish law and women's health issues. She now lives in Israel.

Another yoetzet halacha taking part is Nomi Englard-Shaffer, a PhD candidate in Talmud at Bar Ilan University and a member of the staff of Nishmat's Golda Koschitzky Women's Halachic Hotline.

Cost of the all-day program, including lunch, is $36 per person in advance, or $45 at the door.

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Prospects slim for Israeli-Syria peace, expert says

By SHELDON KIRSHNER
Staff Reporter

Prospects for a rapprochement between Israel and Syria are quite remote, an Israeli Mideast specialist says.

"The chances for an accommodation are very slim," Moshe Maoz, a Hebrew University professor emeritus, told journalists last week in a conference call briefing them about the current situation in the region.

The reasons are twofold, he explained.

First, Israeli Prime Minister Ariel Sharon is averse to conducting peace talks with Syria while engaged in negotiations with the Palestinians. "He doesn't want to juggle two sets of talks."

Second, Sharon does not want to dismantle settlements on the Golan Heights, which Israel seized in the 1967 Six Day War.

Maoz, currently at the U.S. Institute for Peace in Washington, D.C., said surveys reveal 70 per cent of Israelis agree with Sharon on this point.

Nonetheless, there is a great deal of debate in Israel on whether Israel should reopen talks with Syria, he noted.

The outgoing chief of staff, Gen. Moshe Yaalon, and the president of Israel, Moshe Katsav, have both come out in favour of restarting negotiations.

But Sharon has imposed a set of conditions for Syria to meet before the resumption of negotiations, which broke down five years ago.

The conditions are that Syria would have to close the offices of terrorist groups on its territory, stop acts of aggression against Israel by Hezbollah, end its occupation of Lebanon and permit Lebanese forces to take control of the border with Israel.

Turning to a related topic, Maoz said Syria is unlikely to withdraw its 14,000 troops from Lebanon unless it reaches a peace agreement with Israel.

According to Maoz, Syria regards Lebanon as a great asset. The Syrian economy is dependent on the remittances of one million Syrian workers in Lebanon, the Lebanese banking system and the port of Beirut.

And the Syrian government, which considers Lebanon a part of greater Syria, regards Lebanon as a useful buffer zone with Israel.

Maoz, the author of several books on Syria, suggested Syria's military presence in Lebanon is "legitimate" and "kosher," and based on several factors.

The Arab League in 1976 invited Syria to quell the second civil war in Lebanon. The Syrians failed to pacify the country, but never left.

Under the 1989 Taif accord ending the protracted war, Syrian forces were required to redeploy to the Bekaa Valley, adjacent to Syria. But Syria continued to station troops throughout Lebanon.

Syria's 1991 friendship treaty with the pro-Syrian Lebanese government also legitimized its occupation of Lebanon.

Lately, though, Syria has been under intense pressure to vacate Lebanon, he added.

Last year, the United Nations passed a resolution demanding Syria's withdrawal. And since the Feb. 14 assassination of Rafik Hariri, the former Lebanese prime minister, opposition political parties in Lebanon have issued an identical demand. Maoz said many Lebanese suspect Syria masterminded Hariri's murder.

While branding Syria's role in Lebanon as "a brutal occupation," Maoz suggested some Israeli decision-makers think it serves Israel's interests.

Giora Eiland, a former general and now head of the Israeli National Security Council, claimed only Syria can neutralize Hezbollah, while Ehud Barak, the former prime minister, adopted a similar view.

Switching gears, Maoz said Sharon's decision to give up the Gaza Strip stems from his belief that Israel cannot remain a Jewish state while occupying more than one million Palestinian Arabs.

"Israel has to separate from the Palestinians. Who wants Gaza? It's a poor, miserable place."

Maoz, who has known Sharon for years, described him as a strategist rather than an ideologue.

A stable, prosperous Palestinian state is in the interests of both sides, he said. But the question now is what kind of a state Sharon will tolerate.

There will be problems if Sharon decides to annex 20 per cent or 30 per cent of the West Bank, he warned. Neither the Palestinians nor the Muslim world would accept this.

The vast majority of Palestinians support the current peace process. "They are fed up with the intifadah, which has brought them misery."

Mahmud Abbas, the president of the Palestinian Authority, appears to be a weak figure, Maoz said. His successor could be Marwan Barghouti, currently serving a life sentence in an Israeli prison. Maoz said the United States needs a resolution of the Arab-Israeli conflict to improve its image in Iraq and the Arab world.

Correction

The story "Toronto's 'best kept secret' has aided over 1,800" (*CJN*, Feb. 24) contained an incorrect contact number for Kesher Employment Services. The phone number is 416-635-0611. We regret the error.

'Art of the Covenant' ended Feb. 28

Susan Rothschild Goldenberg's exhibit on the Ark of the Covenant ended its run at Gallery 61 on Feb. 28. As the result of a booking error at the gallery, the show will not run until March 10 as stated in our Feb. 17 issue.

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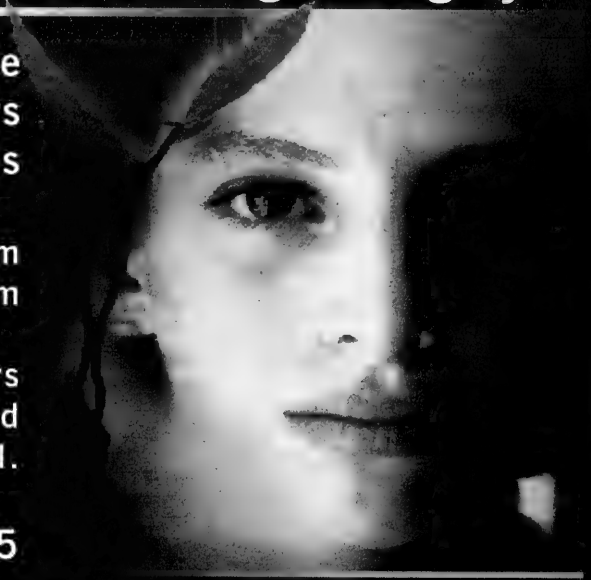

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Jewish Life

Tzedakah and pride

By RABBI EDWARD ELKIN

It's every fundraiser's fantasy: the building fund overflows! Morning after morning, the Israelites brought their freewill gifts of gold and silver and copper and yarns and skins and oil and spices and gems, according to parshat Vayakhel's description of the collection of *terumah* – gifts for the building of the wilderness sanctuary. They brought so much, in fact, that the sanctuary artisans couldn't use it all. So Moses proclaimed a halt to this sanctuary building fund, and the giving ceased.

Many commentators use this story as an opportunity to reflect on the motivation of the Israelites and the nature of giving in general. Rabbi David Shoham notes that the children of Israel would bring their gifts at dawn, when the light was so weak that people couldn't see very well. Why then? Because the darkness would obscure their identity, and they could be sure that they wouldn't receive honour and recognition from their fellows – only God would know they had given.

The Sefat Emet and others take an opposite view of the Israelites' motivation. In this view, the real reason for Moses' halt to giving was that personal motives had crept into the people's giving. Pride had become the overriding factor. As described in the commentary Sihot Tzadikim, each person would say, "I am the one who completed the sanctuary; without my contribution it would have been impossible for the sanctuary to be built." Giving became a competition. And because God's presence would only dwell in the sanctuary if it were built out of the purest motivation, the giving had to stop.

In our own time, people's motivations for giving can also be seen in different ways. Some credit individuals in our community with only the purest and most altruistic of motives for giving. Others say self-aggrandizement and pride taint communal fundraising efforts.

Interestingly, the Torah itself sometimes sanctions public proclamations of giving. Every third year, farmers were supposed to give one-tenth of their yield to the needy. This tithe was to be accompanied by a public declaration attesting to the fact the farmer had fulfilled his obligation: "I have cleared out the consecrated portion from the house, and I have given it to the Levite, the stranger, the fatherless and the widow" (Deuteronomy 26:13). In this very different context, giving was not supposed to be anonymous at all.

What is the difference between giving to build the sanctuary and the farmers' tithe? The gifts for the sanctuary were brought voluntarily. In contrast, the tithe was obligatory for every Israelite farmer. The needy should never depend on the goodwill of others for basic sustenance. The poor need to eat, whether or not others feel like giving. The public proclamation may in fact encourage others to meet their obligations to the needy as well.

Perhaps herein lies the reason for the concern about anonymous giving for the sanctuary and the lack of concern with regard to the tithe. When people give out of their own free will, there is a much greater danger that they will feel pride in their gift, which might distort the purity of their giving. When one gives out of obligation, there is no pride. In our own time, for example, no one feels "proud" of paying taxes – it's just something we all have to do.

When we give tzedakah today, is it obligation or free will? It contains elements of both. Keeping both elements in balance, we strive to do right by all the worthy causes we support, without letting our own pride become the driving force behind our tzedakah. The natural human craving for the esteem of our neighbours is a quality we must recognize in ourselves, and strive to keep in check when appropriate.

Rabbi Elkin is spiritual leader of Toronto's First Narayever Congregation.

Reclaiming Maimonides

By RABBI AMRAM ASSAYAG

Guest Voice

It only lasted three days, but took 800 years to happen. From Oct. 12 to 14, Sephardi Jewry witnessed the circularity of Jewish history and its ultimate justice.

More than 60 of the world's most distinguished rabbis gathered in Cordoba, Spain, to commemorate the 800th anniversary of the death of the Rambam, Moses ben Maimon (Maimonides). He was the greatest mind in Jewish history, revered by learned Christians and Muslims alike, and of whom it is said, "from Moses to Moses, there is none other."

For generations, Spanish scholars have embraced the Rambam's contributions to philosophy and medicine, and revered the place and date of his birth, Cordoba 1138. This event gave all of Spain an opportunity to learn about the Rambam's Jewish roots and his vast contributions to Jewish thought.

World Jewry – represented by the two chief rabbis of Israel, members of the rabbinical council of the Chief Rabbinate, judges of the Rabbinical Court of Appeals, selected rabbis of the Diaspora and myself as sole Canadian representative – highlighted the Rambam as a Jew and his contributions to Judaism.

Rabbi Shlomo Amar, the chief Sephardi rabbi of Israel, conceived the idea to commemorate Maimonides while visiting Cordoba in May 2003. The city's mayor welcomed the idea with enthusiasm and planning began immediately.

Throughout this voyage "back home" to a place and time both magnificent and devastating, the rabbis were intensely aware of the hand of Hashem as ironies unfolded before their eyes and feelings of familiarity and spiritual comfort filled their hearts.

On the first day, the rabbis visited the famous Toledo Synagogue in Cordoba, known as El Transito, which is now a tourist site. For more than 500 years, no one had prayed inside this magnificent edifice, and the rabbis assumed that they would pray Minchah in the adjacent garden. Not so. The doors were opened wide, allowing them to pray inside and infuse every corner with a long-forgotten kedushah. That evening, the Jewish community held an inaugural dinner for the rabbis at Madrid's Palace Hotel.

The second day included an elegant reception in Seville hosted by the premier of Andalusia. The official ceremony to celebrate "The Commemoration of The 800th Anniversary of the Death of the Rambam" was held in Cordoba at el Alcazar de los Reyes Cristianos (the Palace of the Christian Kings), an irony that did not go unnoticed. Those in attendance included the Duke and Duchess of Palma (Princess Cristina and her husband) and Spain's foreign minister.

That evening in the palace's beautiful garden, another reception was held in the rabbi's honour, and renowned paytanim Rabbi Haim Louk and Rabbi Shemuel Toledano performed sacred Sephardi music.

A Jewish family in Madrid, wanting to share in this momentous occasion, dedicated a Sefer Torah to the Rambam Synagogue in Cordoba, and this great mitzvah was accompanied by a Hachanasat Sefer Torah. To partake in such a joyful simchah in Toronto is wonderful, but to proudly march, Sefer Torah in hand, through the streets of a country that banished all its Jews more than 500 years ago is awe-inspiring.

The third day was devoted to intensive study of the Rambam's Jewish thought, covering every aspect of Jewish life. Ten prominent rabbis delivered stimulating dissertations on aspects of his timeless contributions. The *chochmah* and kedushah that filled the room was palpable.

Throughout these three days, streets were blocked and police escorts were everywhere. People in Cordoba quickly realized that these strange-looking Jews were travelling around their city. For those who had never seen a rabbi – or even a Jew – to be confronted with 60 at one time must have seemed like a page of *National Geographic* come to life. Not since the 15th century, the time of the Jews' expulsion from Spain, has such a group of illustrious rabbis walked on Spanish ground.

The three days concluded with several promises from the Spanish government, including the establishment of a Holocaust Remembrance Day in Spain, a Maimonides Museum in Cordoba and a Sefarad House in Madrid.

For the people of Spain, this event was an opportunity to experience living Judaism and see the splendour of our tradition. For the rabbis, it was an opportunity to connect with Maimonides, to bond with each other through learning, and to touch a glorious era that is gone forever. Three days in Jewish history – with such profound, far-reaching effects.

Rabbi Assayag is chief rabbi of the Sephardic Rabbinate of Ontario.

Jewish Life

The hidden faces of Purim

By RACHAEL TURKIENICZ

This year we have two months of Adar in the Hebrew calendar. Ordinarily, people associate Adar with Purim, which does not occur until Adar II. The extra month affords us the opportunity to prepare our thoughts with an eye toward the upcoming holiday.

Besides Mordechai and Esther, there is another important leader who is strongly linked to the month of Adar: Moses, who was born in Adar and died on the same day he was born. Interestingly, there are many points of comparison between Esther and Moses.

The rabbis of the Talmud spoke at great length about the theme of "hidden reality" in the Purim Scroll. Esther hides her identity as a Jew; Mordechai hides his relationship with Esther; God hides Divine intervention from the observer. The people in the Purim story are continuously dealing with the dual level of appearance and concealment.

Likewise, there is a strong element of Divine concealment in a personal moment shared with us in the text when Moses asks to see God's face. His request is declined. In what is likely the only time that God refuses a request from Moses, the Divine Face remains hidden. Moses' encounters with God have been visual from the start, so the request is consistent with the relationship. God must deny this request, stating that a human being cannot see the Divine and continue to live.

In other words, in viewing God with our eyes, we would cross a line that would take us out of the realm of humanity. Yet God's love for Moses does not allow God to dismiss the request entirely. God compromises by covering Moses' eyes, passing the Divine Presence over Moses' face and then uncovering his eyes, allowing Moses to see only God's back. God has accommodated Moses as best as possible while preserving Moses' humanity.

Yet even this compromise has repercussions, for the text relates that after Moses returns to the people, his face is emanating light to such a degree that no one could bear to sit in his presence. Moses must now hide his face behind a veil when speaking to other people. By even remotely accommodating Moses' request to see God's face, Moses can never again speak face-to-face with another human being. The mere glimpse of an encounter with God results in a separation of Moses from all people for all time. Moses asks to see what must remain hidden and must from then on hide his own face from those around him.

In the Purim story, Mordechai asks Esther to approach the king and plead for her people. Esther refuses, and Mordechai suggests to her that perhaps she has been made queen solely for this moment. Perhaps her life's destiny culminates in this opportunity to save her people. The question is never answered – the truth of her destiny remains hidden from us. Purim opens the door to a world of hidden truths. Moses shows us that what is hidden far surpasses what can be sought. Somewhere between Esther and Moses, we must all find our place.

New Daf Yomi cycle begins

By MARK MIETKIEWICZ

The cycle has begun again. The cycle is known as Daf Yomi, in which one page of the Talmud is studied daily until this classic work is completed in 7½ years. Whether you are a beginner and want to learn more about the Talmud or an advanced student looking for online resources, read on.

Orienting yourself to a page of Talmud can be quite daunting. To get a taste of the dynamics of a page, I highly recommend Eliezer Segal's beautifully constructed work. Segal has reproduced a typical page of the Talmud, this one from the tractate of Megillah. When you click on the text, you can get an excellent insight into the structure of the page and the annotation, which is indispensable to its understanding. **[http://tinyurl.com/6ggo5]**

Part of the Talmud learning experience is grasping the large volume in your hands while learning along with your teacher. Although there is no online substitute, you can read the entire contents of the Babylonian and Jerusalem Talmuds on your computer screen. Please note that these pages are not set up in the standard format, nor do they include the classical commentators such as Rashi and Tosafot. **[http://kodesh.snunit.k12.il/]**

The so-called Easy Talmud Bavli has Rashi's commentary interspersed within the text of the Talmud. **[www.geocities.com/Athens/Atrium/5242/]** And E-daf displays a picture of the standard page of Talmud that can also be printed. (It also has an audio feature that I could not get to work.) **[www.e-daf.com]**

If you have difficulty getting your current browser to display in Hebrew, I recommend downloading the free Firefox browser, which seems to be more Hebrew-friendly. **[www.mozilla.org/products/firefox/]**

As for the Talmud teacher, if you happened to miss a lesson or need to catch up, there is help online. You can listen to Daf Yomi classes in English led by Rabbi Grossman at TeachItToMe.com. (I particularly liked the note at the bottom of the page that reads, "Distribution and copying of materials is HIGHLY ENCOURAGED…") **[http://tinyurl.com/5t2t2]** And if you prefer to learn in Yiddish, then take a listen to the late HaRav Avrohom Karp of the Lubavitch shul in Montreal. Rabbi Karp gave classes in Daf Yomi for close to 30 years and was recorded from 1969 to 1975. **[www.kolavrohom.com/]**

Most of the Daf Yomi commentary found on the Internet is in English, but you can find some resources in Hebrew. The Dafyomi Advancement Forum (DAF) has notes and commentaries from both the Yosef Da'as and the Galei Masechata. **[www.dafyomi.co.il/ivrit2.htm]** For more Daf Yomi sites, see DAF's Dafyomi Central Headquarters. **[www.dafyomi.co.il/central.htm]**

Two significant publishing initiatives that have make the Talmud more accessible are translations and elucidations by Rabbi Adin Steinsaltz **[http://tinyurl.com/5zzz8]** and by Artscroll Publishers. Artscroll recently celebrated the completion of its 35,000 page, 72-volume translation with a presentation of a set to the Library of Congress. I was fascinated by a *Jerusalem Post* article that explains the care and meticulous editing process that went into the creation of each Artscroll volume. **[http://tinyurl.com/678s4]**

I began this column by pointing out Eliezer Segal's excellent Page of Talmud site. Not surprisingly, Segal has completed studying all 2,711 pages of the Talmud and has written a column about his undertaking. Since his studies took several years and followed him around the world, I was fascinated that Segal now associates particular sections of the Talmud with the milestones of his own life: **[http://tinyurl.com/5nw7x]**

"One tractate conjures up associations with the Shiite village in Lebanon, where I studied it during my Israeli army reserve duty; another page I plodded through while waiting in a queue at Disneyland; still another I read just before my first job interview at the University of Calgary. I imagine that these personal associations will be forever attached to their respective *sugyas* (topics)."

By the way, the next time you're standing in line at Disneyland and have forgotten what page to study for that day's Daf Yomi, no problem. Just take out your Palm Pilot, run the Yomilator Program and you'll never go wrong. **[http://bobnewell.net/yomi.zip]** Better still, download a tractate onto your Palm and take same Talmud with you wherever you go. **[www.jewishcontent.org]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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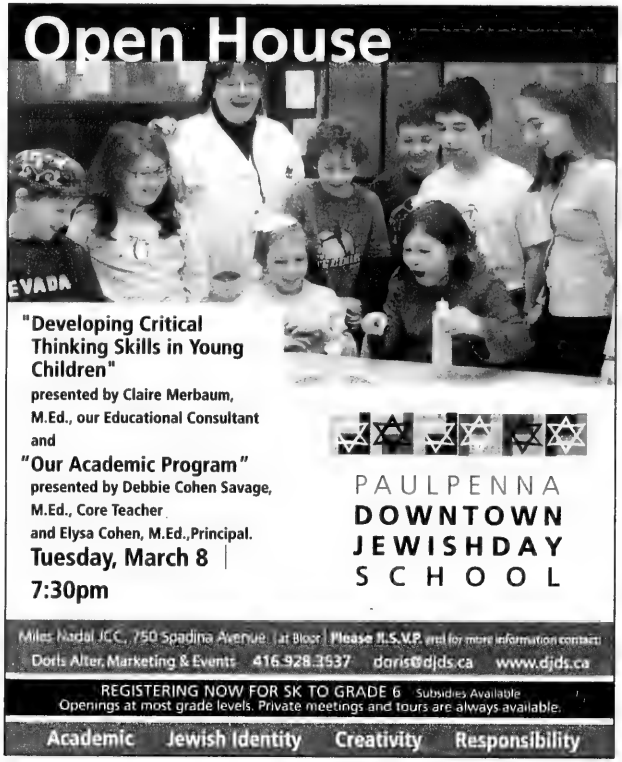
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Coast to Coast

Vancouver federation marks its 18th year

By PETER CAULFIELD
Special to The CJN

VANCOUVER — The Jewish Federation of Greater Vancouver (JFGV) recently marked its 18th year.

The landmark was celebrated at federation's annual general meeting, which was held Feb. 17 in the Wosk Auditorium of the Jewish Community Centre of Greater Vancouver. The theme of the AGM, which was attended by approximately 100 members of the Lower Mainland Jewish community, was "18 Years Strong."

A new slate of officers was elected to take office in June. Elected for one-year terms were: Bernard Pinsky, president; Ron Rozen, vice-president for allocations; Diane Switzer, vice-president for leadership development; Mitchell Gropper, vice-president for finance resource development; Jack Altman, vice-president for planning and community development; Michael Fugman, treasurer; Shelley Ail, secretary, and Craig Diamond and Janice Loomer Margolis, members at large.

Ex officio members of the executive committee are: Arnie Fine, immediate past president; Jeffrey Goldberg, general campaign chair; Bev Libin, women's campaign chair, and Gerry Zlotnik, Jewish Community Foundation chair.

The meeting acknowledged federation past presidents, who are: Robert Coleman, 1987-89; Daniel Pekarsky, 1989-91; Ted Zacks, 1991-93; Peter Oreck, 1993-95; Malcolm Weinstein, 1995-97; Jonathan Berkowitz, 1997-99; Bob Willmot, 1999-2001; Sondra Green, 2001-03, and Arnie Fine, 2003-05.

In an interview with *The CJN*, Malcolm Weinstein said the federation had accomplished a lot in its first 18 years and is still working hard to establish its credibility.

"Much still needs to be done," he added. "We need to connect [the Combined Jewish Appeal] campaign in people's minds with the services it finances – how money and deeds go together."

He said the focus of the JFGV in the future should be the planning and provisioning of services for the Jewish poor, housing for the elderly, support for Israel, the new Jewish high school, people with disabilities and the increasing dispersion of Jews across the Lower Mainland.

Pinsky said the position is the most appropriate one in the community from which to lead. "Federation touches the most lives and has the most relevance across the board," he added

Pinsky, who has been involved in federation and many other Jewish organizations, including Canadian Jewish Congress, United Israel Appeal and the Canadian Council for Israel and Jewish Advocacy, said his goal is to make federation more visible and more accessible.

"I want people to think of federation as the community's central address. Federation should have a presence in all Jewish organizations and institutions in the Lower Mainland. I want our federation to become the model for other federations in North America to follow.'

Two longtime volunteers were recognized for their services to the community. Lana Pulver received JFGV's annual Young Leadership Award. Several years ago, Pulver helped transform federation's Super Sunday into Family Affair, a one-day family festival that has become a cornerstone of the annual Combined Jewish Appeal (CJA) campaign in the Lower Mainland.

Pulver serves on both the federation and Jewish Community Foundation boards, chairs the foundation's development committee and is involved in Vancouver Talmud Torah.

Bill Levine was awarded the Arthur Fouks Award for Distinguished Service, which recognizes individuals for outstanding leadership to both federation and CJA. As major gifts chair for the 2003 campaign, Levine helped to create and execute the strategy that led to a $1 million increase in donations. Levine also chaired the board of the Jewish Community Foundation for 4½ years.

JEWISH BRACELETS: Hundreds of students have snapped up bright green "Live Jewish" bracelets that are available from the National Conference of Synagogue Youth (NCSY) office. The bracelets give Jewish teens another way to remember that being Jewish is cool, says Rabbi Binyamin Pinkus, director of senior NCSY. The Jewish version of the Lance Armstrong Live Strong bracelets, whose sales go toward finding a cure for cancer, has also been popular with teens in the United States. Proceeds from the NCSY bracelets are earmarked for Jewish education programs. Seen, from left, are NCSY members Josh Adler, Nicole Betel, Hartlee Zucker and Danya Borenstein.

Only paid Mazel tov announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first come, first served basis as space allows.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words maximum. Send your photos to:

The CJN, Family Moments, 1500 Don Mills Rd., #205 North York, ON. M3B 3K4
or email them to:
cblackman@cjnews.com

Joyce & Neal Reinblatt, Monica & Mykl Walderman announce the engagement of Erin & Bryan. Grandparents, Naomi & Harry Karpman, Charlotte Reinblatt, Sally Goldberg, Shirley & Max Walderman.

Mazel tov to Abraham Szedlecki, who celebrated his 90th birthday at the Ahavath Achim Retirement Home on Feb. 14 .

Happy March birthdays to Hannah, 3, and Sarah, 1. Love from your parents, grandparents and extended family.

Riva & Harry Wolle and Ingrid & Walter Rubin are delighted to announce the engagement of their children Rhona Wolle & Caleb Rubin.

Happy 90th birthday to Aaron Benzaquen from your children Albert & Sylvia, Esther & Joey and Denise & Sid, and all your grandchildren. We love you.

Happy second birthday Madison Emma. Love and kisses, Bubbie Ruth Kirshner, Bubbie Sharon & Zaidie Mel Rubinstein, Auntie Candie & Uncle Dave.

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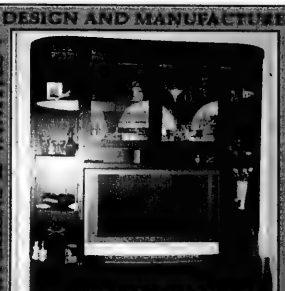

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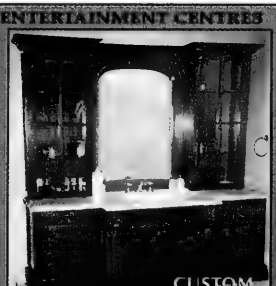

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What's New

By REBECCA NADLER

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What's New Deadlines: Monday, March 7, is the deadline for the March 17 issue. For production reasons, Wednesday, March 9, is the deadline for the March 24 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, March 3

BEGINNERS' YIDDISH

The Winchevsky Centre starts an eight-week beginners' Yiddish course tonight. 7-9 p.m. Members $75, non-members $90. 416-789-5502.

HEROES AND HEROINES

Beth Emeth Synagogue concludes its series with **Hana Werner** exploring the question of whether history creates heroes or whether heroes and heroines create history with "Esther: To Be or Not to Be a Jewish Queen." 8 p.m. 416-633-3838.

Saturday, March 5

ART & SOUL

Baycrest Centre Foundation hosts "Art & Soul" at the Royal Ontario Museum, an evening of art, food, drink and entertainment to raise funds for research into Alzheimer's disease. $50. Call 416-785-2500, ext. 2020, or e-mail lroth@baycrest.org for tickets.

Sunday, March 6

HABONIM BREAKFAST

Habonim Breakfast Club presents "How I Climbed My Family Tree," with **Henry Wellish**. 10 a.m. at 5 Glen Park. $6.

SINGLES BRUNCH & TALK

Adath Israel Dynamic Singles 35+ brunch hosts **John Thompson**, of the Mackenzie Institute and author of *Other People's War: Overseas Terrorism and Canada*. 11:30 a.m. $15 prepaid, $20 at the door. 416-635-5340 or rachel@adathisrael.com.

THE KOSHER KOMIC

Women are invited to celebrate the month of Adar with BAYT Sisterhood and be entertained by **Ayelet The Kosher Komic**. She will keep you laughing on subjects like shidduchim, diets, kids and more. $15, includes refreshments. 8 p.m. 905-886-3810, ext. 127.

Monday, March 7

PASTRY DEMONSTRATION

Pastry chef **Joanne Yolles** is giving two baking demonstrations in support of the Paul Penna Downtown Jewish Day School. The first is tonight, the second Monday, April 4. $75. To reserve, call 416-928-3537.

JUDAISM SINCE GENDER

Rabbi Aubrey Glazer, of Beth Tzedec Congregation, begins a six-week series on "Judaism Since Gender: New Thinking From Tradition." Weekly readings are based on **Miriam Peskowitz**'s book *Judaism Since Gender*. 7:15 p.m. Members $20, non-member $25. Call to register, 416-781-3514, ext. 34.

DIABETES MEETING

Learn about label reading and carbohydrate counting with **Rochele Reichert** as she talks about "Diabetes: Healthy Eating In Store For You," at the Jewish Diabetes Chapter meeting. 8 p.m. Shaarei Shomayim Congregation. 416-363-0177, ext. 7403.

KING DAVID THE MUSICAL

Beth Tikvah Synagogue sponsors *King David The Musical*, 8 p.m. at the Winter Garden Theatre. Tickets $36, $54 and $72. Call 416-221-3433, ext. 352.

JEWISH DIVERSITY

Congregation Darchei Noam presents "A Coat of Many Colours: Diversity in the Jewish World," a panel moderated by **Honourable Justice Rebecca Shamai**, of people from diverse backgrounds discussing their experiences of Judaism. 7 p.m. 15 Hove St. 416-638-4783 or www.darcheinoam.on.ca.

Tuesday, March 8

WOMEN'S BOOK CLUB

Kolel's Inter-generational Women's Book Club discusses "I Am Jewish:

Continued on page 25

NEW RELEASE

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Continued from page 24

Personal Reflections Inspired by the Last Words of **Daniel Pearl**," with **Sarah Fulford**. 7:30-9:30 p.m. 151 Eglinton Ave. W. $10, pre-registration required. 416-485-7007, ext. 0.

BOOK REVIEW

Join Beth Tikvah Sisterhood as **Marilyn Herbert** reviews the book *Middlesex* by **Jeffrey Eugenides**. 8 p.m. Non-members $5. 416-221-3434.

ORPHANS OF MONTREAL

Beth David Brotherhood & Sisterhood presents **Judy** and **Myer Gordan** reading excerpts from their book *400 Brothers and Sisters: The Jewish Orphans of Montreal*, about the two Jewish orphanages operating in Montreal from 1909 to 1942. 8 p.m. Non-members $5. 416-633-5500.

LUNCH AND LEARN

Beth Tikvah Synagogue hosts a presentation on "The Dead Sea Scrolls" by **Rev. Dr. John Howarth**, a member of the Biblical and Near Eastern Archaelogical Societies. Lunch 12:15 p.m, learning 1 p.m. $7. Reserve, 416-221-3433, ext 0.

SCHOOL OPEN HOUSE

The Downtown Jewish Day School holds an open house for parents and students at 7:30 p.m. Principal **Elysa Cohen** and core teacher **Debbie Cohen Savage** speak on "Our Academic Program," and educational consultant **Claire Merbaum** speaks on "Developing Critical Thinking Skills in Young Children." 416-928-3537.

Wednesday, March 9

EMUNAH BAZAAR

Haifa Chapter of Emunah Women holds a bazaar at Baycrest Geriatric Centre from 9:30 a.m. to 3 p.m. This is an opportunity to pick up great deals and support needy women and children in Israel. 416-636-0036.

CLASSES IN THE VILLAGE

The Centre in Forest Hill Village presents two classes on Wednesday evenings: **Rabbi Elie Karfunkel** on "Insights Into Today's Halachic Issues," 7:45-8:15 p.m., and **Rabbi Eliezar Breitowitz** on "Mussar: The Head, The Mind," 8:30-9:30 p.m. Call 416-483-0883.

BETH SHOLOM CONCERT

Beth Sholom Music Series presents "Love and the Seasons," an evening of romantic classics, Broadway favourites, poetry and piano with Broadway and television star **David Dunbar**, accompanied by pianist **Gloria Saarinen**. 8 p.m. $18. Dessert reception to follow. For tickets, contact 416-783-6103.

DISCUSSIONS FOR SINGLES

Take part in a series of discussions for singles with **Rabbi Yechiel Goldreich**. Tonight, "Romance and Rambam." 8:30 p.m. at Shaarei Shomayim Congregation. $5, includes refreshments. 416-789-3213 or 647-889-5313.

Other news

YOUNG JUDAEA PROGRAMS

Junior Program. Scavenger Hunt for 7 to 10-year-olds. Sunday, March 6, 2-4 p.m. 788 Marlee. For information, e-mail youngjudaea@bellnet.ca.

THE SISTERS ROSENSWEIG

Teatron Theatre presents *The Sisters Rosensweig*, March 10-19 at the Fairview Library Theatre. Tickets $26-35. Call 416-781-5527.

MONEY IN THE TALMUD

Prof. Benjamin Geva speaks on what the Bible and Talmud can teach about early money systems and their development through biblical and early talmudic periods. Thursday March 10, 7:30 p.m. First Narayever Congregation, 187 Brunswick Ave.

CARLEBACH SHABBAT

Adath Israel Synagogue invites the community to its Carlebach Shabbat celebration, Saturday, March 12 at 9 a.m. 416-635-5340.

WOMEN'S HEALTH DAY

Women are invited to spend the day with medical professionals and religious educators exploring issues related to cancer, mind-body connection, menopause and reproductive health concerns. Sunday, March 13, 9:30 a.m.-3:45 p.m. at Shaarei Shomayim Synagogue. $36 in advance, $45 at the door. Lunch included. 416-789-4883.

DAY OF STUDY

Canadian Seaway Branch, Women's League for Conservative Judaism invites men and women to study "Esther," the life of a woman living in the palace, and engage in test study, discussion and gragger making. 10 a.m.-2:30 p.m. at Beth Tikvah Synagogue. $15, families $25, lunch included. For information, call **Fran**, 905-881-4830, or **Arlene**, 416-493-1240.

CARING FOR A LOVED ONE

Baycrest Centre for Geriatric Care offers a six-week educational support for those looking after an aging relative with dementia. March 16-April 30, 6-7:30 p.m. No fee. To register, call 416-785-2500, **Nira**, ext. 3587, or **Sylvia**, ext. 2252.

JEWISH 411

UJA Federation-Jewish Information Service of Greater Toronto have information on child care, singles, housing, synagogues, Hebrew schools, organizations, events, jobs, volunteer opportunities and more. Call 416-635-5600, visit www.jewishtoronto.com or visit their office located off the lobby at the Bathurst Jewish Community Centre.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. 416-630-6481.

Information sessions for new immigrants are held every Tuesday morning 9 a.m. Registration required.

Newcomers to Canada are invited to join a JIAS Conversation Café. Practise your English in a casual and friendly environment with other newcomers and JIAS volunteers over a cup of coffee. For a location, call **Jodi** at ext. 30.

JF&CS GROUPS

Jewish Family & Child Service, Lipa Green Building, 4600 Bathurst St. 416-638-7800.

High Conflict Divorce: A workshop for parents wanting to develop strategies and techniques to deal with a high conflict situation and help to lessen the impact on their children. Tuesday, March 8, 6:30-9 p.m. Lipa Green Bldg. Call ext. 215.

Developing a Successful Parenting Plan: A workshop for parents who want to develop a businesslike relationship with their ex partners by negotiating the day-to-day details of their children's lives based on their children's needs. Wednesday, March 9, 7-9 p.m. Lipa Green Bldg. Call ext. 215.

FOR SENIORS

Beth Tzedec Congregation Senior Haverim Programs present "Once Again: The Treasures of Fabergé," a lecture and slide presentation with **Corey Keeble**. Monday, March 7, 1:30 p.m. $2. 416-781-3511.

Senior Bowlers meet every Tuesday at Playtime Bowl, 33 Samor Rd. 1 p.m. 416-495-1999.

Earl Bales Seniors In The Club House In The Park. Casino Rama, Wednesday, March 9, members $3, non-members $5; Casino Niagara, Monday, March 28, members $20, non-members $22; Sunday dance, March 27, $4, $6. 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. March 3, bingo. New members 55+ welcome. Call **Menachem Wallach**, 905-731-7748.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays at 7 p.m. March 8, Israeli movie. Call ext. 110.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Smile Theatre performs the musical *Fred and Adele*, Tuesday, March. 8, 7-8 p.m. For information, call ext. 2297.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Selfish by **Barbara McGill Balfour** at the Koffler Gallery. Opening reception Thursday, March 3, 6-8 p.m. Runs through April 22.

Lunch 'n' Learn with **Rabbi Moishe Stern**. Friday, March 4, 12-1 p.m. Bring your own lunch, coffee and tea are served.

Learning Experience: Sunnybrook Hospital presents "Lifeline Program" – a pharmacist talking about medication and answer questions. Tuesday, March 8, 1-2:30 p.m.

Shabbat Table, an adult cooking class, March 9, 16 and 23. 7-9 p.m. $45. To register, call ext. 390.

Registration is open for September 2005 for morning preschool and full-day day care, 18 months through senior kindergarten. Call ext. 248.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Book & Bagels: *Seduction* by **Catherine Gildiner**, Sunday, March 6 at 11 a.m. Members and seniors $5, non-members $8. Babysitting available.

Good Age Club Members Seniors Programs. Thursdays 1 p.m.

Register for the following classes:

"Movies: A Look Through the Critical Lens," Mondays, March 14-April 11, 7-9 p.m.

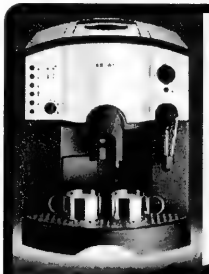
Yiddish For Beginners, Thursdays, March 3-April 28, 7:30-9 p.m. Members $99, non-members $135.

Beginner Hebrew, Tuesdays, March 8-Apr. 12, 7:30-9 p.m. Members $85, non-members $125.

Intermediate Hebrew, Tuesdays, March 29-May 17, 6:30-8:30 p.m. Members $99, non-members $135.

Hebrew Conversation, Thursdays, March 31-May 19, 6:30-8:30 p.m. Members $99, non-members $135.

SINGLES EVENTS CAN BE FOUND ON PAGE 30



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OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

Steeles Memorial Chapel

Fisher, Oscar	Feb 2/05	Private
Silber, Godel	Feb 15/05	10 Prue Ave.
Sactier, Avram	Feb 15/05	Private
Browne, Dora	Feb 16/05	Private
Hirtenfeld, Zilla	Feb 16/05	Private
Kaczka, Natalia	Feb 16/05	1121 Steeles Ave. W.
Spiegel, Margaret	Feb 17/05	100 Canyon Ave.
Grosz, Eta	Feb 17/05	170 Red Maple Rd.
Polter, Riesel	Feb 18/05	395 Lawrence Ave. W.

BENJAMIN'S PARK MEMORIAL CHAPEL

Morris Bader	Jan 31/05	3151 Bridletowne Cir.
Kurt E. Sandig	Feb 7/05	Avalon Retirement Centre
Harry Mandell	Feb 13/05	342 Spadina Road
Bertha Komaromi	Feb 15/05	343 Clark Avenue West
Michael Stone	Feb 15/05	7601 Bathurst Street
Estelle Mayzel	Feb 16/05	98 Searle Avenue
Chaim Lichtschein	Feb 17/05	10 Torresdale Avenue
Albert Gallander	Feb 17/05	111 Avenue Road
Joseph Helfand	Feb 17/05	3560 Bathurst Street
Brenda (Boomi) Kroach	Feb 17/05	261 Burbank Drive
Kuba Zaifman	Feb 17/05	67 Cocksfield Avenue
Sue (Sadie) Pollick	Feb 17/05	1120 Fairfield Road
Lucy Zeitchyk	Feb 18/05	9800 Yonge Street
Yetta Goldstein	Feb 19/05	268 Ridley Blvd.
Gisele Shapiro	Feb 19/05	2400 Bathurst Street
Peter Weis	Feb 18/05	361 Ellis Park Road
Zavel Ogus	Feb 19/05	2075 Bayview Ave, Vetrans Wing
Marie Aizer	Feb 20/05	61 Durie Street
Estelle Polson	Feb 20/05	3560 Bathurst Street
Paul Mesbur	Feb 20/05	400 Walmer Road
Rosa Balint	Feb 20/05	165 Elmridge Drive

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HOFFMAN, Cecil: Peacefully at home Thursday, Feb. 10, 2005, in his 84th year after a long struggle with Parkinson's disease. Beloved husband for 54 years of the late Evelyn, both of whom came to regard Florence, Italy as their second "home". Survived by sisters Ruth Tatton (Dick), B.C., Karen Duncan (David), Leamington, Lanny Joffe, Windsor, Dvorah Schlossberg (Meier) Israel, aunt Edie Newman, NYC, his wife's brother Leon Major (Judith), USA. Survived by numerous nieces and nephews in Ontario, B.C., the USA and Israel. Remembered by dear friend Shirley as well as many good friends, including in Italy.

Cecil remained a fastidious, meticulous gentleman throughout his life. He appreciated music, art, conversation, wine and fine dining. He is wished "Ciao Cesare, a la prossima".

The family especially wish to thank his caregiver Frederika Powell, trusted financial advisor and friend Dennis Caponi and devoted cousin-in-law Kathryn E. Hope (formerly Soboloff).

Donations to the Toronto Community Foundation re: the Evelyn Hoffman Foundation, to benefit the Humane Society, because of their tremendous love and admiration for their two Siamese cats, would be appreciated.

Graveside service, Fri., Feb. 11, 2005, 1 pm at Pardes Shalom Cemetery.

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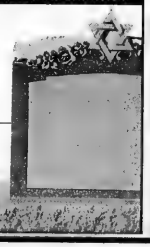

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Cantor Joseph Cooper ז"ל

Your kindness and generosity have deeply touched our hearts. Donations to the Joseph Cooper Scholarship Fund at Beth Tzedec Congregation and various other charities were overwhelming and will always be remembered.

The Cantor Joseph Cooper Memorial Concert celebrating the 60th Anniversary of Liberation will be held Wednesday, April 6th at Beth Tzedec Congregation, 7:30 P.M.

With kind gratitude,

Rose Cooper, David Cooper, Jeffrey, Ben & Taylor Cooper & Families

Coast to Coast

A fair and accurate depiction of the pullout dispute

According to Reports

By PAUL MICHAELS

For several weeks, the Israeli media have been reporting on the possibility of violent confrontations over the government's plan to withdraw all settlers and soldiers from the Gaza Strip and the northern West Bank this summer.

While there have been fewer stories on the disengagement plan in the North American media, we can expect more coverage now that it has been officially approved by the Israeli cabinet.

On the CBC's *The National*, Feb.18, Adrienne Arsenault reported about a vociferous minority of settlers and their supporters desperate to stop the disengagement. She began by noting that Israel is a "vibrant and vocal democracy" – a fact often forgotten by the Canadian public used to nightly televised images of Israeli soldiers and tanks confronted by Palestinians in the territories.

Opinion polls have consistently shown that approximately 70 per cent of Israelis support the disengagement plan, which according to Prime Minister Ariel Sharon will help ensure that Israel remains a Jewish and democratic state.

Arsenault did an excellent job of further distinguishing between different sectors of this minority opposition: those who support legal and democratic protest methods – political protest, ads, lobbying – and the even smaller number who favour methods that are "dark and dangerous, threats aimed at killing not just the plan but the people behind it."

Unlike many reporters who stereotype all settlers as fanatics, Arsenault noted that "most were horrified recently when a few Gaza settlers started wearing Star of David patches, intentional echoes of the Holocaust." (This tactic ended quickly when the vast majority of Israelis, including settlers, expressed outrage over the Nazi comparison.)

Arsenault interviewed Meir Sheetrit, the cabinet minister responsible for guiding the disengagement plan through the Knesset. He revealed that he and his family have received extremely abusive, threatening letters. He said that the atmosphere of intimidation and threat in Israel is similar to 1995, when former Israeli Prime Minister Yitzhak Rabin was assassinated for yielding land to the Palestinians under the Oslo accords.

Arsenault reported that nearly a dozen Israeli politicians in all have recently been threatened by right-wing extremists "who view the Gaza withdrawal as a desecration." Principal among those threatened has been the prime minister, who is now surrounded by an enhanced phalanx of bodyguards wherever he goes.

Arsenault's report was an accurate and fair depiction of reality for the majority of Israelis, including many settlers who are prepared to accept a financial compensation package to relocate.

* * *

Speaking of Israel as a Jewish and democratic state, an interesting comparison with the United States came to light recently on TVO's *Diplomatic Immunity*.

Host Steve Paikin interviewed Harvard professor Samuel P. Huntington, whose latest book *Who Are We?* discusses American cultural and national identity.

Paikin remarked: "Even though some people feel uncomfortable describing America as a 'Christian' country, the reality is, the demographics say it is. The percentage... of Christians in America [according to your book] is larger than the percentage of Jews in Israel, Muslims in Egypt and Hindus in India."

A quick check of the data confirms this fact: In Israel, Jews make up 78 per cent of the population, while approximately 15 per cent are Muslim. But in the United States, about 85 per cent of the population is Christian.

To be sure, this statistic, while interesting, must be kept in perspective, because the United States is not officially Christian. But it shows that a country can have a large majority of its citizens affiliated with one religion yet still be a vibrant democracy.

Paul Michaels is communications director for the Canada-Israel Committee.

BBYO CONVENTION: Teens from Toronto, Montreal and Ottawa gathered recently for BBYO's annual convention. Among its Judaic and social programming was the annual Beauheart dance, where a Beau and Sweetheart were named. Seen here, from left, are Brandon Lablong, Alana Zinman (Lake Ontario region presidents), Beau Ben Kanee, Sweetheart Michelle Shiewitz, and Eastern Canada region presidents Joelle Kenelson and Phil Lenetsky.

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Coast to Coast

Nuclear terror a serious threat: expert

By JANICE ARNOLD
Staff Reporter

MONTREAL – The single most serious threat to the world today is nuclear weapons or material getting into the hands of terrorists, Graham Allison, a leading analyst of U.S. national security and defence policy, said at a McGill University conference.

Canada faces a "double threat" because its land and sea borders are "like a Swiss cheese that's almost all holes with very little cheese," and because the fallout of a nuclear explosion in the United States would be felt here, Allison said at the annual conference of the McGill Institute for the Study of Canada.

Allison, who was assistant defence secretary in the first Clinton administration, is now director of Harvard University's Center for Science and International Affairs and author of *Nuclear Terrorism: The Ultimate Preventable Catastrophe* (2004).

He believes the chance of nuclear terrorism can be "reduced to nearly zero" by a "multilayered, global response," and not by U.S. action alone. "Canada and the U.S. have to stand shoulder-to-shoulder," he said.

Otherwise, Allison said it is only a matter of time before Al Qaeda or a similar group uses a nuclear, chemical or biological weapon against the United States. A major problem is the unaccounted-for nuclear weapons and fissile material in the former Soviet Union that is left over from the Cold War, he said.

Allison proposes what he calls "the three no's: no loose nukes, no nascent nukes and no new nuclear states."

By this, he means setting a "gold standard" for clearing out or locking up all nuclear weapons and material, prohibiting the production by any country of any more enriched uranium or plutonium, and drawing the line at the current eight nuclear powers. About 50 to 60 states have the capability of producing nuclear weapons, he said.

"This is not an agenda the U.S. can pursue alone. It can't bully other states into doing this. It has to be a global collaborative effort," Allison said.

Canada, because of its principled stand on nuclear weaponry and international leadership in the past on its limitation, can play an important role, he said.

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YIDDISH CORNER
Edited by: ALEK SILVER
ייִדיש־ווינקל
רעדאַגירט פון: אַלעק סילווער

אַ נייער „שותף" צום שלום

פון אַלעק סילווער

(באַמערקונג פון רעדאַקטאָר: צוליב דעם, וואָס אין נעמ אויף עטלעכע וואָכן אויף וואַקאַציע, וועלן דער דאָזיקער ,וויקל' נעשריבן פריער פאַר דער דאַטע וען איר וועט דאָס ליינען. אויב אין צווישנצייט וועט נעשען עפּעס ווי־כטיקס, וועט איר דאָס קענען ליינען אין דער טעגלעכער פּרעסע.)

דאָס קעפּל אויבן זאָגט וועגן אַ נייעם „שותף" צום שלום. מיר גלויבן, אַז אונדזערע חשובֿע ליינערס וועלן באַלד פֿאַרשטיין, אַז מיר רעדן דאָ וועגן מאַכמד אַבּאַס, דער נייער פּרעזידענט פון דער פּאַלעסטינער רעגירונג. אַבּאַס, אויך באַקאַנט ווי אַבּו מאזין, איז דערווייל־ט געווארן דעם 9טן יאַנואַר אי־בערצונעמען דעם אַמט נאָכן טויט פון פריערדיקן פּרעזידענט יאַסיר אַראַפֿאַט.

אויבערפלעכלעך קען מען באַלד באַמערקן דעם אונטערשייד צווישן די צוויי מענטשן. מאַכמד אַבּאַס האָט אַ ריין ראַזירט פּנים, טראָגט נישט קיין „שמאַטע" אויפן קאָפּ, טראָגט שענערע „ציווילי־זירטע" מלבושים און זיין רעדן איז קלאָרער. זיין ענגליש איז פיל בעסער ווי אַראַפֿאַטס און זיין קולטיווירטע שפּראַך וויזיט אַרויס מער דיפּלאָמאַטישע בקיאות, ווי די רעטאָריק, וואָס איז בי־איצט ענגצט געוואָרן אין דער הויפּט־קוואַרטיר פון דער פּ.ל.א. אין ראַמאַללאה.

די צרה איז אַבער מיט דער צונג. זי איז אַ „צעלאָז־טע" און רעדט פונקט אַזוי ווי אַראַפֿאַט צונג. פון איין זייט רעדט ער וועגן שלום און פון דער צווייטער זייט באַציכט ער די ישׂראל־רעגירונג ווי דער „צי־ניטסישער שונא". פון איין זייט פאַרזיכערט ער, אַז ער וועט אַנטואָפענען די טעראָריסטישע באַנדעס און פון דער צווייטער זייט דערקלערט ער, אַז ער וועט נישט צילן זיין געווער אויף פּאַלעסטינער, ווער זיי זאָלן נישט זיין. איז ווי אַזוי קען מען דאָס פֿאַרשטיין?! . . .

איר האָט זיכער געלייענט אין דער פּרעסע וועגן די אויסזיכטן פֿאַר שלום מיט דעם נייעם פּאַלעסטינער פּרעזידענט. די מעדיאַ, די אַנאַליסטן, די מיטל־מזרח ספּעציאַליסטן האָבן כּמעט האַלב אויף האַלב געגעבן גוטע און שלעכטע האָפענונגען, אויב דער שלום וועט דערגרייכט ווערן. נו, וועלן מיר מרדן ווארטן . . .

אמת, אַכמד אַבּאַס האָט געטאַדלט די גוואַלד־מעשים פון דער לעצטער אינטיפאַדאַ און דערקלעט, אַז אונטערהאַנדלונגען מיט ישׂראל איז דער אייניציקער וועג צו שלום. ער האָט אויך גערופן די פאַלעסטינער טעראָר־גרופּעס אָפצושטעלן זייערע טעראָר אַקטיוויי־טעטן. באַלד אַבער נאָך זיין איינשוורענונג, אָפּילו נאָך 2 טעג פֿאַר די וואַלן, האָבן טעראָריסטן דורכגעפירט מערדער־אַקציעס קעגן דער ישׂראל באָפעלקערונג. צווישן זיי האָט זיך געפונען די טעראָר־גרופּע „אל־אקסא מאַרטיר בריגאַדע", וואָס וויערט קאָנטראָלירט פון דער „פאַטאַך", די פאַרטיי פון מאַכמד אַבּאַס.

דער נייער פּ.ל.א.־פּרעזידענט וויייסט זייער גוט די שטעלונג פון דער רעגירונג און פון אריאל שרון, אַז זיי וועלן נישט אונטערהאַנדלען מיטן נייעם „שותף", ביז יענער וועט נישט אָפּשטעלן די מערדערישע טע־ראָר־אַקציעס קעגן דער מדינה. אַבער עס ווייזט זיך אַרויס, אַז די פאַרשיידענע טעראָר־פּראַקציעס ווילן נישט צושטימען צו דעם, וואָס אַבּאַס האָט צוגעזאָגט. זיי האָבן זייערע אייגענע פּלענער, אָפּילו ווען עס שטערט זייער אָ סך צו ברענגען שלום אין דעם ראיון.

די פּראָגע איז: צי וועט דער קורצער בליק פון אָפּ־טימיזם, נאָך דער דערוויילטנ פון מאַכמד אַבּאַס, ברענגען די געווינטשטענע רעזולטאַטן? צי וועט דער „שותף" מצליח זיין אין זיינע צוזאָגן?... מרדן מיר זיצן, וואַרטן, בעטן און האָפן, אַז דער שלום זאָל ענד־לעך קומען, אָפשר מיט דער הילף פון נייעם „שותף".

On Campus

Barak 'not available' to speak at Concordia

By JANICE ARNOLD
Staff Reporter

Former Israeli PM's foreign speaking schedule full until end of June

MONTREAL — Former Israeli prime minister Ehud Barak has declined an invitation from Concordia University president Frederick Lowy and Concordia Hillel to speak on campus this academic year, citing a too-busy schedule.

FEDERATION CJA official Bram Freedman said Barak's booking agency in New York informed the federation verbally that he is not accepting any new speaking engagements abroad until after June.

Freedman, federation's director of operations and strategic initiatives, said Concordia had proposed about four possible dates before the conclusion of the academic year at the end of April.

"He was certainly prepared to speak at Concordia, but unfortunately he is not available," Freedman said.

Concordia communications director Dennis Murphy said the alterations to the athletic complex at the Loyola campus, intended to make it secure enough to accommodate visiting dignitaries, were to have been completed by March 1. The university had indicated to the federation a couple of weeks prior to Barak's refusal that it was now able to host a speech by him on campus.

If Barak had accepted, the event would have taken place in the complex's arena, which seats between 1,500 and 2,000 people.

Lowy said in a statement that Concordia's invitation still stands.

"We will examine other possibilities with [Barak's] representatives through Concordia Hillel," Lowy said.

Hillel indicated it plans to continue to find a time when Barak can come.

Lowy made it known in late October that it was the university's "intention" to invite Barak on campus this academic year if a venue could be upgraded in order to allow it to be adequately secured. Lowy had, at the time, set June as the outer limit for this invitation. In December, Lowy announced plans to renovate a campus venue, following a security assessment.

Barak had earlier declined Concordia's invitation to speak under its sponsorship at an off-campus site, possibly Place des Arts, where university convocations are held.

Murphy would not specify what modifications have been made to the athletic complex or access to it, but he said the cost was not "exorbitant." The complex is located on the south side of Sherbrooke Street, opposite the main part of the Loyola campus.

Concordia's decision to not grant Hillel's request to sponsor a public lecture by Barak, tentatively scheduled for Oct. 19 at the Loyola campus, touched off a storm of protest from the Jewish community and Israeli officials in Canada. The administration said it would be too risky and disruptive, but offered to co-host Barak off-campus, which Hillel and the federation did not accept.

In September 2002, Concordia was the scene of a massive demonstration, which turned violent and ended in vandalism and a confrontation with riot police, on the day another former Israeli prime minister, Benjamin Netanyahu, also invited by Hillel, was set to speak in the main hall of the downtown campus. That event was cancelled by the university.

The campus group Solidarity for Palestinian Human Rights was opposed to Barak speaking on campus because they view him as a "war criminal" and had said it would hold a demonstration, if he did appear.

Although disappointed that Barak will not be coming this academic year, Freedman said the federation is "very pleased" that Concordia fulfilled its commitment to make it feasible for Barak to speak on campus.

Montreal Hillel's executive director Simon Bensimon said he also appreciated the university's co-operation in organizing the Barak visit. "We recognize the numerous demands on Mr. Barak's time in the next few months. We will continue our contact with his representatives to set up an eventual date."

Students enjoy kosher meals at U of T, York

By CAROLYN BLACKMAN
Staff Reporter

For the first time in several years, kosher meals are available on both University of Toronto and York University campuses.

U of T's Wolfond Centre for Jewish Campus Life, home of Hillel of Greater Toronto, opened a café in September that is catered by chef Meir Halyo of Taam Tov Fine Foods.

Lisa Isen Baumal, Wolfond director, says that since the centre opened about one year ago they have had to bring in kosher food whenever they needed it, "so this is a big deal."

With both meat and dairy kitchens, the café is open for lunch, from noon to 3 p.m., Mondays to Thursdays. Whereas they used to offer Shabbat dinner once a month, it is now available every week.

"This has made a huge difference for students, faculty and members of the community. They're able to come in every day and get a nutritious, kosher, hot meal at a reasonable price. It can be their main meal of the day."

They have also catered a few kosher functions, she says.

Halyo, who prepares dairy lunches from Mondays to Wednesdays, and meat lunches on Thursdays, says all cooking is done on the spot.

"The students are eating very well. I offer [such dairy items as] soup, salads, pizza, falafel, and a variety of pastas, and on Thursdays we have stir-fries, chicken wings, chicken shish kebab – all kinds of things."

Friday night dinners – reservations are taken until Thursday afternoon – include challah, gefilte fish, soup, chicken or beef, and hot vegetables.

Since he doesn't have a commercial kitchen, everything tastes homemade, "just like mom makes. I have one dairy stove and one meat stove, so I cook in batches for about 40 or 50 people a day."

At York University, the kosher Country Style Coffee and King David franchise located in Winter's College offers such meals as salads, dairy pizza, falafels and bourekas, daily from 7 a.m. to 7 p.m.

Representative Leah Mati says the location has been such a hit that students have suggested they open outlets on other parts of campus. "They really appreciate it. They're getting healthy meals at reasonable prices. They know they can count on a good meal every day."

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On Campus

Reunion to honour Chabad benefactors

Continued from page 3

But, says Rabbi Silberberg, a native of Brooklyn, the most important aspect is befriending the students. That way, students who have concerns have someone to talk to, he said.

The Silberbergs are "so non-judgmental, and they help everyone," said Walt, immediate past Chabad student club president.

In spite of the difference in Jewish observance level and upbringing between the Silberbergs and most Jewish students at Western, the Chabad shlichim say it was not difficult to find common ground. Their age was "a great advantage," said Nechamie, who was younger than many of the students when she arrived.

The social aspects of having friends and having a good time are the same for everyone, says Nechamie. Because she feels free to be herself, she said, students are open with her, and friendships have developed.

"We don't impose anything," said Rabbi Silberberg, explaining Chabad's philosophy. "The most beautiful part is to sit with all types of Jews. Everybody leaves their labels outside."

And in spite of the numbers, the Silberbergs feel it's important to have a family atmosphere at the dinners. Part of that feeling comes from having their four-year-old twins and one-year-old baby boy at the meals.

Not to mention that Nechamie, 25, prepares all the meals, with the help of student volunteers. For the potato kugel alone, she uses 30 pounds of potatoes a week.

"I really love what I do," she said. "It's fun. So many of the students are good friends of mine.

"To come and see so many people enjoying themselves, having a good time with Shabbat – it's a pleasure for me. I really love it. I'm not just saying that."

A typical Friday night meal, beginning with *Kiddush* and challah, will include – just for the first course – gefilte fish, eight different salads and dips like hummus and baba ghanouj. Then there's chicken soup with matzah balls and noodles, chicken, and a rotating array of side dishes like farfel, broccoli kugel, orzo and crunchy apple bake.

Dessert is usually a birthday cake, said Nechamie (née Rosler), who grew up in Toronto and is a niece of Rabbi Zalman Ahron Grossbaum, executive vice-president of Chabad Lubavitch of Southern Ontario. Sometimes, especially on birthdays, parents join the crowd and sponsor a meal.

"It's a huge expense every Friday night, $1,000 easy," said Nechamie, who also teaches part-time at the local day school and at the Conservative supplementary school.

Lubavitch has had a presence at Western since 1961, when Yitzchok (Irving) Block became a faculty member as well as the staff person for then two-year-old Hillel. He is now the official shaliach for Chabad in London, while the Silberbergs serve as campus shlichim or *shluchim* (the Lubavitch pronunciation for shlichim, the Hebrew word for emissaries).

In 1961, there were only 71 Jewish students of about 5,000 at the university, compared to an estimated 3,000 out of 30,000 today, Block said.

Because a high percentage of current and former students are from Toronto, only 200 kilometres east of London, a celebratory fundraiser/reunion is being planned in Toronto to honour the Berg family, benefactors of Chabad of Western, and belatedly inaugurate the house. The event will be held on the evening of May 15 at Shaarei Shomayim Congregation, and will feature Harvard law school professor Alan Dershowitz.

The London organization's first house dates back to 1985, when Friends of Lubavitch of London purchased a bungalow on Bernard Avenue, a few blocks off-campus. The house was run by Block (who left Hillel at the time to avoid a conflict of interest) and subsequently by married couples who were Chabad shlichim.

The Silberbergs are the first couple to fill that role on a full-time basis. They have counterparts on-site at more than 100 campuses, including half a dozen in Canada, and not including many that are served by off-site Chabad houses.

"We are the biggest Jewish organization in the world," said Rabbi Silberberg, citing 2,500 centres in 70 countries. The organization's campus outreach dates back to the 1960s when it was begun to counteract "experimental drugs, cults and communes," according to a 2003 Lubavitch publication.

"It's a serious player in the Jewish community," said Rabbi Silberberg. "People are starting to understand that organizations have to work together. There's something everyone can contribute."

At Western, Chabad and Hillel representatives say they have a good relationship. Celebrations for holidays like Purim and Chanukah are organized jointly, and Chabad dinners do not run on the Fridays when Hillel runs dinners.

"We get along really well," said Walt, who served as an affiliate college representative to Hillel in her first year.

Jared Isaacson, executive director of Western Hillel, noted that some of his colleagues on other campuses do not have the same type of positive relationship with Chabad.

With an increase in attendance at Chabad dinners in the Silberbergs' third year, a decision was made to start looking for a larger facility. "There was a special *heimishkeit* – closeness – that we enjoyed [in the old house], but our goal was to get as many people as possible," said the rabbi.

When the Greek church that is now the Berg Family Chabad House was put up for sale a couple of years ago, its 9,000-square-feet, 40-car parking lot, and social hall with a capacity for more than 300 people, "actually seemed a little too big," he recalled.

Its features, including a commercial kitchen and even closer proximity to campus, made it very appealing.

And Chabad programs there have had broad appeal among the students. "We have students from liberal Reform families who would never dream of talking to somebody Orthodox, and they're literally our best friends – not because they're becoming religious. Most students are not becoming religious," said Rabbi Silberberg.

Walt, who comes from a Conservative background and attends Chabad services while in London, said, "It's convenient, and I like the way they do it. It's not too religious for me. Shul has never been so fun for me. They're young, everyone sings together, and there's dancing during prayers. There's a mechitzah, but in each of our sections we dance with each other. It's very spiritual, very uplifting. It's a great atmosphere to practise your Judaism in."

Chabad means "so much" to her, she said. "When I don't go home [for the weekend], I have a place to go here. It provides me with such a comfort, and a place I can go and feel proud to be Jewish."

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Campus News in Brief

U of T follows up on 'Israeli Apartheid Week'

TORONTO — The University of Toronto is investigating four complaints about "content and commentary" associated with Israeli Apartheid Week, the Arab Student Collective event that took place on campus last month. The university has asked Toronto police for comments on allegations that fall under the criminal code, U of T spokesperson Jessica Whiteside said. As well, university administrators have started meeting with the groups involved – including Hillel, which ran its annual IsraelFEST the same week – about planning similar events in the future, Whiteside said.

* * *

Professor files complaint with York

TORONTO — York University professor David Noble has filed a union grievance, asking for $10 million from the university, according to York spokesperson Nancy White. The grievance has to do with a joint statement issued in November by the university, the York University Foundation (its fundraising arm), Solidarity for Palestinian Human Rights (SPHR) and Hillel at York. The statement denounced Noble's actions in handing out literature at an SPHR event alleging the foundation is "biased by the presence and influence of staunch pro-Israel lobbyists, activities and fundraising agencies." SPHR later disassociated itself from the statement. York "will continue to promote a culture of mutual respect," White said. Efforts to reach Noble were unsuccessful.

New ideas for your mishloach manot basket

By MARCY GOLDMAN
Special to The CJN

Much like gift baskets for other mainstream holidays, Purim baskets or rather, mishloach manot baskets are also being exchanged by more people.

The idea is to incorporate the traditional elements: some hamantaschen, a gragger and candies or nuts, as well as other notions to create a theme.

Instead of a hodgepodge of items, each basket becomes a special little event, and gifts, both edible and not, have some connection to each other. I have included here some theme basket ideas along with a few special baking recipes to go in them. You can choose other recipes of your own to fill the baskets or consult my cookbook's Purim chapter or visit www.betterbaking.com.

These recipes are easy and inviting and good keepers; so you can bake a few days in advance. Purim is also a wonderful time to give an unexpected basket to someone you want to surprise or may have missed at Chanukah!

Purim Theme Baskets

Coffee lover's Purim basket:
½ lb. of specialty gourmet coffee
1 white ceramic mug
package of kosher butter cookies
1 jazz CD

Chocolate lover's Purim basket:
selection of truffles
selection of kosher milk and dark chocolate
tin of imported real cocoa
packet of marshmallows
a brownie pan and brownie recipe

Healthy Purim basket:
hamantaschen made with whole-wheat flour
a packet of green tea
a packet of chamomile tea
a small jar of honey
a tofu snack bar
incense
lavender sachet

Kid's Purim basket
cookies made from hamantaschen dough and sprinkles
kosher gummy bears
gourmet lollipops
toy
balloons
storybooks
jelly bellies, or similar candies
mini-bottle of kosher grape juice
computer game software

PURIM AMARETTI

Almond scented, chewy crisp macaroon cookie bites. You will need a pastry bag for these or just use a spoon to drop off the batter. These would also be nice for Passover.

½ cup sugar
½ cup blanched almonds
1 tsp. pure vanilla extract, optional
1 8-oz. tube or can almond paste or marzipan
2 egg whites, approximately

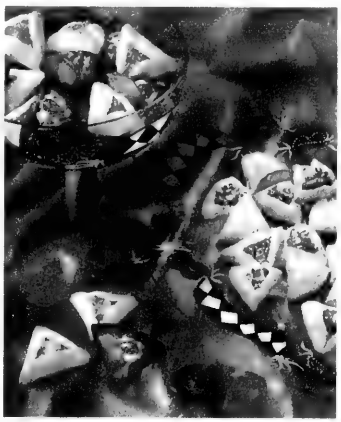
Preheat oven to 325. Line a baking sheet with parchment paper (or line 2-3 mini-muffin tins with mini papers).

In a food processor, whiz around the sugar until very fine. Then add in the almonds and pulse to grind up the almonds with the sugar. Add in the almond paste in chunks, drizzle on the vanilla (if using) and pulse, drizzling in the egg whites until you have a well combined, but soft batter/dough.

Scoop the batter into a large pastry bag lined with a ⅜-in. plain tip, or deposit batter in prepared muffin tins (really tiny ones).

If using pastry bag, deposit cookies of about 1 in. diameter on the baking sheet. Sprinkle top of cookies with coarse sugar.

Place cookies in oven, and reduce temperature to 300. Bake until lightly browned, about 20 minutes, or a bit less. Let cookies cool before using a metal spatula to remove them to a cooling rack. Makes 2-3 dozen.



MAGIC PURIM BARS

Condensed milk is the secret ingredient in these addictive, decadent treats. Magic? They are easy to do (like magic) and they disappear (like magic).

½ cup unsalted butter
1½ cups graham crumbs
1 14-oz. can condensed milk, sweetened
1 cup semi-sweet chocolate chips
1½ cups shredded coconut
1 cup chopped walnuts or pecans

Spray an 8x11-in. pan (for thicker bars) or either a 9x13-in. or 12x7-in. pan with non-stick cooking spray. Preheat oven to 350. Line a baking sheet with parchment paper.

Put the graham crumbs and butter in the baking pan. Toss together and then pat out to line pan bottom. Spread condensed milk over the top, using a wet, angled metal spatula to spread as well as you can. Sprinkle the chocolate chips over the top, and follow with the coconut and the nuts. With your wet hand, press down slightly, all over.

Place pan on the parchment-lined baking sheet and bake until lightly browned, about 25-30 minutes. Cool well and then semi-freeze before cutting.

The larger pan makes thin bars, about 40. The smaller pan makes thicker, but smaller bars, about 20.

CHOCOLATE TRUFFLE COOKIES

This is a pillowy cookie that is part cake, part brownie, part cookie. These are nice with a dollop of dulce de leche on top or simply dusted in cocoa or drizzled with melted white and dark chocolate. Great for the chocolate lover's Purim basket.

1 cup or 4 oz. walnuts, preferably toasted
¾ cup sugar
3 eggs, room temperature or warmed in the shell in hot water, 3 minutes
pinch salt
4 oz. semi-sweet chocolate, melted and cooled
½ cup all purpose flour
½ cup miniature chocolate chips

Preheat the oven to 350. Line a baking sheet with parchment paper.

In a mixing bowl fitted with a wire whisk attachment, whip the eggs, ½ cup of the sugar and salt on high, for 12 minutes or until the eggs are fluffy. Meanwhile, melt the chocolate on high in a microwave, in one-minute increments until melted (about 2-3 minutes) and cool.

In a food processor, grind up the nuts with the remaining sugar to make a grainy meal.

Into the egg mixture in the mixer, fold in the flour and salt, then the sugar-nut mixture and the chocolate chips. Blend well but try not to totally take the air out of it. Scoop out in small mounds onto baking sheet.

Bake until puffy but set about 11-15 minutes – too long a bake and they will be a bit hard. These set more as they cool. Makes 20-30 cookies. Dust with cocoa, confectioners sugar or melted white or dark chocolate. These are also good underneath a scoop of ice cream and hot fudge sauce or dulce de leche.

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Israeli scientists develop sweet way to cut cholesterol

By ELI STUTZ
Special the The CJN

JERUSALEM — Are you battling high cholesterol? You may find grapefruit tasty but too sour. You may have tried the pomelo fruit, which is similar to grapefruit but larger and sweeter. Hebrew University's Dr. Shela Gorinstein has helped develop a native Israeli hybrid of the grapefruit and the pomelo – the pomelit – and discovered that it can significantly lower cholesterol levels.

Gorinstein and Prof. Abraham Caspi, head of the Cardiovascular Institute at Rechovot's Kaplan Hospital last year performed a study on 72 patients with hypercholesterolemia (high cholesterol levels). For one month, a third of the subjects were given 100 ml of pomelit juice, another third were given 200 ml, and the remainder received none.

Caspi and Gorinstein found that test subjects who were given pomelit juice experienced a decrease in their low density or "bad" cholesterol (LDL) and an increase in high density or "good" cholesterol (HDL). LDL causes arteries to be clogged (atherosclerosis), which in turn can lead to heart disease.

Gorinstein and Caspi performed their study in co-operation with research teams in Japan, South Korea, Germany, the Czech Republic and Poland. Each of the teams came to similar conclusions about the health benefits of the pomelit.

"If you have a cholesterol problem," Gorinstein says, "you should go on a special diet that includes eating a pomelit once a day. The grapefruit and the pomelo also lower cholesterol, but each has disadvantages. The grapefruit is very acidic, making it difficult for many people to digest. The pomelo is sweeter, but it's too big to finish in one sitting and is normally left for the next day, when it's already dried out. Not so the pomelit, which has the sweetness of the pomelo and the size of the grapefruit, making it easy to finish all at once."

The pomelit ripens over the fall and winter, changing in colour from green to yellow towards the end of winter when it's ready to be harvested.

How does the pomelit work to prevent bad cholesterol build-up? "The answer," Gorinstein says, "is the pomelit's anti-oxidant activity. Anti-oxidants prevent the oxidation of 'bad' cholesterol. When bad cholesterol is oxidized, it enters the arteries and blocks them." Gorinstein and Caspi found that the pomelit actually has a 15 per cent higher anti-oxidant activity than either the pomelo or the grapefruit.

The creation of the pomelit "is the result of a series of genetic manipulations," Gorinstein says. "But since the patent for these manipulations was bought by Israel 20 years ago, it's not something I can reveal. Since then, Israel has refined this process, producing the present day pomelit, which is far superior to the original version."

Gorinstein has made the search for natural ways to control cholesterol her life's work. She has studied beer, persimmon, apples, pears and even exotic fruit like Thailand's durian, looking for the ideal way to combat cholesterol. Earlier in her career, she proved that the persimmon fruit helps prevent clogged arteries (atherosclerosis). Before conducting her pomelit study on hospital patients, Gorinstein confirmed that pomelit juice lowers LDL in the lab and in animals. Still, it was only after the study on humans that she knew she had found a winner.

"I drink pomelit juice quite regularly," Gorinstein says. "Drinking the pomelit juice is just as good as eating the fruit. We compared eating and drinking, and found similar anti-oxidant activity in both methods. During the study, we gave the subjects juice, so that they wouldn't be able to tell what fruit we were giving them, and because quantities of juice are easier to measure."

Gorinstein plans to perform a further study in which bypass patients who are undergoing rehabilitation are given pomelit juice to see if it improves their chances of recovery. She's confident it will.

Pomelit juice is available in a product made by Jaffa called Sweetie Juice. Jaffa now exports Sweetie Juice to Germany, Poland, Sweden, Japan and Korea. Fresh pomelits are exported by Mehadrin Tnuport Export, Israel's largest grower and exporter of citrus fruit. Pomelit juice concentrate is now available in some American health food stores. If you cannot find it in your store, you could try asking the manager to import it.

Gorinstein can be contacted by e-mail at gorin@cc.huji.ac.il

Dr. Shela Gorinstein of Hebrew University, left, and Prof. Abraham Caspi, head of the Cardiovascular Institute at Rechovot's Kaplan Hospital, are seen with pomelits, a hybrid developed from grapefruit and pomelo fruit.

Federal grants to boost medical research

The federal government recently announced new grants to help fund research networks that study, among other topics, arthritis and the increasing incidence of allergies and asthma.

The Canadian Arthritis Network (CAN), based at Toronto's Mount Sinai Hospital, will receive almost $16.3 million over four years to find new ways to help people with the disease. For instance, a patient's own bone marrow could be implanted in the joints, in the hope that new cells will be built there and new cartilage may be made.

This research is especially important, said Jane Aubin, co-director of CAN, because of the recently identified risks related to drug therapies like the cox-2 medications, Vioxx and Celebrex.

Another goal, Aubin said, is to find out how different populations, such as Canadian Natives, are affected, and whether they might benefit from unique kinds of treatments.

AllerGen, based at the Michael G. DeGroote School of Medicine at McMaster University, is receiving almost $21 million, also over four years, to fund a study looking into whether a combination of genetic susceptibility and the environment might be causing the increase in allergies and asthma.

Judah Denburg, scientific director of AllerGen, said that "the study will look at external triggers, such as peanuts and ragweed, as well as auto-immune conditions, such as lupus and rheumatoid arthritis, where the immune system turns on its own body."

Aubin and Denburg both noted that the networks are composed of academics, as well as researchers from the biopharmacology, biotechnology, food and cosmetic industries. These researchers, who would not normally work together, may together make important advances in the fields of study.

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Syria involved in suicide attack, Israeli officials say

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Military Intelligence chief, Maj.-Gen. Aharon Ze'evi Farkash, and senior officials from the Foreign Ministry briefed European diplomats in Jerusalem on Monday to explain the extent of Syrian involvement in last Friday's suicide attack in Tel Aviv, which killed five people.

They also presented evidence that Syrian-based groups have been involved in multiple attacks in addition to this weekend's suicide bombing.

In addition, a group of defence officials was to leave Israel this week for Washington, London and Paris, where similar briefings would be held.

Syrian President Bashar Assad has strenuously denied any Syrian involvement in the attack. The head of Military Intelligence's research division, Yossi Kupperwasser, insisted, however, that Israel has proof of Syria's involvement.

The Defence Ministry's director general, Ron Proshor, added that Israel could prove a link between the Islamic Jihad cell that carried out the attack and the organization's headquarters in Damascus.

"It is vital that the international community apply pressure on countries that sponsor terror. These groups harm the peace process," he said.

Earlier, former deputy chief of the Israel Defence Forces, Uzi Dayan, said Prime Minister Ariel Sharon is to blame for Friday's suicide attack in Tel Aviv, because he has failed to ensure that the West Bank separation fence is completed.

Dayan, who heads a public lobby group advocating construction of the fence, told a meeting of the Knesset's foreign affairs and defence committee that, had the fence been completed, the terrorist who carried out Friday's attack would not have been able to reach Tel Aviv.

Construction of the fence could be completed within less than a year, Dayan said, but that part of the route has still not been approved. He pointed out that just 214 kilometres of fence have been constructed thus far, out of a planned 600 kilometres. Another 200 kilometres are currently under construction, while construction of the southern section has not yet been started, since the government only approved the route last week.

Israel meanwhile opened a major diplomatic and public relations offensive against both Damascus and the Palestinian Authority (PA), focusing on what Israel views as Syrian support for terrorist organizations and the Palestinians' lack of full commitment to curb militants.

The cabinet, which launched the offensive Sunday in response to the bombing, advocates that pressure be placed on the PA to start dismantling terrorist organizations in the territories.

Without such action, Prime Minister Ariel Sharon told U.S. Secretary of State Condoleezza Rice on Sunday, no diplomatic progress will be possible, because the terror will continue, and Israel cannot accept that. He made similar statements at Sunday's cabinet meeting, and again later in the day at a meeting of his Likud party's secretariat.

"We've made it clear to the PA, and to the entire world, that Israel will not agree to any diplomatic progress as long as the Palestinians are not liquidating the terrorist organizations," Sharon told the Likud secretariat. "We want to make progress toward an agreement, but we will not agree to concede the security of Israel's citizens."

Sharon's threats of a freeze in the diplomatic process were treated with disdain by Palestinian Prime Minister Ahmed Qureia. "If Israel wants to halt contacts with the Palestinians, it is free to do so," he said. "That's their affair. What do they expect from us in a case like this – that we shed tears?"

Qureia's comments were particularly surprising in light of the across-the-board denunciations of the attack by other Palestinian leaders, especially PA President Mahmoud Abbas.

At the cabinet meeting, Sharon said Israel is sure that Friday's bombing was perpetrated by Islamic Jihad members in the territories on orders from the organization's headquarters in Damascus.

Defence Minister Shaul Mofaz said Israel has given the PA a list of wanted men, and expects it to begin arresting them immediately – especially those belonging to Islamic Jihad.

Israel's security forces will also take other action, including the arrest of Islamic Jihad members, he said.

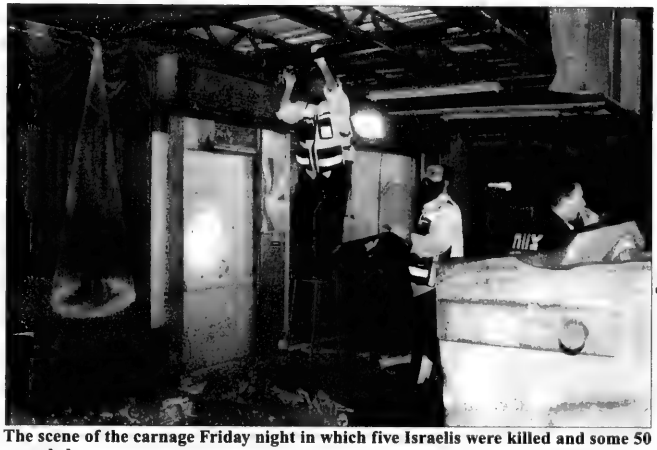
Some members from villages around Tul Karm, where the bomber came from, were arrested Saturday night, but the Israel Defence Forces are currently refraining from entering Tul Karm itself.

Mofaz also told the cabinet that Israel had decided to prevent Islamic Jihad's representative from travelling to Cairo on Tuesday for talks with leaders of the other Palestinian terrorist organizations about a formal ceasefire with Israel. As a result, Egypt postponed the talks until March 15, but Israel will not allow the representative to travel on this date either, Mofaz said.

Furthermore, he said, no Islamic Jihad members will be included in the list of 400 Palestinian prisoners that Israel plans to release in the coming months.

Israel demanded that the PA bring terror suspects to trial for murder.

National Security Council head Giora Eiland said Monday that with respect to their stated commitment to the Israeli-Palestinian ceasefire and to curbing militants in their midst, "the true test of the Palestinians will not be in their words."



The scene of the carnage Friday night in which five Israelis were killed and some 50 wounded. **[Isranet photo]**

Regarding suspects arrested in connection with terrorist attacks such as last Friday's blast, Eiland asked: "Will they be tried for murder, as is accepted practice in rational, normal places? Will they be judged accordingly, and pay the price accordingly?"

In the past, Palestinians have frequently rounded up terror suspects only to release them uncharged.

"The word democratization, in which people take so much pride, is not only a function of elections. It is comprised of several additional factors, and, from this standpoint, the attitude toward acts of murder is perhaps the first," Eiland said.

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Israel & the Jewish World

Halutz named next IDF chief; Ya'alon to leave post in June

By AMOS HAREL

TEL AVIV — Defence Minister Shaul Mofaz last week named Maj.-Gen. Dan Halutz as the next chief of staff, the first ever to come from the ranks of the air force.

Once his appointment is approved by the cabinet, where it is expected to pass without a hitch, Halutz, 57, will become the Israel Defence Forces' 18th chief of staff.

Mofaz selected Halutz ahead of Maj.-Gen. Gabi Ashkenazi, who is now expected to retire from active service.

Mofaz summoned the two candidates to his office and informed them of his decision and a statement to the media was issued shortly afterward. Mofaz expressed his esteem for both men.

Military sources said that every effort will be made "to keep Ashkenazi within the military framework." One of the possibilities being discussed is that Ashkenazi will soon be appointed director general of the Defence Ministry, in place of Amos Yaron.

Another option being weighed is that Ashkenazi will remain in the IDF as head of military intelligence and will put himself forward as a possible replacement for Halutz at the end of his term. Security sources said, however, that no concrete proposals were discussed in the conversation between Mofaz and Ashkenazi.

Prime Minister Ariel Sharon, front, is pictured with newly appointed chief of staff Dan Halutz, middle, and outgoing chief of staff Moshe Ya'alon. **[RNS photo]**

Halutz had been considered the leading candidate since Mofaz decided not to extend Chief of Staff Moshe Ya'alon's term of office. Prime Minister Ariel Sharon was said to be a full partner in the decision to appoint Halutz, who is known to be one of the prime minister's favorite officers.

Ya'alon's three-year term of office is due to end July 9, but he is said to be considering an earlier retirement, feeling the current date is too close to July 20, when the disengagement plan is due to be implemented. He may, therefore, retire early, and senior military sources said the date will likely be toward the end of June and be agreed upon by Ya'alon and Halutz.

Ya'alon spoke with Halutz and offered him his congratulations.

Halutz is expected to take a short leave of absence before taking over as chief of staff.

Mofaz's recommendation to appoint Halutz chief of staff will also be sent to the Bach Committee, which is charged with vetting senior appointments in the civil service and the military. Thereafter it will be brought before the cabinet.

The appointment is expect to survive both these tests, especially given a recent Supreme Court ruling that rejected a petition against Halutz's appointment as deputy chief of staff. The petition was filed after Halutz's comments on the targeted assassination of Hamas leader Salah Shehadeh, in which 15 civilians, including 11 children, were killed when an air force bomber dropped a massive bomb on Shehadeh's Gaza home.

The main challenge facing Halutz in the near future will be the implementation of the disengagement plan. In the slightly longer term, the appointment is a manifestation of the increasing importance of the Air Force, especially in dealing with the "outer circle" of threats to Israeli security, primarily Iran's nuclear program.

Halutz sees the position of chief of staff as more akin to that of the U.S. chairman of the Joint Chiefs of Staff, and he may well bolster the position of deputy chief of staff to include responsibility for the regional commands and the ground forces.

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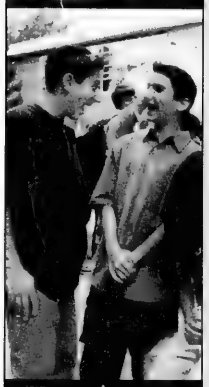
CORRECTION

In last week's issue, the story "Rabbi promotes genetic link between kohanim" gave an incorrect website address. The correct address is www.cohen-levi.org. *The CJN* regrets the error.



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Applicants for undergraduate studies must have an Ontario Secondary School Diploma (OSSD) or its equivalent.

***Please note:** York University and University of Toronto students planning to attend Hebrew University of Jerusalem should apply for a Pulver Scholarship directly to the awards office of these universities. For further information, contact Brenda Gurvey at the Canadian Friends of Hebrew University at 416-485-1222.*

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Open to residents of the **Greater Toronto Area** in need of financial aid who are eligible to attend the following institutions as full-time students.

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Applicants must have an Ontario Secondary School Diploma (OSSD) or its equivalent.

The Meyer Gasner/Joe Berman Education Scholarship Fund

Open to students who are planning a year of study in Israel to further their Jewish education.

Preference will be given to those students who intend to pursue a career in Jewish education.

Applicants must have an Ontario Secondary School Diploma (OSSD) or its equivalent, be residents of the **Greater Toronto Area** and demonstrate financial need.

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Please be sure to specify the scholarship for which you are applying.

Jewish Foundation of Greater Toronto
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Mazuz defends fence

Israel's top legal official rejected the International Court of Justice condemnation of the West Bank security barrier as "irrelevant." In an affidavit filed in the High Court of Justice in response to petitions against the fence route, Attorney General Menachem Mazuz described the July 2004 ruling from The Hague as unfair and based on outdated information. It was the first time Israel had commented officially on the ruling.

Melchior visits Qatar

On a rare official visit to Qatar, Israel's deputy education minister, Rabbi Michael Melchior, said he received a pledge from Qatari Foreign Ministry Director-General Jabel Al-Thani to stop broadcasts of an anti-Semitic show by Qatar's TV stations.

PA closes tunnels

Palestinian security services recently located and sealed 12 arms-smuggling tunnels along the Philadelphi route on the Gazan-Egyptian border, security sources said. The moves were ordered by Palestinian Authority President Mahmoud Abbas. The Palestinian successes have strengthened the long-standing opinion in the defence establishment that the arms-smuggling tunnels depend for their existence on the PA's tacit co-operation.

Anti-Sharon rally probed

Police Commissioner Moshe Karadi ordered a probe into possible incitement violations against participants at an anti-disengagement rally in Jerusalem. Thousands of activists who attended the rally, led by prominent rabbis last Thursday, received a pamphlet accusing Prime Minister Ariel Sharon of bringing a holocaust onto the people of Israel.

Files from JTA and Ha'aretz

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Inter-church group backs Israel divestment

CJN Staff and Wire Services

GENEVA — The World Council of Churches has urged its 347 member denominations to give "serious consideration" to pulling investments out of Israel to protest what it sees as mistreatment of Palestinians.

In calling for church-sponsored "economic pressure," the WCC on Feb. 21 gave strong support for last year's controversial decision by the Presbyterian Church (USA) to seek "phased selective divestment" from Israel.

"This [Presbyterian] action is commendable in both method and manner… and calls members to do the things that make for peace," the WCC's 150-member central committee said in its resolution, adding that "economic pressure, appropriately and openly applied, is one such means of action."

The Geneva-based WCC is the major ecumenical voice for the world's mainline Protestant, Anglican and Orthodox churches. It does not include the Roman Catholic Church or most evangelical or Pentecostal churches.

The Presbyterian threat of last July, which echoed divestment debates at some U.S. universities, has set off a wave of dissent in the church and angered American Jewish leaders.

Neither the Presbyterian nor Anglican churches in Canada say they are considering divestment. The Anglican Church of Canada has said it is not weighing the issue "at this time."

Neither is the Canadian Council of Churches, which represents 19 churches in Anglican, Eastern and Oriental Orthodox, Protestant and Roman Catholic traditions.

The Canadian body is not a member of the World Council of Churches and has no policy on the Middle East, said general secretary Rev. Karen Hamilton.

"There is no organic or institutional connection between us. We do not belong to them," Hamilton told *The CJN*.

While the World Council of Churches statement is significant, it is not binding on member churches.

The WCC said its concern was focused on companies that assist Israel in demolishing Palestinian homes, constructing settlements and erecting the controversial security barrier.

"Multinational corporations have been involved in the demolition of Palestinian homes," the WCC statement said, adding that they were also involved in "the construction of settlements and settlement infrastructure on occupied territory, in building a dividing wall which is also largely inside occupied territory, and in other violations of international law."

The unexpected resolution caught many American Jewish groups off guard and confirmed fears among some that the Presbyterians opened a Pandora's box last summer that now has the tacit approval of global Protestant and Orthodox leaders.

However, Rabbi Gary Bretton-Granatoor, interfaith director for the Anti-Defamation League, dismissed the WCC as "irrelevant," but he was nonetheless concerned that the divestment campaign has taken on a life of its own.

"The best thing we can do is continue to call it what is it – holding Israel to a double standard and using religious language to justify political ends," Rabbi Bretton-Granatoor said.

Since last summer, other U.S. churches, including agencies of the Anglican Communion, Episcopal Church, United Church of Christ and the Christian Church (Disciples of Christ), have examined whether to follow the Presbyterians' lead in taking some form of economic action against Israel.

The WCC said economic sanctions must be "equitable, transparent and nonviolent," but Jewish groups say the standards continue to be biased against Israelis without equal pressure on Palestinians to rein in violence.

David Elcott, interfaith director for the American Jewish Committee, criticized the WCC for an "ill-conceived and destructive" policy at a time when Israel is dismantling settlements and working with new Palestinian leadership.

"It's ironic that politicians are acting with greater moral strength than religious leaders," Elcott said. "If [the WCC] chooses to be irrelevant and take themselves out of the peace camp, they're welcome to do that."

Police chiefs, space officials visit Israel

Continued from page 1

Participants will tour holy sites and strategic defence positions, including the Golan Heights. They are slated to tour a portion of Israel's controversial security wall with members of the country's Border Patrol.

"It's the largest trip of its kind in the world as far as I know," enthused Bernie Farber, CEO of Canadian Jewish Congress who masterminded the mission. "The police chiefs from Ontario wanted to learn about security from the best, so Israel made sense."

Among the officials on the trip is Gwen Boniface, commissioner of the Ontario Provincial Police.

Meantime, four executives from the Canadian Space Agency, led by president Marc Garneau, the first Canadian in space, end their four-day mission to Israel on March 3 after signing a historic agreement with their counterparts in the Jewish state.

The agreement, signed March 1 in Tel Aviv with Zvi Kaplan, director general of the Israel Space Agency, calls for increased co-operation and sharing of technology and information between Canada and Israel, notably in the areas of small satellites, Earth observation and youth awareness – all for peaceful purposes, officials stress.

The two countries' space programs developed an unintended closeness following the tragic accident on Feb. 1, 2003, in which the space shuttle Columbia broke apart on re-entry. Israel's first astronaut, Col. Ilan Ramon, was killed along with six others aboard the craft, delivering a stunning blow to Israel's modest space program.

Lauren Small of the Canadian Space Agency said it is customary for astronauts going into space to partner with a colleague not on the same mission. In case of tragedy, it becomes the Earth-bound astronaut's duty to accompany his late colleague's remains to his country of origin.

Ramon partnered with Canadian astronaut Steve MacLean, who returned Ramon's remains to Israel and "developed very close relations with Col. Ramon's widow, Rona," Small said.

Those close relations have been further cemented in a Jewish suburb of Montreal, where Ilan Ramon Crescent was recently unveiled. It's thought to be the first place in North America where a street has been named for the late astronaut. Ramon's family is to be invited to take part in a ceremonial inauguration of the street.

MacLean is training in Houston and is not on the trip to Israel, Small said, but noted that Rona Ramon is taking part.

Accompanying Garneau will be three other officials from the Canadian Space Agency, representatives from six Canadian industries in the space sector and Maureen Lofthouse of the Canada-Israel Industrial Research and Development Foundation (CIIRDF), established in 1994 to promote collaborative R&D between companies in both countries.

The Canadian business executives will be examining further ties with the Israeli high-tech and space sector.

"The idea is to push Canadian industry," explained Small. "The majority of the work we do is contracted out. As traditional markets are saturated, Canadian industry is seeking opportunities in non-traditional markets such as the Middle East and Asia."

Small said Garneau will encourage Rona Ramon in her work promoting STARS (Space Technology and Research Students), a global program designed to stimulate interest among students in space exploration and research.

Israel's STARS program is led by the Technion's Asher Space Research Institute, as part of its mission to advance space education.

Canadian and Israeli space officials had initial meetings in Canada in 2003, when they signed a letter of intent aimed at further co-operation.

The Israel Space Agency was founded in 1983. Five years later, Israel became the eighth country to build and launch its own satellite, the Ofeq-1.

Meanwhile, the trip by the police chiefs is a joint project of the Ontario Association of Chiefs of Police (OACP), Canadian Jewish Congress and UJA Federation of Greater Toronto.

Chairing the trip are Kwinter, York Region Police Chief and OACP vice-president Armand LaBarge, and CJC Ontario region chair Joel Richler.

Participants include Dr. James Young, adviser on security and forensics to Deputy Prime Minister Anne McLellan, and Paul Hamelin, president of the OACP and police chief in Midland.

Other Ontario regions represented by chiefs, deputy chiefs or officials are Windsor, Hamilton, Belleville, Durham Region, Ottawa, North Bay, Sudbury, Sault Ste. Marie, Dryden, Thunder Bay, Hanover, Chatham-Kent, Wawa and Owen Sound.

Also on the trip are the director of the Ontario Police College and the police chief of the Nishnawbe Aski Indian nation near Thunder Bay.

On March 1, Fantino assumed his new job as Ontario's Commissioner of Emergency Management.

Staffing the trip are Farber and Morris Zbar, former deputy minister of Ontario's correctional services ministry and now with UJA Federation.

Accompanying both trips is Ephraim Shoham, Israel's trade commissioner to Canada.

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March Break

My March Break was great. We stayed at the Renaissance Fallsview Hotel in Niagara Falls. Mom says the rate we got to stay with two kids is a really good deal. She even talked Dad into the 2 Night Family Package. After a walk down to the Falls, we had to get back to the hotel so that we could go to the family Indoor Pool Party. After that my sister and I had a great time in the arts and crafts Activity Room.

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There were so many things to do at the hotel: PlayStation, watch Movies, play squash & racquetball. We had a fantastic time and can't wait for next year's visit!

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KIDDISH

Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

The Plot

Adapted from the book of Esther 2:21-23

The following story takes place in ancient Persia, in the days of King Achashverosh.

Twittering birds filled the blossom-laden trees lining the walkway in front of the palace. In the shade of the trees, on an ornate bench, sat Mordechai the Jew. He had grown up in Jerusalem, but the Temple had been destroyed and all the Jews exiled. Now they were scattered across the vast kingdom of Persia.

Amazingly, Mordechai's cousin Esther had become queen, although nobody knew she was Jewish. On her recommendation, Mordechai had become the king's adviser. Sitting by the palace gates, he would observe the comings and goings of the many nobles and diplomats who came to meet with the king...

Tarshian! Somebody behind him was speaking in Tarshian.

"Let me tell you Bigtan, I can't wait to get this over with. Let's do it tonight."

"Fine with me...whoa!" His voice dropped to a whisper. "There's someone on the bench over there."

"You're right. Hey, it's that Jew..."

"Shh! He's going to hear you!"

"So what? I don't think a single person in this city understands Tarshian."

"Good point. Especially not old rabbis." Mordechai suppressed a smile. In fact, he was fluent in Tarshian, and in 69 other languages too. Anyone who served as a judge on the "supreme court" of Israel had to learn the 70 languages of the world. That way, they could hear testimony directly from witnesses, preventing crucial details and nuances from being lost in translation. Mordechai hadn't heard Tarshian in many years, but he still understood it well. Never taking his eyes off his scroll, he listened intently.

"Our break is over in two minutes, so we have to work this out quickly. What kind of poison do you want to use?"

"Snake venom. It's odourless and almost impossible to detect."

Mordechai turned to the next column of his scroll, pretending to be completely absorbed in his studies.

"Good. The king always asks for water before he goes to bed. I'll slip the venom in his cup, and everyone will think he died in his sleep."

"Ha!" cackled Bigtan. "Death to the fool who thinks he's our king!"

"Uh, Bigtan?"

"What?"

"We have to get back to our posts now."

"Oh."

The two of them silently walked away, leaving Mordechai alone on the bench, his heart racing.

* * *

"Bigtan, I'm ready for my water!" called the king.

Bigtan hurried in with the golden cup, desperately trying to act as naturally as possible. The king took the cup, looked inside, and frowned. "This water looks funny. Get me a different cup."

"Your...Your Majesty..."

"What, the water looks fine to you? Here, take a sip."

Bigtan turned pale. "No...I can't..." was all he could get out, his knees quivering.

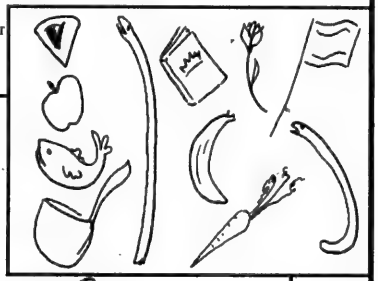
"Oh, so there is something wrong with this water. Guards! Bring me Abysinnia and her water bowl!"

The doors flew open and a servant entered, carrying the royal cat and her royal water bowl. At the king's command, the bowl was filled. The cat sniffed at the water, and lapped it up. Everyone breathlessly watched Abysinnia for a few seconds. Then she suddenly shuddered and fell over.

"Seize this man!" bellowed Achashverosh, and the guards did.

Achashverosh turned to his queen. "Thank you, Esther — that was close."

"Oh, I don't deserve the credit. The thanks go to Mordechai. He's the one who tipped me off."



HIDDEN PICTURES

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CJKids

Story shows that it's OK to be different

By LEILA SPEISMAN
Staff Reporter

It can be very hard to move to a strange place, especially when you are different from the people who already live there.

In *Sereena's Secret, searching for home,* by Rae Ann Harris and David Weintraub, Pitsopany Press, 2004, Greena-Sereena lived on a beautiful island. She and all the other birds who lived there had magnificent green feathers, and they were all very happy.

Then "that beautiful island began to tremble. It shook so hard that the little green birds started falling out of their trees." The island cracked open, and the trees and everything else caught on fire.

Greena-Sereena and her two best friends, Greena-Patreena and Greena-Fareena, flew to a nearby island where they had heard that "worms jump into your beak."

When they got there, though, they discovered that only blue, red and yellow birds lived there. The other birds attacked Greena-Sereena and tried to force her off the island.

Greena-Sereena had an idea. She rolled around in a pile of red sand until she turned all red. She could then join the other birds on the island – provided, of course, that she snuck out every morning to roll in the sand.

Her friends were shocked. "Sereena, we're not leaves. We don't change colours whenever we want," Greena-Patreena exclaimed.

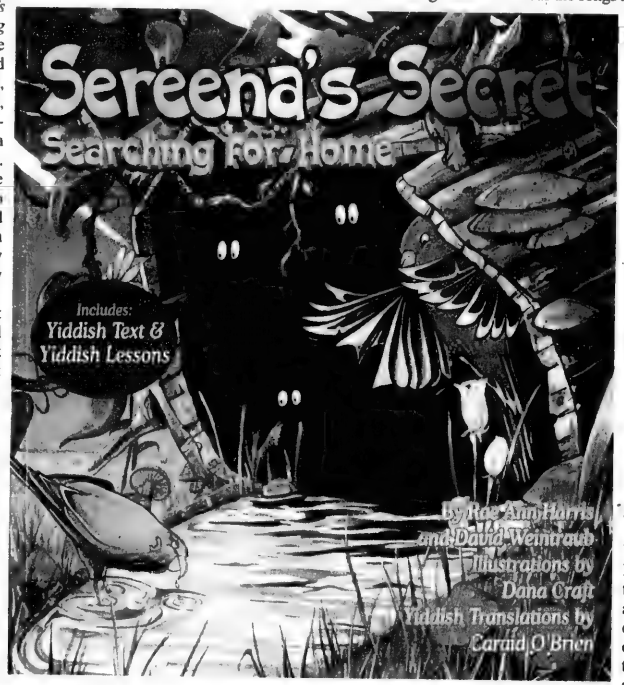
Sereena made new friends and was very happy.

But things changed again. She laid an egg, and when it hatched, she discovered that her new baby was all green! Still, she thought that her baby was beautiful. She was going to roll him in the red sand too, but then she realized that she could not do it.

She went back to her new friends and told them the truth (actually, she jumped into a puddle and the red sand washed off). She proudly announced: "Take me or leave me, but this is who I am!"

To her shock, her new friends also jumped into the puddle. They turned out to be orange, pink and white.

Sereena taught the other birds the songs and stories from her old home. "I am so happy to be who I am," she exclaimed. "And to find that, no matter where we all come from, we still have so much in common."



At the end of the book, the authors explain what the book is really about. From the late 1800s to the late 1900s, several million Jews fled their homes in eastern Europe and came to the United States and Canada. They weren't fleeing volcanoes and fires, but persecution, violence and discrimination.

They found, like Sereena, that life was hard and they weren't accepted. They did everything they could to fit in with the new culture and forget their ways, their customs and even their language.

The story of Sereena, the authors say, shows that your own unique cultural heritage is what makes you special.

This book is different in that it is written in both English and Yiddish. In the back are lessons to help you learn some Yiddish words, projects to colour and cut out and even a project to learn about the true meaning of kindness and friendship.

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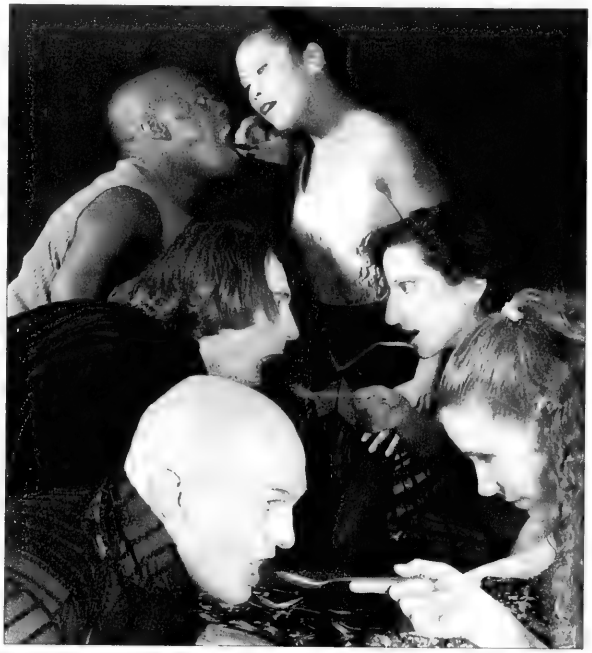
Arts & Travel

Dance drama portrays the eccentricity of a Jewish family

By BRYAN BORZYKOWSKI
Special to The CJN



Dancers, from top: Lincoln Shand and Susan Lee; Piotr Biernat and Karen Kaeja; Tim Spronk and Teena Walker. [Allen Kaeja & Ella Cooper photo]

In most cases a spoon serves one purpose, but for dancers Allan and Karen Kaeja, a spoon represents all the drama, dialogue and tension found in a good murder mystery.

In *Asylum of Spoons*, Kaeja d'Dance's latest production, Allan choreographs his wife, along with six others, in a haunting look at the family dynamic. But if it wasn't for one fateful day at Honest Ed's, the critically acclaimed *Asylum* would never have materialized.

"*Asylum of Spoons* was originally called *Silent/Still*, and it started with a very different idea," says Allan on the telephone from Montreal. "The original premise was that it was taking place in an abandoned home and the pores of the walls were recalling generations of life and activity.

"About a week and a half into the rehearsal process, I was walking through Honest Ed's and they had these stunning stainless steel spoons on sale and I walked in and bought 40 spoons, just on impulse. *Silent/Still* was already developing, and I never told the dancers about the spoons. I set up the scene, I put the spoons on the table and I said, 'Play the scene.'"

As soon as the dancers began weaving the spoons into their scenes, it was apparent to Kaeja that the play was morphing into something new.

"*Asylum*, in its original intention, was still based upon the family and murder. With the spoons I could really begin to mine the characterization that was developing, the relationships of these people and the movement dynamics," says Kaeja.

As the play grew, so did the number of spoons. Now 2,000 of these kitchen utensils are thrown around and tossed across the stage.

As the title suggests, the spoons are an integral part of this production, but it's the story of a dysfunctional family and a murder, or the *Asylum* half of the moniker, which gives the play its substance.

The obvious question to ask about a play dealing with family is if it is autobiographical. Kaeja says that his family and the family in the play each have seven members, but, other than that, the family in the play has little to do with his own.

"This does not directly reflect my family," he says. "If you reproduce the perfect family, it's never that interesting, but because characters are so complex and people are complex and rich… there are always going to be associations with people who you know," says Allan. "Jewish families are all eccentric. This eccentricity just happens to go over the deep end."

Karen and Allan met 20 years ago at a dance rehearsal. Since then they have created an internationally recognized dance group and have developed a widely used curriculum for teaching dance in schools.

As business and life partners, it would be easy to think that Karen draws on her marriage to play the matriarch in *Asylum's* family, but that is not the case. "I don't think I draw on my relationship with my family at all," says Karen.

"I draw on the potential wackiness of a woman who's obsessed with unconditional love," adds her husband.

"She [the matriarch] likes her dominant role, and plays with the way people challenge her or try to gain power over her," says Karen.

"Like so many mothers," adds Allan, "she wants the perfect family at any cost."

Asylum of Spoons will be staged at Harbourfront Centre from March 1 to 5, but for those who can't make it to the show, a film adaptation is scheduled to air in September. While the film will be similar to the stage performance, Allan says some adaptations need to be made to make it work on the big screen.

"When you turn a stage production into a film production, you have to re-envision what the piece is, you have to re-look at what its context is, what its environment is," says Kaeja. "So when I'm writing the screenplay, what I'm doing is taking the essence of the piece."

One major change from stage to film is that the movie takes place in a turn-of-the-century setting, unlike the play, which concludes in a contemporary environment. As well, a movie affords Kaeja the ability to play with his surroundings.

"One of the things you can do with film that you can't do with the stage work is if you want something, then it's there. You can create it," he says. "Tanya [Crowder] does this one solo, and in my mind it has always taken place in a river. Well now I can do it."

One thing that won't change are the dancers. The same stage performers, including Karen, will reprise their roles on film. However, it won't be the same old routine for the actors. She says acting in front of the cameras is nothing like performing for a live audience.

"When I'm performing for the camera, it's as if I'm performing for millions and millions of people," says Karen. "On the same note, I feel it's even more private. It's almost like entering a private moment of my life. On a stage it's personal, but less private."

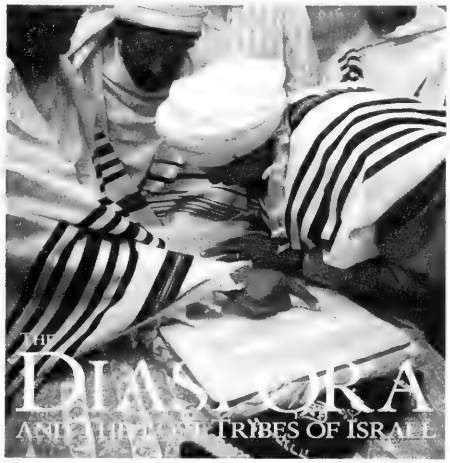
To get tickets for Asylum of Spoons, *which runs from until March 5 at Harbourfront Centre, call 416-973-4000.*

The Diaspora is a rich chronicle of Jewish history

***The Diaspora and the Lost Tribes of Israel* by Amotz Asa-El, Hugh Lauter Levin Associates, Inc.**

By SHELDON KIRSHNER
Staff Reporter

Jews have wandered the world and created an archipelago of diverse communities. From Asia and Africa to Europe and the Americas, there has been a Jewish presence.



Amotz Asa-El's far-ranging, lavishly illustrated 300-page coffee-table book, *The Diaspora and the Lost Tribes of Israel*, is a rich testament to Jewish ubiquity far and near.

Contrary to conventional wisdom, the Diaspora emerged before Rome's conquest of Judea, when Jews settled in the Mediterranean basin.

In contrast to Christian and Muslims, who seldom left their homes in pre-modern times, Jews were well-travelled. Jewish merchants mapped out intricate trade routes. The philosopher Moses Maimonides started life in Spain and went to Morocco and the land of Israel prior to settling in Egypt.

Persecution and tolerance were the leitmotifs of the Jewish experience. Under the Byzantines, Palestine was gradually emptied of Jews. But in the fullness of time, Egypt became a major medieval Jewish centre. The idyll ended in the mid-13th century with the rise of the intolerant Mamluk dynasty.

As Asa-El points out, Italy is one of the few countries that has hosted a Jewish community uninterruptedly since antiquity. As Christianity expanded, however, Italian Jews faced increasing discrimination.

The "golden age" in Spain, ushered in by the Muslim conquest, came after centuries of Christian anti-Semitism. Jews thrived under the flag of Islam because Muslims needed allies.

With the infamous expulsion in 1492, Spanish Jews found a haven in the Ottoman Empire. Yet in Europe, Ashkenazi Jews were devastated by the Crusades.

The mass settlement of Jews in Poland was triggered by worsening conditions in the German lands. In neighbouring Ukraine, Jews were massacred by Bogdan Chmielnicki and the Tatars.

As he proceeds, Asa-El charts the return of Jews to England under Oliver Cromwell, the prosperity they enjoyed in Amsterdam, the civic rights they were granted in post-revolutionary France and the indignities and restrictions they suffered in Romania and imperial Russia.

Not until the 1917 Bolshevik Revolution would Russian Jews be completely free and enjoy untrammelled rights. Yet their status in the Soviet Union after World War II declined precipitously as Joseph Stalin declared war on the Jewish community.

By the 19th century, 90 per cent of the world's Jews lived in Europe. But with the exodus of Jews from eastern Europe in the wake of the 1880s pogroms, the Jewish population of the United States increased exponentially. As Asa-El observes, "The United States was, by far, the largest, farthest and most successful migration movement in the Diaspora's entire history."

Canada is curtly dismissed in three lines and, even then, Asa-El falters when he states that Canada's Jewish population is now estimated to number 280,000. Add at least 100,000 to that figure.

In closing his meditation on the Diaspora, he notes that Israel, for the first time in about two millennia, will revert to the status quo ante and soon will have the biggest Jewish community in the world.

Asa-El's ruminations on Israel's lost tribes are quite interesting. But more fascinating is his discussion of vanished Jewish communities and of Jews whose origins remain shrouded in mystery.

And so he touches on the Karaites, the Afghan tribes, the Chinese Jews of Kaifeng, the Turkic Khazars and, of course, the Beta Israel of Ethiopia.

In a volume of this sheer length and breadth, factual errors are bound to appear, and they do. But the author can be forgiven because, in sum, *The Diaspora* is a serious work that merits our attention and deserves a place in any good library.

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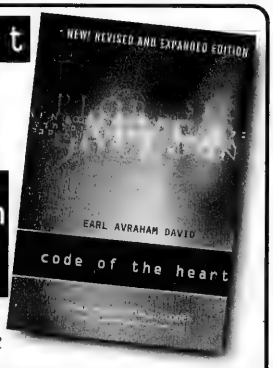

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Eye on Arts

By Bill Gladstone

I WAS A TEENAGE FEMINIST AIRS ON W NETWORK

I Was A Teenage Feminist, a documentary by Toronto native **Therese Shechter** of Brooklyn-based Trixie Films, is being shown on the W Network next week.

Shechter, equipped with a video camera, crisscrossed "the country and her own psyche in the hope of reclaiming feminism as a source of personal and political power," according to promotional material.

"Feminism and Judaism have enjoyed a long and fruitful connection," Shechter told *The CJN*, "and although the film is not about Judaism per se, it features several noted Jewish feminists." They include **Gloria Steinem**, **Letty Pogrebin**, **Jennifer Pozner** – and Shechter's mother, **Myriam Shechter**, a *CJN* contributor who "shares some very wise things about being a woman, all the while cooking matzah balls for our family seder."

The show is "a great starting point for a discussion about modern views of feminism – and it's funny!" Therese says. *I Was A Teenage Feminist* airs on March 8, International Women's Day, 8 p.m. www.trixiefilms.com

* * *

Names in the News: Richard Greenblatt, well-known creator of the popular stage show *2 Pianos 4 Hands*, has long been fascinated with the songs of **Tom Lehrer**, including such scorchers as *Vatican Rag*, *Poisoning Pigeons in the Park* and *Smut*. Thanks to a CanStage development program, Greenblatt has written and created *Letters from Lehrer*, a new show that features Lehrer's words and music. The world premiere is slated for next January as part of CanStage's upcoming 2005-06 season…

Conservative critic **Stockwell Day** is the keynote speaker at "Voices of Compassion, Voices of Hope," an Ottawa promotional concert for the organization Canadians Against Suicide Bombing (CANASB.ca). The **Beth Shalom** and **Shira Ottawa** choirs, **Ottawa Klezmer Band**, **Cantor Danny Benlolo**, **Floralove Katz** and the **Ottawa Muslim Children's Chorus** are also on the bill. It's at Ottawa's Beth Shalom Synagogue on April 12, 7:30 p.m. ($20; 613-789-3501)…

Making a low-budget film in Israel, Jewish actor **Natalie Portman** drew an angry response from worshippers last week at Jerusalem's Western Wall as she and Israeli co-star **Aki Avni** performed an on-camera embrace during a romantic scene…

The National Ballet presents *Opus 19/The Dreamer*, a work that Broadway legend **Jerome Robbins** choreographed in 1979. The mixed program, which also features performances of *Les Sylphides* and *La Ronde*, is on stage this week at the Hummingbird Centre ($126-$36; 416-345-9595). Robbins, who died in 1998, created more than 60 ballets but is best remembered for *West Side Story* and *Fiddler on the Roof*.

* * *

Music Notes

• Trumpeter-composer **David Buchbinder** and his Ensemble play music from their show *Shurum Burum*, as well as jazz standards and other favourites. No cover. Rex Jazz Bar, 194 Queen St. W. Every Saturday in March (5, 12, 19, 26) 7 to 9 p.m.

• **Tafelmusik**, the University of Toronto's baroque orchestra, performs "Sublime Baroque," a free concert offered with music director **Jeanne Lamon's** introduction to baroque music and period performance. MacMillan Theatre, Edward Johnson Bldg., 80 Queen's Park Cres., U of T, Tuesday, March 8; doors open 3:30 p.m., concert begins at 4. No reserved seats. 416-964-6337.

• **Paul Gellman**, a Toronto-based singer/songwriter, performs a concert of original and popular music. $15. Tranzac Club, 292 Brunswick Ave. Saturday, March 5, 8 p.m.

* * *

Arts in Brief

• Canadian writer **Hal Niedzviecki**, founder and current fiction editor of *Broken Pencil* magazine, reads from his third novel, *The Program*, during a literary evening that also features **Warren Dunford** and **John Lavery.** Harbourfront Brigantine Room, York Quay Centre, 235 Queens Quay W. $8; free for members and full-time students. Wednesday, March 2, 7:30 p.m. 416-973-4000; www.readings.org

• The Toronto Jewish Film Festival screens *Supertex* at its next Chai Tea event. The film focuses on the stormy relationships in a Dutch-Jewish family as a father grooms his sons to take over the family's textile business. English. Sunday, March 13 (note change in date). Tea 4 p.m., film 5 p.m.

• The Canadian Museum of Civilization, in association with the Israel Museum, has launched an Internet exhibition of "Ancient Treasures and the Dead Sea Scrolls," featuring the same artifacts, texts and descriptions that were on display recently in the capital-region museum. The website is www.civilization.ca/civil/israel/isrele.html

* * *

At the Galleries: The March Artwalk is a free gallery stroll sponsored by nine Yorkville art galleries. Walk and talk art for 90 minutes. Meet in Hazelton Lanes, 55 Avenue Rd., lower rotunda. Starts Thursday, March 3, 6:30 p.m. Free parking in Hazelton Lanes and free dessert afterwards.

Theresa Tova brings theatrical flair to her Yiddish performances

By NAOMI BELL
Special to The CJN

Theresa Tova

When Theresa Tova was 11 years old, she starred in a Holocaust play at the Peretz Shule in Calgary. Portraying a mother whose baby had been thrown into the air and shot by the Nazis, she hurled herself against the Aron Kodesh and delivered a long, anguished monologue. From that moment, Tova knew she wanted to be an actor.

High school brought drama instruction and participation in many plays. By the time she was ready for university, Tova had been offered five professional shows. She turned them all down to attend the four-year bachelor of fine arts acting program at the University of Alberta in Edmonton. For two years after graduation, she worked the western theatre circuit as an actor, but not yet as a singer.

In the fall of 1979, Tova came to Toronto to break into the local theatre scene. After six months without an audition, she landed the role of Bloody Mary in *South Pacific* at the Limelight Dinner Theatre. Another audition, this time for the Shaw Festival, brought her the singing role of Wanda, the Indian princess, in Rudolf Friml's operetta *Rose-Marie*. Summer of 1980 found Tova in Niagara-on-the-Lake singing six-part harmony without ever having studied music! Then she decided to take singing lessons.

Tova has rarely stopped working. Three months after her son was born, she was portraying a "tough chick" in a rock musical at Theatre Passe Murraille. In 1986, the year her daughter was born, she played Mrs. Van Daan in a Young Peoples' Theatre production of *The Diary of Anne Frank*, for which she was awarded a Dora Award nomination. Three years later, she began a five-year stint as Marge in the TV drama *E.N.G.*, which earned her a Gemini Award nomination for best supporting actress.

During the TV run, Tova was invited to sing jazz and show tunes at a gay bar on Church Street, and she loved it. "For the first time," she recalls, "I sang as *me* instead of a character in a play, and it was liberating!

Continued on page 43

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Yiddish Diva loves performing 'the Jewish stuff'

Continued from page 42

" It gave me a chance to expand my repertoire, and I enjoyed interacting with the audience." That Saturday night gig continued for two years.

One night, five members of the Toronto Holocaust Committee were in the audience. They had heard that a Jewish girl was singing in a gay bar on Church Street, and had come to audition her. They loved her act and invited her to sing at a Holocaust program. It was her first performance at a Jewish event. Ashkenaz, a Jewish Film Festival gala, and the annual Yiddish Concert in Earl Bales Park followed, as well as a touring production called *From Belz to Broadway*.

"I loved the Jewish stuff – it was like finding myself! Although I had been a performer for years, I had never used Yiddish material. As a child of Holocaust survivors I had heard the stories, of course, and now the songs spoke personally to me."

As she expanded her Yiddish repertoire, Tova decided to write a musical about her mother's Holocaust experiences. *Still the Night* premiered at Theatre Passe Muraille in 1996. It won four Dora Awards and was nominated for a Governor General's Award for excellence in literature.

In 1998-99 Tova played the role of Emma Goldman in the first national Broadway tour of *Ragtime*, and the summer of 2000 found her at Stratford playing Yenta in *Fiddler on the Roof*, as well as Lady Jane in Gilbert and Sullivan's *Patience*.

In Stratford, Tova made her first CD, *Telling Stories*, a collection of Yiddish theatre and folksongs. With witty English translations by Hindy Nosek-Abelson and stylish musical direction by John Alcorn, it ranges from tender renditions of *Vu Ahin Zol Ich Geyn* and *Unter Dayne Vayse Shtern*, to wickedly funny performances of *Harshl* and *Leybke Mayn Lieber*.

Since 2000, she has led Yiddish song workshops in Paris, Switzerland and Holland, and has given numerous performances in New York, Montreal, Boston and San Francisco. In the fall of 2004, she opened the Mabel Mercer Cabaret Convention in New York, where she sang for an audience of 2,000.

Tova continues to blend the jazz idiom with Yiddish song, and often alternates between English and Yiddish. Her second CD, *Live at the Top O'the Senator*, recorded before a live audience at the jazz club, includes a witty Yiddish rendition of Cole Porter's *Night and Day* (*Tog un Nakht*), as well as an English version of *Vos Iz Geven Iz Gevez* (*What Was Is What Was*). It concludes with an electrifying performance of *Der Saksafon Shpiler* by New York poet Beyle Schaechter-Gottesman.

Her warm friendship with Gottesman has enriched Tova's life and deepened her understanding of Yiddish song. Coached in interpretation by the distinguished poet, Tova is adding more of her songs to her repertoire. A recent program for Friends of Yiddish left an enthusiastic audience eager to hear more of Gottesman's poetry and songs.

Tova brings great theatrical flair to her performances. "When I first came on the scene I was fighting the purists," she says.

"'Why do you change the songs?' they asked. 'Don't you know that's not the way it's supposed to be done?' But I can't just sing a song without interpreting it. I'm a storyteller, and I try to place words and music within their dramatic context. I want the audience to understand and to feel the emotion."

Naomi Bell lectures on Jewish folksong.

Koffler Chamber's strong debut

BY STEPHEN CERA
Special to The CJN

Toronto's newest chamber orchestra debuted recently before a near-capacity audience at Leah Posluns Theatre.

The string orchestra – oddly named the Koffler Chamber Music Society, which sounds more like a chamber-music-concert presenting organization than an orchestra or ensemble – consists of some 21 musicians. About a half-dozen are professionals, while the rest participate for their own pleasure.

The ensemble, presented by the Koffler Centre of the Arts School of Music, was conducted by Jacques Israelievitch, concertmaster of the Toronto Symphony Orchestra. Israelievitch chose a challenging program for the debut.

The Koffler chamber orchestra sometimes substitutes fervour for sheer polish, and it can sound a bit uneven section to section (the first violins strong, the violas comparatively tentative). But there was evidence of much hard work, dedication and future promise on stage.

The evening's program opened with a Sinfonia by Carl Philipp Emanuel Bach, the most famous and prolific son of Johann Sebastian. The playing was a bit tight, rather than relaxed or confident.

Israelievitch, conducting without a baton, had obviously instilled cohesion and smoothness, yet the musical phrasing tended to sound beat-oriented, with a sense of vertical pressure that prevented phrases from expanding naturally.

To some extent, this quality resurfaced in Dvorak's *Serenade for Strings in E*, the most ambitious undertaking of the evening and centrepiece of the program. This is a sunny and deceptively easy Romantic-era masterpiece whose adventurous string writing would tax even the finest orchestras.

The orchestra's performance of the piece showed much accomplishment, notably in the warmth and affection of the playing. But it needed even more graceful phrases and fullness of string tone.

Benjamin Britten's *Simple Symphony* received the most satisfying performance of the evening. It was a canny repertoire choice on the part of Israelievitch, as the players relished the youthful English composer's imaginative string writing that recast earlier musical styles. The symphony's third movement, "Sentimental Sarabande," enjoyed particularly eloquent treatment.

The closing work, J.S. Bach's *Concerto for Two Violins*, introduced as soloists Israelievitch and his TSO colleague Semyon Pertsovsky. They matched and dovetailed their phrasing beautifully. Both are highly accomplished and experienced players. For some reason, they adopted exceedingly fleet tempos for the opening and final movements, and as a result much contrapuntal detail was obscured in the wash of sound.

Less frenzied speeds would have allowed the musical lines to unfold more clearly. In the slow movement, the music could breathe, and the effect was poetic.

Ideally, a harpsichord continuo would have supplemented both Bach works.

For tickets to the next concert on May 3, call 416-636-1880, ext. 269. Tickets are $15.

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CJN Profile

Chemist helped develop cancer and HIV wonder drugs

By SHELDON KIRSHNER
Staff Reporter

Thanks to determined drug hunters like Julian Adams, sufferers of multiple myeloma cancer and HIV can breathe a little easier.

Adams, a Quebec City-born organic chemist, has been credited with helping develop two major drugs, Velcade and Viramune. Both have helped tens of thousands of people in North America and around the world.

Velcade, a drug known as a proteasome inhibitor and administered through intravenous injection, is taken by multiple myeloma victims who have failed to respond to all other conventional forms of treatment.

Multiple myeloma – bone-marrow cancer – affects 50,000 people a year in the United States and usually kills more than two-thirds of them within five years of diagnosis.

Viramune, the first in a class of HIV drugs called non-nucleoside reverse transcriptase inhibitors, is ingested as a pill as part of a cocktail of medications to fight that deadly disease. Much to Adams' satisfaction, Velcade and Viramune have proven themselves.

A 50-year-old McGill University graduate, he describes Velcade as "a breakthrough therapy drug" and Viramune as "extremely effective."

But it took Adams and his dedicated team of researchers years to develop these wonder drugs.

"You have to be pretty tenacious," said Adams, the chief scientific officer of Infinity Pharmaceuticals, based in Boston, Mass., the hub of drug company startups in the United States.

"You need an eye for detail," he added. "A lot of things can go wrong."

Adams, who completed his post-graduate studies at Columbia University and the Massachusetts Institute of Technology, does not rest on his laurels.

Now striving to develop even better agents than Velcade and Viramune, he is encouraged by the results so far.

But of course, all new drugs are subjected to human trials and succeed or fail on the crucible of that time-honoured rigorous process.

Approved by the U.S. Food and Drug Administration in 2003, Velcade has been in the news lately.

As Adams readily acknowledged, two Israeli scientists affiliated with Haifa's Technion, Avram Hershko and Aaron Ciechanover, the co-winners of last year's Nobel Prize in chemistry, established the basic science for its discovery.

"They opened the field," noted Adams, who parlayed their stunning achievements in applied research. "I'm proud to be associated with Nobel Prize winners."

Partially funded by the Israel Cancer Research Fund, Hershko and Ciechanover were cited for discovering the process – the ubiquitin system – that lets cells destroy unwanted proteins.

If proteins are not disposed of properly, cells continue to divide unchecked and cause cancer.

Velcade, the first drug that specifically targets the ubiquitin system, is sold in 27 countries, including Israel, but has yet to be approved in Canada.

According to Adams, Velcade – whose projected sales in 2004 were about $150 million (US) – will be available in Canada this year.

But Velcade, which has brought him significant wealth, does not come cheaply. Each injection costs close to $1,000 (US) and, typically, a person requires 20 to 30 injections.

Asked why Velcade is so expensive, Adams said, "It's priced right in the middle of the new cancer agents."

While Velcade acts as an inhibitor, with a high 35 per cent success rate, it is not a cure for multiple myeloma, the symptoms of which range from bone pain and weight loss to nausea and numbness in the legs.

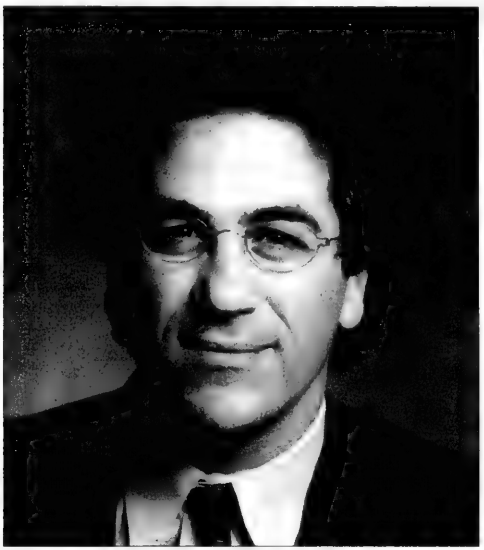
"A cure implies that every single cancer cell has been destroyed," explained Adams. "That usually doesn't happen."

Yet, as he pointed out, Velcade can prolong a person's life, and therein lies its value as a drug.

He and his fellow researchers at ProScript, Inc. discovered Velcade in the mid-1990s, four years after they started working on the problem and long after Hershko and Ciechanover had figured out the basic science.

Adams was then ProScript's executive vice-president in charge of research and development.

Before joining ProScript, he was employed by Boehringer Ingelheim Pharmaceuticals, where he and a group of chemists synthesized Viramune in the late 1980s.



Julian Adams has been credited with helping develop two major drugs, Velcade and Viramune. Velcade is taken by multiple myeloma (bone-marrow cancer) victims who have failed to respond to all other conventional forms of treatment.

Sold in 50 countries, including Canada, Viramune has registered sales of about $400 million (US).

But in Africa, where the HIV virus is widely prevalent and poverty is endemic, Viramune is virtually given away free.

Adams, who currently directs the activities of 85 researchers at Infinity Pharmaceuticals, launched his career as a drug hunter at Merck Frosst Canada in Kirkland, a Montreal suburb.

He had set his sights on becoming an academic after finishing his post-doctoral studies at Columbia University, but such openings were scarce in the early 1980s. However, from 1994 to 1997, Adams – who has published 102 scientific papers since 1978 – was an adjunct professor in the department of chemistry at Boston University.

Adams joined Merck Frosst, where he honed and polished his talents as a researcher. There, in conjunction with Robert Zamboni, he created Singulair, a popular asthma drug.

"I grew very well into this discipline," he said of his days as a researcher, "and today I have no desire to be an academic. I use my skills to devise biological solutions to disease."

In the late 1980s, Adams moved to the United States to exploit greater opportunities for personal growth. He has not looked back since.

Adams, who enjoys travel, chess, sports and reading in his spare time, grew up in Montreal and graduated from Westmount High School.

His interest in science took off after his Romanian immigrant parents, Marcel and Annie Abramovici, gave him a chemistry set when he was a boy.

"My mother had studied chemistry at McGill prior to meeting and marrying my father," explained his younger brother, Sylvan. "As Julian was the first born, she certainly had an influence on his outlook toward the sciences."

The Abramovicis immigrated to Canada in 1951 via Israel, Morocco and France. They anglicized their surname because Adams was far easier to pronounce and spell.

Adams' father and brother are in the real estate business and live in Montreal. His sister, Linda, a mother of four who practised law briefly, is married to Gil Troy, a McGill history professor, author and newspaper columnist.

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Books & Authors

Sex, loyalty and intermarriage

By ANNA MORGAN
Staff Reporter

***Raymond and Hannah* by Stephen Marche, Doubleday Canada.**

When Jewish kids announce they're getting married these days, chances are their partner is of a different faith. And so it goes with Raymond and Hannah.

Raymond, 25, is described as being five-foot-ten, light-haired with blue eyes and is a candidate for a doctorate in English literature. Hannah, 24, is five-foot-six, has dark eyes, long dark hair and wears no lipstick. The two meet at a spring party and begin a physical and intellectual relationship that moves from Toronto to Jerusalem and back again.

On the surface, Stephen Marche's debut novel, *Raymond and Hannah*, resembles a traditional love story with a meeting, a passionate, week-long affair, love and a separation. But the story, told alternately through Raymond and Hannah's perspectives, deals with current issues such as sexuality, intermarriage, independence, loyalty and betrayal.

Readers take note – the first 27 pages contain explicit sexual content and reveal an honesty that the author never turns away from. Once their passionate encounters are described in incredible detail, they begin their personal journeys.

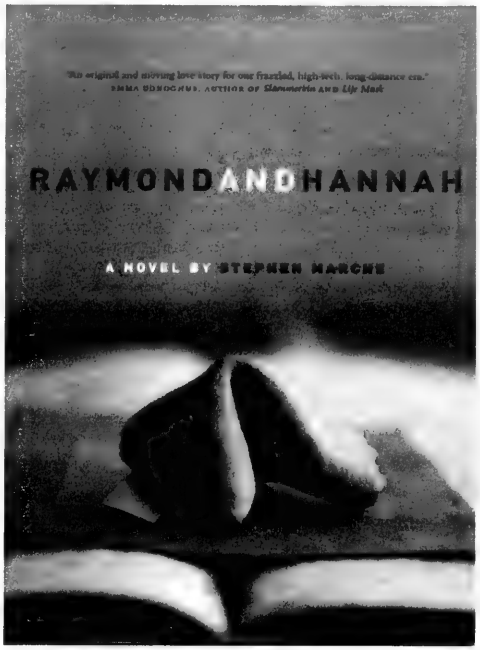
Hannah, who is Jewish, is travelling to a yeshiva in Jerusalem for nine months to explore her Jewish roots and figure out what being Jewish means to an "almost assimilated" Jew like her. Raymond, who isn't Jewish, is staying in Toronto to finish up his doctoral thesis on *The Anatomy of Melancholy*, an opus by Robert Burton.

Besides juxtaposing two engrossing texts, Marche structures *Raymond and Hannah* with a talmudic layout containing notes at the side. The overall effect is one that is stylistically unusual but that remains fast paced and well written.

The notes in the margin are meant "to get at the sensuality of physical text so that the layout of the page would draw in the reader," Marche said in an interview.

While Hannah immerses herself in the Talmud, Pirkei Avot, and resolving her guilt over her non-Jewish boyfriend, Raymond busies himself with Burton's 17th-century philosophical collection of quotes and references, and a relationship with another woman.

Marche, whose short story *Garrison Creek* was shortlisted for the 2002 O. Henry Prize in the United States, maintains that his characters aren't biographical. However, he does admit to drawing somewhat on his own experiences. Like Raymond, Marche is a doctoral student at the University of Toronto. In 1997, Marche met Sarah Fulford, who, like Hannah, went to study in Jerusalem. They have since gotten married.



But Marche, who is himself 28, maintains that Raymond and Hannah are fictional characters who stand on their own. "Otherwise they would be total failures," he said.

In Marche's novel, the characters represent what Toronto is about, a liberal, pluralistic, but hollow and cold city that brings diverse people together but constantly prompts them to search elsewhere for their heritage and traditions. It is the complexity of this dichotomy that motivates the characters. Hannah is in Jerusalem at an Orthodox yeshiva to celebrate Jewish learning and continuity. But she is in love with Raymond, a non-Jewish boy.

At one point, Marche writes that "Hannah keeps Raymond's existence to herself… She doesn't mention that at the moment, while they are on vacation from their yeshiva, a goyish week-long stand may well be sitting down to write her."

Later, when Raymond comes to visit her in Jerusalem, Hannah thinks, "This man beside me simply cannot know where he stands, where he walks, what he smells, the tastes, the calls, the web of messages said but not spoken."

According to Hannah, Raymond will never understand the importance that Jewish heritage means to her. How could he?

And yet Marche explains that the characters don't turn away from the complexity.

"It is happening all around yet people deal with and learn to live with these kinds of contradictions quite well," Marche said.

The book, which in many ways captures the most perplexing of modern Jewish challenges, is revealing in its honesty and a must-read for those who want to truly understand this contemporary generation.

Stephen Marche

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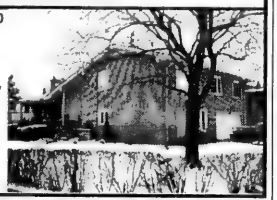

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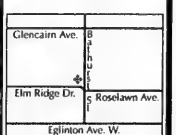

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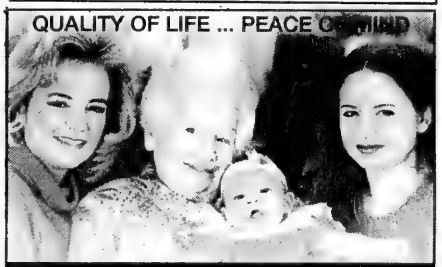

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SUPER CELEBRATION: Just weeks after the New England Patriots won the Super Bowl, Patriots owner Robert Kraft, pictured holding the NFL's Vince Lombardi Championship Trophy, attended the grand re-opening of the Kraft Family Stadium in Jerusalem. Kraft, who in 1999 donated the initial funds to the Jerusalem Foundation to build Israel's only American football facility, donated an additional $500,000 this winter for a new state-of-the-art synthetic sports surface, produced by the Canadian firm Fieldturf. "Since beginning to invest in Israel just over three years ago, the New England Patriots have won the Super Bowl three times. I don't think that's a coincidence," Kraft said at the ceremony, attended by thousands of enthusiastic sports fans. Also pictures are celebrations at the event by youngsters from some of the 70 football teams who play at the stadium. [IPS photos courtesy of the Jerusalem Foundation]

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Israel's under-18ers get star treatment in hockey-starved Toronto

Continued from page 1

has helped expose the team's many weaknesses and put them in position to develop better team chemistry. At the same time, Perron's knowledge of the game and his no-nonsense approach has seen the team improve greatly, particularly on the power play, in short-handed situations and on face-offs, said Bull, a native of Kibbutz Shamir.

The Israelis are also learning, many for the first time, how to play proper positional hockey, said Bull, whose mother is Lori Short of Toronto

Perron has explained that to succeed "we will need to play the trap," he said.

Oren Zamir, another tall, muscular centre who is expected to lead the Israelis, said the team has made tremendous strides in just 10 days together. Zamir, who plays for the Notre Dame Hounds in Wilcox, Sask., said a highlight of the trip took place in Los Angeles where organizers arranged for LA Kings' coaching staff to instruct the Israelis.

Raviv Bull

For Perron, teaching the Israeli kids is also a unique hockey experience. They're eager to learn and they are very determined, he said.

"We're getting better. I'm losing my voice, so we must be getting better.

"There's no question, the team is gelling. Every night we see the group getting more and more together, playing better defensively. Offensively, we're just average, so we have to play better defensively," he said.

Despite being coached by Russian expats back in Israel, the Israelis "don't want the Russian style, they want the Canadian style," Perron stated. "They receive a check, they give a check. They're not scared at all."

Bull agrees. Back in Israel, the boys generally play with adults, "and adults hit us, so we have to hit back. Israelis are naturally aggressive. We don't hit for fun, but if somebody hits us we hit back, and they should know it."

Though improving the Israelis' skill level is a big part of their annual venture to Toronto (this is the fourth winter in a row they've come), creating close ties to the local community is another important aspect of the trip, said Moshe Eizenman, one of the event organizers.

During their visit, the Israelis traditionally visit local day schools and on this occasion, they also visited a public school. "It provides kids here with another glimpse of Israel. Israel is not just a country at war," he said.

Jean Perron

This year they met with students from United Synagogue Day Schools, Richmond Hill, and Associated Hebrew Schools' Finch branch, as well as Willow Wood School.

Steven Maislin, Canadian chair of the 2005 visit, said the Israelis are billeted with local families and organizers were faced with more volunteer families than there were boys to accommodate. The visit creates "unbelievable camaraderie," said Maislin.

Fundraising for the team is another important aspect of their tour, and this year "we hope to raise $50,000 from friends, family, ticket sales and sponsors," he said.

About 1,000 spectators at Herb Carnegie Arena watched the Israelis defeat the Forest Hill Minor Midgets, the winner of the B'nai Brith Classic tournament, by a score of 8-3. The Israelis later faced off against Forest Hill Midget Selects (that game ended 4-4 when Forest Hill pulled its goalie and scored with 36 seconds left), and they played the Community Hebrew Academy of Richmond Hill on their last day in Toronto.

Alex Voihanski, director of B'nai Brith sports, said four teams competed for the right to play the Israelis in the B'nai Brith Classic, but the event is proving so popular, he's already received inquiries from other teams about next year's tournament. They may be as many as eight or 10 teams in next year's Classic, he said.

Meanwhile, efforts are underway to erect a new sports complex in central Israel that will expose the game of hockey to thousands of new youngsters, said Alan Maislin, chair of the Israel Ice Hockey Federation.

Oren Zamir

Maislin, whose family once owned a piece of the Montreal Canadiens, said private interests are close to announcing a plan to construct the complex near Tel Aviv. It would operate on a for-profit basis in co-operation with Israeli authorities. Negotiations are under way with the Ministries of Sports and Education for their co-operation in employing the facility for recreation and sports activities.

Maislin, who is widely credited with bringing NHLers into the Israeli hockey program, said former Buffalo Sabres coach Ted Nolan has agreed to coach the Israeli senior hockey team and he will join Perron, Ken Hitchcock, Mike Keenan and perhaps Pierre Page at a hockey camp in Metulla this summer.

The Canada Centre rink will also host a friendly tournament in early May for players over 35 years of age, he added.

OHL team-owner Bassin backs Israeli hockey

By PAUL LUNGEN
Staff Reporter

Sherwood "Sherry" Bassin's Russian-born father didn't particularly appreciate his son's preoccupation with the game of hockey. Seen through an immigrant's eyes, the sport didn't make much sense and so the elder Bassin would tell Sherry in no uncertain terms, "hockey, shmockey, you're going to school."

Heeding his father's advice, Bassin did indeed go to school, earning degrees in pharmacy, law and hospital administration. But he never did quench his thirst for hockey. Moving to eastern Canada, Bassin would fashion a Hall of Fame-like career in junior hockey, coaching winning Memorial Cups, earning two gold medals as a coach and general manager of Canada's national junior team, and investing in his own OHL team, the Erie Otters, one of the more successful franchises in the league.

Along the way, he would generate no shortage of controversy, trading budding junior phenom Eric Lindros from the Sault Ste. Marie Greyhounds for a passel of players who would ensure the team's success for years to come. He would reprise that effort in later years as assistant general manager for the Quebec Nordiques, helping arrange the trade of the reluctant superstar to Philadelphia for a core of players that would help the team win the Stanley Cup after they moved to Colorado.

More recently, Bassin has lent his name, his expertise and his passion for the sport to the development of hockey in Israel. A member of the board of the Israel Ice Hockey Federation, Bassin's name also graced the cup awarded to the Israeli under-18 juniors after their 8-3 win last week over a local Jewish team in a B'nai Brith sponsored match.

In presenting the cup, Bassin wore his emotions on his sleeve when he told the audience of about 1,000 that "everybody who's Jewish identifies with that Israeli sweater."

It was a moment he could hardly have imagined when as a boy, he sat beside his father, listening on the radio as the United Nations General Assembly voted for the creation of a Jewish state in Palestine.

For Bassin, the opportunity of linking his passion for hockey and his love of Israel was too good to pass up. When local Israeli hockey supporter Moshe Eizenman asked for his help, he jumped at the offer.

Bassin will travel to Israel this summer and participate in a hockey camp at the Canada Centre in Metulla. He'll join Israeli junior team coach Jean Perron, Florida Panthers GM Mike Keenan and Philadelphia Flyers coach Ken Hitchcock, who will run the camp and evaluate players.

Back in Canada, Bassin will participate in formulating a long-term development plan aimed at improving the hockey program in Israel while enticing young players.

"I expect to have a hands-on role in the development of Israeli hockey," Bassin said last week. That process will include setting up a formal program, training coaches and finding the funds to subsidize what is an expensive sport compared to the alternatives, like soccer.

Currently, the board is still formulating its overall concept for Israeli hockey and Bassin acknowledges much will depend on whether a new rink is constructed near Tel Aviv, close to the country's population centre.

The hockey program in the two rinks in Canada Centre attracts about 100 youngsters and this group forms the nucleus of the current junior program.

A second facility could potentially attract enough kids to form elite and recreational teams, he said.

Bassin is confident hockey will succeed in Israel.

"My comment is, whatever the Israelis do, they'll do well. They're pretty determined."

Bassin is pleased to be associated with hockey in Israel. It's something even his dad would have approved.

"It would've been a special moment for him to see the Israeli hockey team," he said.

Down the red carpet of courage

I pushed my way through the Toronto reporters, who resembled Hollywood paparazzi, and turned back to watch the strongest and most loving woman I have ever met walk through the revolving glass doors of the courthouse on University Avenue.

The moment she entered the crisp February air, the camera bulbs flashed repeatedly and microphones were shoved at her from all directions. I was reminded of the days when I lived in Los Angeles and attended movie premieres. The media would wait for celebrities to walk down the red carpet and start frantically clicking their cameras and begging for interviews.

something

By MIRIAM PORTER

Some of the movie stars would smile, pose, and answer questions, while others preferred to be left alone. However, these actors made the choice to work in the film and television industry. They knowingly went into a business that constantly puts them on the news, in the papers and in countless magazines.

I do not approve of the paparazzi ethics in Hollywood, the lengths they go to in order to get a story and the way they stalk their unknowing prey who may be on vacation or enjoying a private dinner with a loved one. But I am thoroughly disgusted with the way some media deal with victims of crime in Toronto. They are disrespectful and hurtful, and they have no compassion for the pain and suffering the families they are photographing are going through. How many times have victims being aggressively surrounded by reporters in similar situations?

That day, the woman exiting the courtroom surrounded by her family and friends was my boyfriend's sister. She is not an actor and she does not work in the film and television industry. She is a woman whose husband was murdered 2½ years ago. But the harassing photographers didn't seem to care – they just wanted their photos, without any regard for the traumatic effect their actions caused.

As a writer, I am trying to come to grips with the fact that photojournalists are doing their job and have to get their story and photos. But is it really necessary to run after and swarm a subject repeatedly as they hurry to their car? And no one asked the children, the youngest of whom is only 11, if they wanted their image plastered all over the news that night and in major newspapers the following day. How many times have we seen innocent young children on the news and in the paper? Do victims not have the right to privacy? Have they not been through enough already?

I believe there should be rules and guidelines that the media should enforce when dealing with victims of crime. Ethical standards should fall into place naturally, and if they're not followed, then those who work in the media should face repercussions. Most importantly, people's privacy should be respected.

But despite the unfortunate situation and circumstances, the woman I am writing about handled herself like the remarkable woman she is – with grace, compassion, courage and a strength I have rarely encountered in my life. She is a beautiful woman inside and out, and she raises her six children with love and kindness.

I remember how nervous I was the first time I went to meet the family. There were so many nieces and nephews – how was I supposed to remember all their names? But she welcomed me into her home for Shabbat dinner – and many since then – and I was immediately comfortable in her presence. As we lit Shabbat candles, I felt her strong spirituality and compassion for the world and all those around her.

Despite the sadness and loss she must experience, her smile lights up a room brighter than the flashes of the photographer's cameras. Her sensitivity toward humankind is contagious – and a character trait well worth adopting by writers and photographers who work to bring us truth through the media.

Email: Miriam@jtvproductions.net

PURIM PINWHEELS

1/4 lb. butter or margarine
3/4 cup sugar
1 egg
1/2 tsp. vanilla extract
1/4 tsp. almond extract
1 3/4 cup flour
1/2 tsp. baking powder
1/4 tsp. salt
1 oz. unsweetened chocolate, melted
2 tblsps. poppy seeds

Cream butter and sugar until light in processor. Add egg, vanilla and almond extracts and blend well. In separate bowl, combine flour, baking powder and salt. Add flour mixture to butter mixture and blend thoroughly. Divide dough in half. Beat melted chocolate into one half of dough, and poppy seeds into remaining half. Wrap each half with plastic wrap and refrigerate until firm.

On floured wax paper, roll out each half dough to a 9"x14" rectangle. Invert white poppy seed dough onto chocolate dough and peel off wax paper from white dough. Tightly roll up dough, jelly-roll fashion, peeling off wax paper as you roll. Wrap the roll with plastic wrap and refrigerate at least 1 hr., or freeze until needed.

Preheat oven 350°F. Carefully cut roll into 1/4" thick slices. Place slices on ungreased foil-lined baking sheets and bake for 5-7 mins. or until lightly browned. Transfer to racks to cool.

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"Jews in history"

By JOE KING

Gertrude Belle Elion (1918-1999) spent 60 years researching and helping defeat some of humankind's deadliest diseases. In 1988, Elion shared the Nobel Prize in physiology-medicine with Dr. George Hitchings and Sir James Black. She was only the fifth female Nobel laureate in medicine.

Elion was born in New York City of immigrant parents from eastern Europe.

She was inspired to seek a career in medical research when, at 15, her beloved grandfather wasted away from cancer and died.

"In the hope that I could do something to combat disease, I decided to become a scientist," she wrote in her autobiography.

Because she was a woman, she could not find work in a laboratory, but after searching for a year and a half, she was hired for $20 a week as an assistant in a biochemistry laboratory.

Simultaneously, she studied for a master's degree in chemistry and graduated in 1941 with the highest honours.

She still found it difficult to find an appropriate position because of her gender, but World War II opened positions for women previously denied them.

Gertrude Belle Elion

Elion's career in medical research began in 1944 when a pharmaceutical company hired her for $50 a week.

She and her research partners learned how to block the replication of cancerous cells and infectious microbes without doing damage to normal cells. They developed "target specific" drugs. Her team developed cancer treatments that achieved remission in 40 per cent of children with leukemia.

In 1957, the team developed a drug that suppressed the immune system, helping the body to accept transplanted organs.

Drugs developed by Elion and Hitchings include acyclovir for herpes, azathioprine to help prevent rejection of transplanted organs and to treat severe rheumatoid arthritis, allopurinol to treat gout, pyrimethamine to fight malaria, and trimethoprim to combat bacterial infections.

In 1991, she received two exceptional honours: President George Bush, the current president's father, presented her with a national medal of science, and she became the first woman to be inducted into the Inventors Hall of Fame.

Excerpted from The Jewish Contribution to the Modern World.

Joe King is a veteran Montreal writer and publicist.

If the media were human

By AVRUM ROSENSWEIG

If the media were human, it would likely have few friends. I write this having dealt extensively with the media following David Rosenzweig's murder.

For weeks after the killing, the media labelled and branded – in every way but objectively – Christopher McBride, the murderer, a skinhead (which he was not). They also stated freely David's place of work and referred to him incorrectly as a Chassid – a haphazard reference to David's religious commitment. It was hodgepodge journalism, with no quest for the truth.

URBAN WRITER

But more disturbing than the reporters was the recklessness of the photojournalists and the media's decision to place pictures anywhere they saw fit, regardless of the effect it might have on the family or their safety.

On the day following the murder of her husband, prior to the funeral, journalists called my sister at home for interviews and to request a picture of David. Chavi stated categorically that a picture would not be forthcoming, feeling it would compromise her children's safety. A reporter then hunted one down, posted it on the front page of the newspaper and every other media outlet followed suit – without permission, without caring about the ramifications.

Cold media practices continued to distress our family. Newspapers regularly positioned McBride's face next to David's. Did the editors consider for a moment the pain the Rosenzweigs might experience seeing such an unsettling layout of the victim and the killer?

Following McBride's guilty plea last month, Chavi and her family exited the courtroom and were immediately swarmed by a mob of cameramen, showing the sleazy insensitivity of paparazzi more than the professionalism of photojournalists.

She was almost pushed into the snow by the frenzied rabble, and her son, Ezra, had to fend off flashing cameras just inches from his mother's face. Another son Yechiel, 11, appeared on the news that night – no permission requested.

A week later, after the sentencing, I asked the media to stand back as we exited the courtroom. Once again, they ignored my pleas and flashed away. A reporter, who sensed our obvious panic, told us we were on public property and would be charged with assault if we touched a photographer. The next day, Chavi and another one of her sons were on page 2. Are they public property?

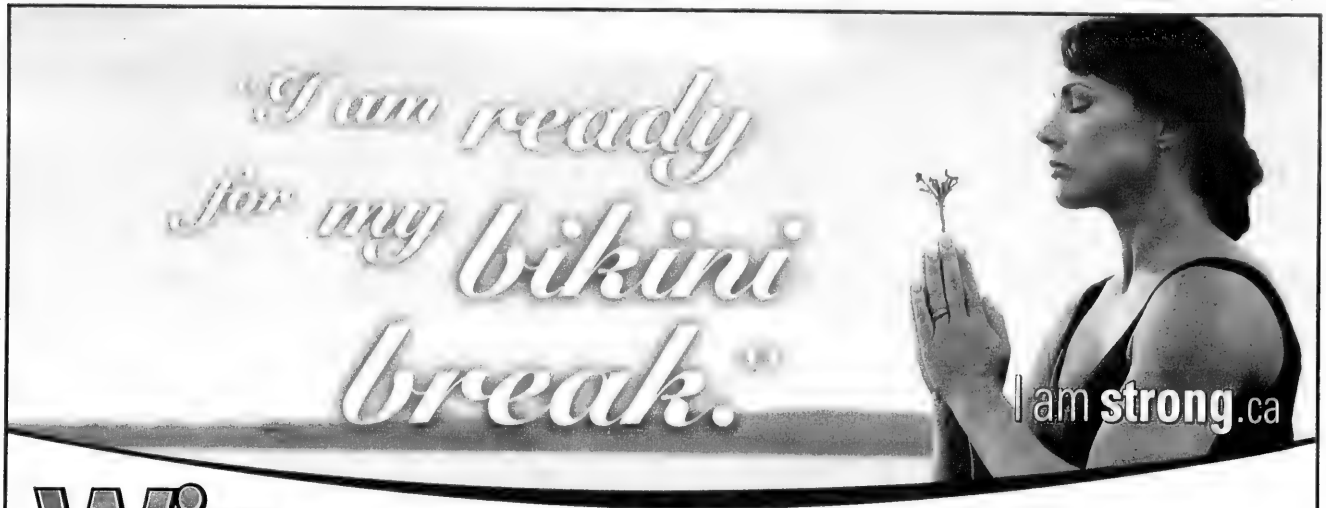
If you don't have to interact with the media, don't. Journalists generally approach articles with predetermined assumptions, knowing how they want them to read. Most cameramen don't see you through their lenses. They see a paycheque. The best picture wins.

Furthermore, know there is little recourse when you are misquoted by a reporter or harassed by photographers. Following the instances outside the courtroom, I phoned numerous media outlets to complain. I heard back from one. If you are lucky enough to secure an apology for an unkind picture or misquote, it will likely appear buried somewhere in the newspaper.

My advice to the media is to hold focus groups with families who have lost loved ones to violence. Ask them what it was like to be continually misquoted and have cameras thrust in their face. I believe my sister calls this bullying.

The Ontario Press Council needs to create or enforce a code of ethics that reflects a humane way of dealing with the public, especially victims of violent crimes.

If you are a victim of a crime, know that the media are not your ally. There is a good chance you will be treated disrespectfully and left to the devices of writers and camera boys who have forgotten the meaning of professional ethics and human decency – kind of like people who don't have friends.



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This Week

National

Zundel in German custody on charges of Holocaust denial. *Page 5*

Food, Scrumptious Food

Try these recipes for surefire, rich Purim treats. *Page 22*

On Campus

Students spend reading week volunteering in Honduras. *Page 28*

Arts & Travel

Hip-hop rapper draws on his IDF experience. *Page 41*

Fern Levitt's new doc focuses on Gorbachev's perestroika. *Page 44*

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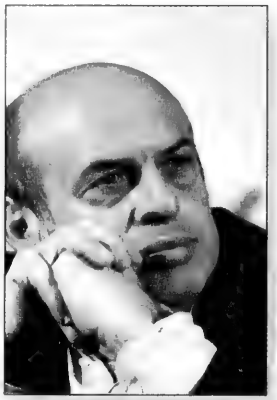

Expanding freedoms is a critical test for Abbas

By NATAN SHARANSKY
Special to The CJN

Albert Einstein once said that insanity is doing the same thing over and over again and expecting to achieve a different result. We may want to keep this observation in mind when thinking about whether the recently elected Palestinian Authority government presents a new hope for peace.

Certainly, the diplomatic "music" coming out of Palestinian Authority President Mahmoud Abbas' PA is very different from that of former president Yasser Arafat's. Abbas, at least, speaks of a ceasefire with Israel, while Arafat egged on holy war through terrorism.

Opinion

Nevertheless, Abbas' reticence to take on and disarm Palestinian terrorist factions is deeply worrying, as is his pledge to leading terrorists that he will protect them from Israeli reprisals. Israelis paid with their lives recently in yet another terrorist bombing because of Abbas' hesitance in taking concrete action against armed militants.

Moreover, Abbas has yet to take any significant steps to expanding freedom within Palestinian society – which, in my view, is the critical test for his administration.

Continued on page 37

'The first thing I saw was hell'

By PAUL LUNGEN
Staff Reporter

Nightclub hostess Liron Ifrah was getting ready for a busy shift when she noticed something that demanded her immediate attention. She had a run in her nylons, and judging by the clock on the wall, she had barely a few minutes to tend to it. It was almost 11:30 p.m. and customers were clamouring at the door, urging her to let them in.

"Wait five minutes and I'll be back," she told them as she rushed upstairs to a gallery overlooking the platform that gave the Tel Aviv nightclub its name – The Stage.

Her boss, who was meeting with the rest of the staff in the gallery, wondered what was going on. "Why aren't you downstairs getting ready to open and let in the customers?" he asked.

"I just need a minute," she replied. At virtually the same moment, the 15 waiters, bartenders and cooks of The Stage heard a strange, loud sound.

Continued on page 38

Rescue workers attend to victims after the bombing of Tel Aviv's The Stage nightclub two weeks ago. *[Israel Sun photo]*

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Nothing has changed for Israel at the UN, scholar says — see page 6

The News in Brief

CANADA

Minister Off to Israel

MONTREAL — Federal transport Minister Jean Lapierre will be in Israel March 13-20 to represent Canada at the opening of a new building at Yad Vashem and to study Israeli security systems. Lapierre told Sephardi community leaders in Montreal last week that Canada has been naive about security for too long, and the Americans may close the border as a result. As a leader in security, Israel can teach Canada how to make improvements here, he added.

Anti-Semitism Noted

WASHINGTON — Canada has experienced problems with a rise in anti-Semitic acts, the U.S. State Department said last week in its annual Country Reports on Human Rights Practices. The report said B'nai Brith Canada received almost 600 reports of anti-Semitic acts in the first eight months of 2004, versus 584 for all of 2003. As examples, it noted the firebombing of a library at United Talmud Torahs in Montreal, as well as vandalism at a Quebec City cemetery and a Toronto-area synagogue. Other human rights issues in Canada, including police brutality and the treatment of aboriginals, were also cited.

Jewish Poverty Rising

HAMILTON — The number of Jewish poor in Hamilton is rising steadily, with 17 per cent of local Jews living below the poverty line – higher than the Jewish national average of about 13 per cent, according to new data obtained by the Jewish Federation of Hamilton. The numbers, derived from a United Israel Appeal Federations Canada study of the 2001 census, show 795 Hamilton Jews, out of a total of 4,675, live in poverty. The Hamilton average is 20 per cent, Carol Krames, director of the city's Jewish Social Services, wrote in the *Hamilton Jewish News*.

WORLD

Citizenship Stripped

DETROIT — A U.S. Judge has stripped a former Nazi concentration camp guard of his U.S. citizenship. The ruling said that Iwan Mandycz, 85, was an armed guard at the Poniatowa labour camp in Poland in 1943 and later served in Sachsenhausen in Germany. Mandycz, who became a citizen in 1955 and has lived in the Detroit area ever since, concealed his Nazi collaboration when he applied to immigrate to the United States in 1949. The U.S. Justice Department's Nazi-hunting unit, the Office of Special Investigations, brought the lawsuit against Mandycz, who can appeal.

Demjanjuk in Court

CLEVELAND — Nazi concentration camp guard John Demjanjuk made a rare public appearance in court last week as his lawyer argued for a delay in the U.S. government's efforts to deport him. His next deportation hearing was set for June 30. He served as an SS guard at the Sobibor, Majdanek and Flossenburg camps in World War II. A judge stripped the Ukrainian-born Demjanjuk of his citizenship in 2002, ruling he lied and hid his past as a camp guard to gain U.S. citizenship. In April, a judge affirmed the ruling. Demjanjuk, who lives near Cleveland, was acquitted in Israel in 1993 of being the notorious Nazi guard "Ivan the Terrible," but he has been unable to refute evidence he was a Nazi guard.

Probation for Hate

BERLIN — A neo-Nazi politician in Germany who said last year that the Talmud condones sex with children recently has received three years probation for anti-Semitic agitation. Prosecutors wanted an 18-month jail term for Claus Cremer, deputy chair of the North Rhine-Westphalia branch of the National Democratic Party of Germany, but the court chose probation.

Papon Appeal Denied

PARIS — A French court has rejected an appeal by Maurice Papon, who was fined for wearing a prestigious French service award. Papon was stripped of his decorations after being convicted of Nazi-era crimes. Now 94, he was sentenced in 1998 to 10 years for his role in the deportation of Jews from France to Nazi death camps in 1942, when he was a Vichy France official. In 2002, he was released from jail on medical grounds.

Comic Attacked

PARIS — Four Israelis are suspected of attacking a French comedian known for making anti-Semitic statements. Dieudonne M'Bala M'Bala was assaulted last week while talking to reporters on the French island of Martinique, a day after the High Court of Appeals in Paris condemned his "obsessive anti-Semitism." The Israeli Embassy said it would not be involved in the case because the suspects are also French nationals.

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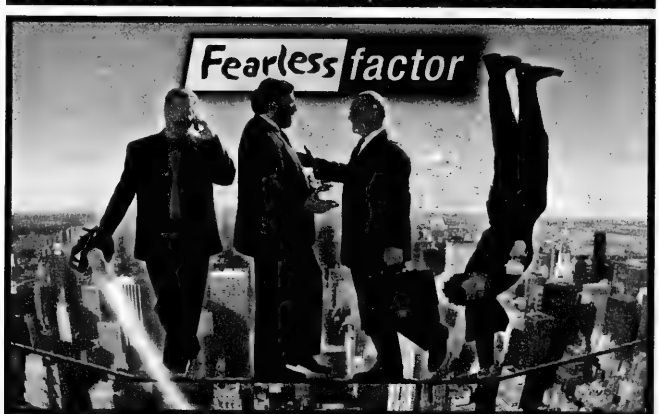

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Canadian Mulls Bid for Bank Leumi

Gerald Schwartz

TEL AVIV — Sources in Israel close to Onex Corp. chair and CEO Gerald Schwartz say he plans to visit in May to tender an offer for the state's estimated 20 per cent holding in Bank Leumi and make other investments, all in conjunction with Israel Aircraft Industries, *Globes* business newspaper reported last week.

He also reportedly plans to launch two major philanthropic projects during the visit.

The Canadian billionaire, who previously has had limited business dealings in Israel, pulled out of a bid last year to buy the state's controlling interest in the Israel Discount Bank, the country's third-largest bank. It ultimately went to a consortium led by fellow Canadian Matthew Bronfman.

The state's holdings in Bank Leumi – Israel's second-largest bank and the last whose controlling interest is held by the state, following government sales of stakes in Mizrahi and Hapoalim – are worth at least $800 million (US), based on the recent sale of 10 per cent of the government's shares to the Israeli branch of Deutsche Bank for about $400 million.

The Canadian Jewish news

Vol XXXV, No. 11 (1,688)*

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Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.

CCNA verified circulation Feb. 18, 2004

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$62.95, 2 yr. incl. GST.
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Postmaster: Please return 29Bs and changes of address to Toronto office.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

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The Canadian Jewish news

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Murdered reporter's father promotes East-West links

By SHELDON KIRSHNER
Staff Reporter

The father of slain American foreign correspondent Daniel Pearl brought a message of hope and defiance to Toronto last week.

Judea Pearl, a professor of computer science and statistics at the University of California in Los Angeles, said his son's brutal murder three years ago broke his heart.

But he said Daniel's death, at the hands of Islamic radicals in Karachi, Pakistan, has infused him with the faith to fight terrorism and hatred while building bridges linking East and West.

Pearl, a native Israeli, is the president of the Daniel Pearl Foundation. It was formed by the late journalist's family and friends to promote interfaith understanding through such projects as peace concerts, public dialogues between Jews and Muslims, and fellowships for Pakistani reporters in the United States.

These projects are supported by millions of people, he said in a talk at Beth Tikvah Synagogue sponsored by Hillel of Greater Toronto and the Beth Tikvah Jewish Education Centre.

Pearl was also here to promote *I Am Jewish: Personal Reflections Inspired by the Last Words of Daniel Pearl*, a collection of essays he edited that was written by Jewish personalities ranging from Israeli politician Shimon Peres to *New York Times* foreign affairs columnist Thomas Friedman.

Judea Pearl

Before he was beheaded, Daniel Pearl, a 38-year-old reporter on the staff of the *Wall Street Journal*, was videotaped saying, "My father is Jewish, my mother is Jewish, I am Jewish."

Pearl, whose family was among the founding fathers of Tel Aviv's Bnei Brak Orthodox neighbourhood, said his son's last words were underpinned by pride in being Jewish.

Judaism was a source of strength for him during Daniel's brief life and during his final moments in captivity, said Pearl, a graduate of the Technion.

Describing his son as a fair and objective journalist whose resiliency was his strength, Pearl said the phrase "I am Jewish" could be interpreted to mean he had a right to be different.

After relating how his father left eastern Europe to buy land in Palestine, Pearl said Jews are the world's biggest "exporter" of tolerance and freedom.

He urged Jews to reach out to others in the spirit of conciliation.

Declaring himself to stand for sanity, decency and courage, Pearl said he regards *I Am Jewish* as a weapon against hatred in the post-Sept. 11 era.

In a question-and-answer session, Pearl accused the Qatar-based Al Jazeera satellite news station of promoting anger – a component of terrorism – among Muslims.

He compared this anger to combustible fuel that can easily be set alight.

Al Jazeera should be held responsible for the violence this anger produces in the Arab world, he said.

Pearl likened anti-Zionism to racism because it denies the Jewish people's right to self-determination in "a sliver of land" called Israel.

"It's an attack on our historical identity," he said of anti-Zionism.

Jewish university students are currently being subjected to a vicious form of anti-Zionism, Pearl observed. He hailed these students as heroes.

Pearl said Jews and Muslims should together combat Islamophobia and anti-Zionism.

Turning to the Arab-Israeli conflict, he said the real test for the Palestinians is whether they truly accept Israel, which he likened to a postage stamp.

Taking solace from a recent survey, he claimed 54 per cent of Palestinians are now willing to accept a sovereign Jewish state without demanding a "right of return."

Pearl suggested a two-state solution seems to be in fashion today.

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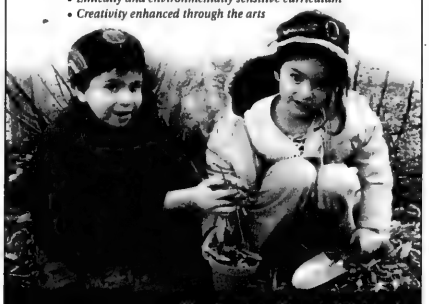

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Sharansky's democracy watch

From the editor's desk

There is a compelling proverb in our literature that says, roughly translated, "Prophets are seldom recognized in their own communities." (*Ein navih b'iroh.*)

I am reluctant to characterize Natan Sharansky as biblical prophet. However, there is a sense in which the proverb, at least, if not the title, does apply to him these days.

As is widely known, the minister for Jerusalem and Diaspora affairs in Ariel Sharon's government, along with journalist Ron Dermer, recently co-wrote *The Case For Democracy: The Power of Freedom to Overcome Tyranny and Terror.*

The book is an impassioned but closely reasoned plea to western governments to help foster, if not demand, the building of the infrastructures of free, democratic governments throughout the Middle East. The surest guarantor for long-lasting peace and economic prosperity in the region, Sharansky argues, is the flowering of democracy.

U.S. President George W. Bush is the book's most famous booster. He recently told the *New York Times* that Sharansky's theories were part of his "presidential DNA." Bush has quite literally embraced both the book and its author. Merely one week after the president won re-election last November, the two men spent more than an hour together in the Oval Office discussing the book's rather large themes.

Because he was in the United States on a promotional tour of the book, the meeting with the president was especially fortuitous for the Israeli cabinet minister. Sharansky was not reluctant to disclose some of what had been discussed in the Oval Office.

As widely reported in the American media, Sharansky told the president: "There is a great difference between politicians and dissidents. Politicians are focused on polls and the press. They are constantly making compromises. But dissidents focus on ideas. They have a message burning inside of them. They would stand up for their convictions no matter what the consequences…

"In spite of all the polls warning you that talking about spreading democracy in the Middle East might be a losing issue – despite all the critics and the resistance you faced — you kept talking about the importance of free societies and free elections. You kept explaining that democracy is for everybody. You kept saying that only democracy will truly pave the way to peace and security. You, Mr. President, are a dissident among the leaders of the free world."

So intertwined now in the minds of many American policy pundits are Sharansky's book and Bush's clarion calls for liberty and freedom, that some have taken to calling the president's foreign policy the Bush-Sharansky doctrine.

The remarkably smooth Iraqi election, the stirrings in Lebanon and the hints of stirrings in Egypt and even Saudi Arabia, it is safe to say, are all sequelae of the exercise of that doctrine.

Sharansky's influence in Washington, however, is greater than it is in Jerusalem. In fact, in his book, he refers to the prime minister's apparent skepticism about Sharansky's freedom theories applying in the Middle East.

Sharon's and others' skepticism, Sharansky said, was part of his motivation to write the book. His experiences in the Soviet Union, and the nine years in the gulag, convinced him of the profound soundness of his ideas.

"I was inspired to write this book," Sharansky told an American interviewer, "by those who are skeptical of the power of freedom to change the world. I felt that the arguments of these skeptics had to be answered.

"This skepticism is the same skepticism I heard a generation ago in the U.S.S.R. when few thought that a democratic transformation behind the iron curtain was possible. Just as the skeptics were wrong then, I am convinced they are wrong now about the possibility of freedom spreading to the Middle East."

Though Sharon may be skeptical about Sharansky's "freedom watch" policies, there need be no inconsistency between the two goals of trying to work with Mahmoud Abbas (Sharon's policy) and demanding he take the necessary steps to build a free Palestinian society (Sharansky's policy).

The CJN asked Sharansky to explain for our readers how the principles in *The Case For Democracy* apply to the Palestinian Authority.

We are honoured to publish his essay on page 1 of this week's issue.

Just last week, Sharansky urged Sharon to demand that Abbas stop the planned execution of Palestinians alleged to have "collaborated" with Israel.

"It is unacceptable that the PA demands the release of terrorists from our jails and we respond affirmatively because of the hope for an opening for peace, while at the very same time the PA is about to commit state executions of people accused of helping Israel thwart terror.

"It is impossible to build a peace process based in blood. Such a process can only be based on the goodwill of both sides… The execution of those individuals… is in direct contradiction to the gestures demanded of Israel, tramples human rights and with it any spark of hope for a better future in the Middle East," Sharansky wrote to his prime minister."

A prophet in Washington, however, may be only a cabinet minister in Jerusalem.

— MBD

SeeJN

DAF YOMI DEVOTEES: Some 40 students from the Community Hebrew Academy of Toronto (CHAT) took part last week in Siyum Hashas celebrations at Ricoh Coliseum in Toronto. The event marked the end of the 11th worldwide 7½-year cycle of daily Talmud study. Please see additional photos on page 14.

[Photo courtesy of CHAT]

Greater Toronto Area

Zundel back in jail – this time in Germany

By PAUL LUNGEN
Staff Reporter

Holocaust-denier Ernst Zundel has traded one jail cell for another as a German judge ordered the neo-Nazi propagandist held in custody on charges of denying the Holocaust and inciting hatred.

According to news agencies, a judge remanded Zundel to a jail in the western German city of Mannheim last week. He is being held under a 2003 arrest warrant for decades of anti-Semitic activities, including repeated denials of the Holocaust, which is a crime in Germany. The allegations stem from his web site (www.zundelsite.org), which is available in Germany.

Zundel made no statement at the closed hearing in the city of Mannheim, court spokesman Ulrich Krehbiel told reporters.

The 65-year-old native of Germany was deported last week from Canada after spending two years in solitary confinement. He had been held on a certificate issued by two federal cabinet ministers, which deemed him a threat to national security. Zundel was deported to his native Germany only days after a Federal Court judge upheld the certificate and branded Zundel a threat to Canada.

His removal was hailed by Jewish organizations that had opposed Zundel for decades.

"This is a significant day for the Jewish community and for all those who treasure tolerance in a multicultural society," said Ed Morgan, president of Canadian Jewish Congress. "Zundel's departure demonstrates Canada's abhorrence for those who would propagate Holocaust denial and anti-Semitism. It brings closure to our efforts to bring this man to justice."

"One would be hard-pressed to find many Canadians who will be sad to see Zundel go," added Congress's Ontario chair, Joel Richler. "This man has been found to be a threat to national security. By his own admission, he is the 'guru' of the white supremacist movement. Canada's action in deporting him is, without question, the correct one."

Leo Adler, director of national affairs for the Simon Wiesenthal Center, said "it's wonderful to see he's finally been deported. The problem is, his case highlights the problems of using the immigration system in cases like this."

Adler suggested Zundel "manipulated" the system to file one appeal after another. The immigration system provides numerous avenues to challenge court decisions while the criminal justice system, reserved for more serious cases, is much simpler and operates more quickly, he said.

"It's great [Zundel] is out, but it's terrible it took so long. We're unfortunately at the mercy of Zundel picking when and how he wants to leave."

(Prior to his removal, Zundel announced he would no longer contest the government's efforts to deport him.)

Adler's colleague at the Simon Wiesenthal's office in Los Angeles, Rabbi Abraham Cooper, said, "This long-delayed move comes as the civilized world commemorates the 60th anniversary of the liberation of Europe from the genocidal grip of Nazi Germany. But it also comes at a time when, as a result of the efforts of professional Holocaust deniers and anti-Semites, too many young people have come to doubt the horrific brutal reality of the Nazis' Final Solution that systematically murdered six million innocent Jews.

"We hope that Canada's move and Zundel's impending arrest will give pause among those in the Arab and Muslim world who have rushed to embrace the 'big lie' that Zundel and his ilk continue to peddle," Rabbi Cooper stated.

Meanwhile, Zundel's lawyers published a statement slamming the "largely secret proceeding" against their client.

"The Crown and the presiding judge met secretly throughout his case, in the absence of Mr. Zundel and his lawyers. The Crown repeatedly presented evidence and made arguments to the judge in a Star Chamber-type proceeding," said lawyers Peter Lindsay and Chi-Kun Shi.

"At the public proceeding, Mr. Zundel was told literally hundreds of times, when he asked for specific evidence of the case against him, that there was 'nothing in the unclassified materials'. He was repeatedly blocked from asking questions of witnesses on the basis of 'national security'.

"Probably no one cares because Mr. Ernst Zundel is notorious and reviled. The powerful and the popular do not need to rely on the fairness of our legal system. The marginalized and the reviled do. Our system has failed Mr. Zundel. We should care. But we fear most of us don't give a damn," they stated.

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UN-Israel situation has not changed: Bayefsky

By FRANCES KRAFT
Staff Reporter

The United Nations is the "leading global purveyor of anti-Semitism today," according to Anne Bayefsky.

A human rights expert and York University professor now on leave as a senior fellow at the Hudson Institute, an American think-tank, she spoke at the Community Hebrew Academy of Toronto (CHAT) last week for the Aviva & Ronald Heller Memorial Lecture.

She said that on Jan. 24, to mark the 60th anniversary of the liberation of Auschwitz, hundreds of Jews and Israelis sang *Hatikvah* at the United Nations in the presence of UN secretary-general Kofi Annan. The breach of UN protocol – singing a national anthem – had been pre-approved, and many felt it marked "a turning point in the UN treatment of Israel and Israel's standing in the family of nations." Bayefsky did not.

Of 41 speeches delivered at the session, only five mentioned Israel, she said.

And on the same day in early January that Annan announced the holding of the commemorative session, he pushed forward a UN plan to create a register of the Palestinian victims of the security fence – a non-violent form of self-defence, noted Bayefsky. But, she added, there are no plans to create a register of Israeli victims of Palestinian terrorism.

Israel is often said to be the beneficiary of double standards, but nothing could be further from the truth, Bayefsky said. At the UN General Assembly last fall, she said there were 19 resolutions directed at Israel and only four criticizing the human rights records of the other 190 UN states.

The UN commission on human rights has adopted more resolutions condemning Israel than any other state, she said. The same commission has never adopted a resolution condemning human rights violations by China, Saudi Arabia, Syria or Zimbabwe. Petitions regarding abuses in places like Bahrain, Pakistan and the United Arab Emirates "have been dropped during closed-door sessions," she said.

In 2003, Israel tried unsuccessfully to put forward a resolution on the welfare of Israeli children, although the General Assembly annually adopts resolutions on the rights of all children, the rights of the girl child, and the rights of Palestinian children under Israeli occupation, she said.

For the last four decades, Bayefsky pointed out, the UN has been crafting a message of Israel as the leading racists of our time. "Discrimination against Israel at the UN has turned to demonization."

There is "an inextricable link" between discrimination and demonization of individual Jews and discrimination and demonization of the Jewish state, she noted.

Why was there no outcry, she asked, about Palestinians building bomb factories next to apartment buildings, launching rockets next to schools, or having summer camps that inspire children to become suicide bombers. "Why have liberal democracies been so easily manipulated?"

"Racist Israel" is "a constant refrain" at the UN, but "what is not said is that one-fifth of Israel's population is Arab and has greater democratic rights than in any Arab state."

Although the UN secretariat sponsored a meeting devoted to anti-Semitism last June, Bayefsky – who spoke there – said the audience consisted almost entirely of Jews and that there was no translation of proceedings despite the room being equipped for it. Also, she added, no documentation was produced and the UN refused to distribute the speeches.

Liberalism, she said, has become "the tool of the very forces it seeks to defeat."

She urged audience members to take the threat seriously. "What starts on university campuses ends up in houses of parliament… For far too long the name calling was dismissed by Israelis, just as Americans have tended to pay little heed to anti-Americanism in their midst.

"The demonization of the Jewish state is not a theoretical exercise," she said. "Apartheid is illegal. An 'apartheid' fence should be stalled, changed, removed. The killers on the other side understand that."

"Expose the hypocrisy," she exhorted. "Point to the egregious records of other UN states… Focusing attention on Israel diverts attention from other human rights victims the world over. Where is the outrage that the victims of the Nazis are victimized still?"

The UN has a "fundamental flaw," she said. "There are no democratic preconditions for membership.

Her last bit of advice had to do with changing the dynamic of anti-Semitism.

"A place like CHAT is important," she said. It connects students with the State of Israel and teaches them to recognize anti-Semitism when they see it, she explained. "They will go on to universities where they will encounter the ignorant, the intimidated and the bullies – both in the lecterns and the halls – who use human rights as a smokescreen and a weapon. But I believe they will respond much better than my generation and will become the intellectual, spiritual and political leaders that are in such short supply today."

During a question-and-answer session, Bayefsky suggested Jewish donors rethink the types of causes they contribute to at universities. Rather than funding chairs in Israeli or Jewish studies, which she believes ghettoizes Jews, she suggested thinking creatively about more general "institutions, chairs, centres that create a nexus in the university environment where our children can go, feel comfortable, be mentored and that will do appropriate outreach."

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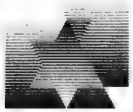

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Low Income Families Together (LIFT) has begun offering a monthly dinner program for residents in the area of St. Jamestown, with support from Steeles Memorial Chapel, Canadian Jewish Congress, Ontario region, and with the help of Hillel of Greater Toronto. From left are Ken Bodenstein, Steeles Memorial Chapel; CJC director of community relations Len Rudner; and LIFT project co-ordinator Paula Kates.

Jewish groups support St. Jamestown dinner

By CAROLYN BLACKMAN
Staff Reporter

Len Rudner, acting national director of community relations for Canadian Jewish Congress, is regularly asked to comment on negative events, which is why he was delighted recently to speak out about something positive.

"So often, I'm in front of the camera when something is wrong. I'm happy to be here on a happy occasion. It's a tremendous feeling," Rudner said as he helped out at a community dinner at the Wellesley Community Centre for residents of St. Jamestown, near Wellesley and Parliament streets.

The seeds for the monthly dinner, which was inaugurated recently by Low Income Families Together (LIFT) with the assistance of CJC, Ontario region, were planted about a year ago when John Pollack, a member of Congress' community relations committee, approached Rudner about having Jewish groups work together to help develop such a program.

Food for the event is supplied through the support of Steeles Memorial Chapel, and volunteers are provided by Hillel of Greater Toronto.

"We became the matchmakers. When you bring many organizations together, you need someone to nudge the process along," Rudner said. "We wanted a program that people in the community can count on."

Members of LIFT, however, "are the real heroes," he added. "They run the program, and deal with the bureaucracy."

Josephine Grey, founder and chair of LIFT, moved into the neighbourhood about 18 years ago.

She organized the group with other single mothers at around that time, she said, so they could get together to support each other, reduce isolation, embrace diversity – St. Jamestown is one of the most diverse neighbourhoods in the world, she notes – and develop a resource centre.

The plan is to hold the dinner once a month, "until we can pick it up. We would like our own community to volunteer and contribute food, but this is a great way to get it rolling."

Many of the about 130 people who came for dinner are on a fixed income or earn low wages, she said. "Particularly at the end of the month, many of them run out of money, and there are no food programs in the area.

> ***'It's about bringing people together and getting to know each other'***

"The program is not just about food, however. It's about bringing people together and getting to know each other."

She would like to see the program run longer, from about 3 p.m. to 7 p.m. so participants can come in and connect with one another.

"I would also like to see some ethnic dinners, so we can represent various cultures. I figure there are about 160 languages spoken in the neighbourhood."

Paula Kates, who joined the LIFT board in 2000, co-ordinated the dinner. "This program is an important example of the positive things that can be done to help those in need when community organizations come together in a creative way. We could not have started this without the support of our partners."

Three years ago, she said, LIFT received funding to run a dinner in the Queen Street and University Avenue area for people with disabilities and the homeless. "I was delighted then, and it is no less of a joy for me today to see this program get off the ground."

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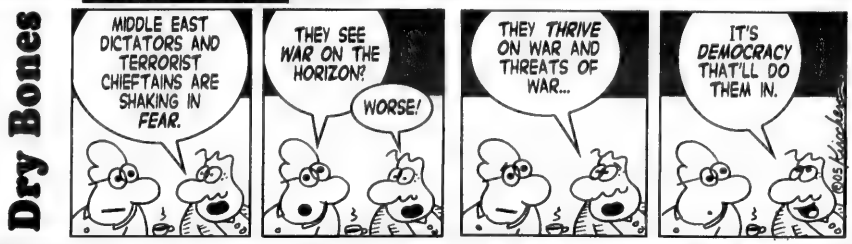
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IT'S DEMOCRACY THAT'LL DO THEM IN.

Legitimate debate

The headline on the column that appeared in the *Globe and Mail* last week – "Israel's settlers are beyond democracy's frontiers" – was provocative and not accurately reflective of the column's content. But the essential message in the article written by former *CJN* columnist Shira Herzog was important and must be reinforced.

That message was simply this: the wide boundaries of free speech and broad debate within democracy – in this case, Israel's democracy – do not encompass the attempts to delegitimize the very democratic, lawful authority on which the government acts. Disagreement with the government's policies is very different from disagreement with the right of a duly elected government to enact its policies.

The former is the proper realm for debate, however heated. The latter is not. Indeed, it can be a road to disaster.

Herzog was very explicit. "For Jews committed to Israel's democracy, now's the time to… draw a line in the sand on *the terms of a legitimate Jewish debate*… (our emphasis). The campaign against its [the Israeli government] legitimacy has to be denounced," she wrote.

We agree with Herzog.

Protest that would lead to the abrogation of the law or to the denial of the authority of a duly elected government to enact law, is abhorrent. Thus, the call for soldiers to disobey orders en masse, for example, and the "Nazification" of Prime Minister Ariel Sharon, his ministers and their policies, for another, are abhorrent. They are beyond the boundaries of proper political protest.

It is for this reason, we repeat and re-emphasize the words that appeared in this space last month. "We, the Diaspora supporters of the State of Israel… must do everything in our power...to ensure the paramountcy of the rule of law in that tiny country."

Condolences

All civil, law-abiding and rights-respecting societies owe a great debt to the police and other security officers who protect it against the thugs and criminals who would flout the rules in favour of their own brutish form of law and order. But only on rare occasions do we actually acknowledge that debt. The murder of four young RCMP officers last week in Mayerthorpe, Alta., was a shuddering and shocking reminder of how deep our debt actually is.

Constables Tony Gordon, Leo Johnston, Brock Myrol and Peter Schiemann were killed in the line of duty. That duty, we must always recall, was upholding Canadian law and in the process, protecting all of us who shelter under its wide umbrella.

We convey our profound condolences to the constables' families and friends. The debt we owe to the slain officers can only be "redeemed," if at all, by our respecting the democratic rules of the civil, law-abiding society that they died defending.

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Zundel's lawyer criticized

Holocaust survivors, all Jews and all right-thinking people will passionately applaud Canada's removal of Holocaust denier Ernst Zundel, one of the most despicable people to ever set foot in this country. I hope the German government will prosecute him to the full extent of the law and ensure that he spends his dying days in a barren German prison cell.

Lawyer Peter Lindsay disgraces the legal profession by stating that our system has failed Zundel ("Disbelief, if not outrage," *CJN*, March 3). Let him cite any other country where his client enjoyed the privilege of having been heard in the Superior Court of Ontario, the Ontario Court of Appeal, the Supreme Court of Canada, the Federal Court and the Federal Court of Appeal. Perhaps Lindsay's hurt will be somewhat soothed by thousands of dollars he reaped in legal fees, either from the earnings of Zundel as he peddled his poisonous garbage to fellow travellers around the world, or perhaps from legal aid, if Canadian taxpayers end up footing the bill.

I doubt Lindsay can look back over the past two years with much satisfaction for having defended the venom that Zundel spewed over his all-too-long stay in Canada.

Bert Raphael
Toronto

* * *

Zundel's deportation

It is the supreme irony that Ernst Zundel has now been deported back to Germany to face punishment for knowingly denying the truth about Jewish deportations from Germany and elsewhere. Thank God for a glimmer of justice in this world.

David Marx
Thornhill, Ont.

* * *

Most Israelis against disengagement

I was shocked and confused when I read your paper of Feb. 24. In your editorial ("A very difficult period"), you state that "a large majority of the Israeli public supports the disengagement from Gaza and northern Samaria." That is complete nonsense and does not reflect the current situation in Israel.

There has never been a referendum in Israel to determine if there is national support for expelling Jews from there homes (mainly due to the fear of finding out there is no such support), nor has any poll indicated such a fact.

The majority of people who voted for Prime Minister Ariel Sharon held exactly the opposite opinion and would never have supported, and do not currently support, the expulsion of Jews from their homes.

Sharon has completely disregarded, abandoned and disassociated himself from all those who voted for him, but that does not mean that a reputable newspaper such as *The CJN* should abandon the truth and report fiction as fact. Why should *The CJN* also play a role in "disengaging" itself from a large section of the Israeli public? Please stick to the facts.

Nathan Eisner
Ginot Shomron, Israel

* * *

Contribution to the Arab Red Crescent

I was astounded that a considerable contribution has been made to the Arab Red Crescent on behalf of the Jewish community of Canada ("Pettigrew pledges unique Mideast role," *CJN*, Feb. 17).

It is a well-known fact that Arab ambulances have been used to transport suicide bombers and have caused untold death and misery to many Jews.

Should a private individual wish to aid the enemy in such a way, that's his business. But for such aid to be given in the name of an entire Jewish community, which was neither polled nor advised, is an insult to us and to the memories of the victims of murderous acts perpetrated by those to whom we are now providing aid.

Rabbi Moshe Stern
Toronto

* * *

Waiving fees and preserving dignity

Jean M. Gerber ("The cost of being Jewish," *CJN*, Feb. 17) points out that the Vancouver Jewish community is considering implementing a process called Central Assessment Mechanism (CAM), so that an individual seeking reduced or waived fees would apply once to a single authorizing body, and thus would be spared the agony of trying to obtain approval for assistance from each organization separately.

The CAM idea is one with considerable merit. UJA Federation of Greater Toronto should adopt such a mechanism in this city.

Charles Abshez
Toronto

* * *

Photo club needs equipment

The Community Hebrew Academy of Toronto's Richmond Hill campus recently started a photography club. Students are working with 35mm SLR cameras using black and white film, and also hope to be able to explore colour development and digital photography.

The club needs usable cameras and photographic equipment and supplies to enhance its darkroom facilities – enlargers, photographic paper and developing supplies. Do you have such equipment collecting dust in storage? If you wish to donate photographic equipment or supplies, please contact Ethel Cooper or Linda Newstead at 905-787-8772. Your "junk" would be our treasure.

Sam Wolfe
Toronto

I'M CONVINCED THE COMPUTER IS JEWISH...
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World ignores genocide in Sudan

By NORMAN L. EPSTEIN

When the tsunami swept the shores of Southeast Asia, a seismic wave of grief and generosity swept the world. People and governments around the world opened their hearts and wallets to the survivors and to assist in the rebuilding in the wake of the devastation.

In the span of a few minutes, nearly 200,000 people perished in the tsunami. It captured the imagination of the planet, and the relentless barrage of intense media coverage inspired many to give and act.

It was indeed heartening to see humanity at its best in one of the worst natural disasters in recorded history. However, it begs the question of why a natural disaster deservedly receives wide-scale attention, but a genocide in Sudan, generating a death toll well in excess of that of the tsunami, barely registers a ripple of attention.

The genocide, yet to be recognized as such by some, is being perpetrated by the government of Sudan and its proxy Arab militias, the Janjaweed, against African Muslims in Darfur – a region the size of France.

Sudanese government aircraft bomb African villages indiscriminately and then government troops and the militias storm the village, Many people are routinely tortured and summarily executed, children are abducted into slavery and women are raped. Human Rights Watch has found incontrovertible evidence that the upper echelons of the Khartoum regime are orchestrating these attacks.

Those fortunate enough to escape are exposed to famine and disease as their villages and crops are destroyed. Corpses, often those of babies and young children, are thrown into wells, to deny the survivors a source of fresh water.

Ninety per cent of African villages have been systematically destroyed in Darfur and more than two million people have been forcibly displaced.With the exception of 200,000 refugees who crossed into Chad, the survivors live in Internally Displaced Camps in Darfur surrounded by Sudanese government troops and Janjaweed. One writer likened these camps to an "African Auschwitz" or "a virtual prison without walls," where countless are dying every day.

The violence continues unabated and humanitarian aid cannot reach those in dire need because of lack of security. Aid workers are targeted for attack.

A recent authoritative, epidemiological study has conservatively estimated that 306,000 have died since February 2003, making lower statistics cited by the media obsolete. With access denied by the Sudanese government, we do not know the precise numbers. There are even reports that the government is "sanitizing" mass grave sites by burning the dead. The death toll will rise exponentially without determined action by the international community.

So I ask, again, why the difference in response to a natural disaster and to a preventable, man-made catastrophe?

In a word, politics.

The tsunami has remained largely apolitical. There are no sides – no victims and perpetrators, only the residue of nature's transient onslaught. There is no government policy to undermine, and there is virtually no strategic advantage for countries to exploit. Tsunami relief is provided outside the ineptitude and dysfunction of the United Nations – a highly charged political arena.

With the commemoration of the 60th anniversary of Auschwitz, and in the shadow of the Rwandan genocide, the international community under the auspices of the UN has stood paralyzed. The UN security council has passed weak and ineffectual resolutions trying to rein in the Sudanese government and its militias. These resolutions have consisted of hollow warnings, undefined measures and a mere hint of sanctions. The UN General Assembly has passed 22 resolutions, albeit non-binding, against the State of Israel, but not one against the nefarious regime in Sudan.

At the UN Human Rights Commission, a disproportionate number of resolutions rail against Israel's attempts to defend itself. As further insult, Sudan sits as a member of the commission judging Israel. It is akin to the fox guarding the henhouse.

The 23 countries of the Arab League and its allies defend Sudan at every turn. They say the conflict in Sudan is a manifestation of "African tribalism" and the Sudanese government should have more time to solve the crisis. They emphasize that Sudan's sovereignty should be respected.

But does not a sovereign nation lose its right to sovereignty when its government is orchestrating the murder of its own population?

China, Russia and France, who have vetoes in the UN Security Council, are all recipients of Sudanese oil. They threatened to use their vetoes unless resolutions were watered down. Clearly, allowing the flow of oil supersedes stemming the flow of blood.

The U.S. Congress – the Senate and House of Representatives – in an unprecedented 422-0 vote has called the situation in Darfur genocide. The George W. Bush Administration called it genocide after the return of an American investigating team. The European Union parliament in an overwhelming vote did the same. Canada did not.

So is it genocide?

The definition of genocide in the 1948 UN convention on the prevention and punishment of genocide refers to "acts committed with the intent to destroy, in whole or in part, a national, ethnic, racial or religious group."

A UN team recently returned from Darfur and submitted a report to the Security Council. It reported crimes against humanity, including mass murder, torture, rape, wholesale destruction of livelihoods and war crimes. It went as far as to say these crimes are "as serious and heinous as genocide" and that "individuals" both within and outside the Sudanese government "have acted with genocidal intent."

The UN team compiled a list of 51 people who should be indicted and tried at the International Criminal Court. Despite this evidence, the commission fell short of calling the killing in Darfur genocide.

Displaced children at Zamzam camp outside of Al Fasher in North Darfur [RNS/Reuters photo]

Do we need a smoking gun? Does the threshold have to be so high to need a Wannsee Conference (where the Nazis drew up their plans for extermination) to demonstrate indisputable evidence of genocide?

Does it really matter what you call it? On an intuitive level, it should not. These crimes are so unspeakable by whatever name, we should be morally compelled to act. However, calling the crimes genocide would make it impossible for the Security Council to invoke Chapter VII. That would force the UN to send peacekeepers to protect civilians, disarm the militias and ensure safe passage of humanitarian aid. A no-fly zone needs to be implemented to protect citizens from indiscriminate aerial bombings. It is morally reprehensible that these measures have not already been taken.

If the UN is unable to act as in previous genocides – Rwanda, Cambodia, Kosovo and Bosnia – then a multinational coalition outside the UN needs to be assembled, and fast. It could consist primarily of African Union troops, and would require immense help from NATO and the developed world. There is a precedent for acting outside the UN, such as when NATO intervened in Bosnia and Kosovo.

Can Canada play a vital role? Canada could be a key facilitator in energizing the international community to do the right thing – protect innocent civilians in Darfur. Prime Minister Paul Martin has made strong speeches at the UN, but he has to take bolder steps to put together a coalition that would intervene. Thousand of African lives hang in the balance.

What can the Jewish community do? Many Jewish organizations have proudly stepped up and many individuals have become activists. No one should underestimate the impact of writing to the prime minister, the Foreign Minister Pierre Pettigrew, foreign affairs critics, members of Parliament, or even requesting a meeting to discuss the issue with your MP (visit www.parl.gc.ca for addresses).

Politicians are more willing to take stands on issues when a significant number of constituents voice their concern.

It is unacceptable for us to say the world let the us down during the Holocaust if we are not willing to speak up forcefully for the silent victims of another genocide. Our painful legacy compels us to do so.

The tsunami should be a point of reflection. As a world community, we need to examine our success in responding to one type of disaster and our failure to act in another.

People have cited other reasons for the outpouring of tsunami relief. It is relative easy and safe for the media to report on post-tsunami destruction, but there is a lack of security in covering a war-ravaged region. Some say the world was stirred by the number of western lives lost.

Lt.-Gen. Roméo Dallaire, who led the UN Mission to Rwanda, proclaims that "all lives are equal." Are African lives just as cherished?

We have to ask other crucial questions. When will humanitarian interest trump a country's strategic interest? Was the tsunami response an aberration or are we really becoming a global village?

How can the UN, besieged by corruption, disarray and political expedience, serve as the final arbiter of justice and just action? Will Canada transform itself from a respected middle power to a moral superpower and seize international leadership?

When will we finally see the fiery inferno of genocide and act more quickly to douse the flames?

The flames in Darfur need to be extinguished now. If not now, then when? If not in Sudan, then where? If not by determination, then how? If we as humanity cannot, then why not?

Norman L. Epstein is the founder and co-chair of Canadians Against Slavery and Torture in Sudan (CASTS). He can be reached at norman.epstein@ rogers.com

Opinions

Maccabiah and continuity

While the Games of the inaugural Maccabiah, in 1932, lent validation to the emerging concept of a physically stronger Jewish people, any assumption that the persecution of Jews might be on the wane would soon be shown to be woefully premature. In 1935, the second Maccabi Games took place in a climate of escalating political turmoil in Europe, while the third Games, scheduled for 1938, were postponed as war became imminent.

Lawrence Hart in Hamilton

When reconvened in 1950, these Games were a bittersweet testament to both the tragedy, and the resilience, of Am Yisrael. On the one hand, there was cause for celebration since they were the first Games to be held in a newly independent State of Israel. Conversely, how could there be any elation in the wake of the catastrophe that that had so recently befallen world Jewry? Only 800 athletes from 17 countries participated, none of them from the previously large communities of central and eastern Europe that had been so dominant an influence during the first two Maccabiot.

The next Games were held in 1953 and, since then, there have been competitions every four years. Except for 2001, when numbers were down because of terrorism fears, attendance has increased with each successive Maccabiah.

Philosophically, the Maccabi Games are essentially about sport. But even more importantly, they are about Zionism and Jewish identity. A great deal has been said, and as much has been written, about the central issue of Jewish continuity in a Diaspora environment where assimilation is so common. And while programs such as Birthright have effectively begun to reconnect young Jews with Israel and with their Judaism, there are many other creative ways to achieve a similar end. One of these is the Maccabiah.

This year, Canada will be taking about 120 athletes who are juniors to the Games. For many of these teens, and likely also for a sizable number of young men and women in a slightly older age range, this will be their first visit to Israel. And it may well turn out to be the most impressionable of any trip they may ever make.

What awaits all of our team is an experience of a lifetime, a chance to compete, in a spirit of goodwill and sportsmanship, with Israelis and with fellow Jews from around the world. What also awaits team members, and especially our juniors, is a magnificently structured educational program that will expose them to the many facets of the social, cultural, historic and political mosaic of Israel. The hope, and the intent, is to bring back to Canada a group of young people who will have revitalized their commitment to their Jewish heritage and to their Zionism. Sport is merely the lens through which this broader picture will be framed.

On a visit to Auschwitz

Shoulders hunched, we huddled closely around the rabbi, trying to stay tolerably warm. The biting cold of Poland in a dead season was rendered all the more miserable by chill, penetrating vapours of cold sweat from the saturated earth beneath our feet. Tears from watchful eyes trickled down upon us from the slate grey sky over our heads in an incessant weeping that passed for drizzle. It was perfect weather. I would have had it no other way.

Ross Culiner in Jerusalem

At one point, I walked off a short distance to be alone with my thoughts. I wanted to contemplate in privacy, undisturbed and undistracted, the startling simplicity of absolute evil. The rabbi's words were inaudible, drowned out by the cacophony of the wind playing hysterically over the bare fingers of the leafless trees.

"Very industrial," I thought to myself examining the gigantic trough cut deep into the earth, keenly interested in the smallest details of everything I saw. I had done my homework in advance and I felt a strong desire to sort out to my intellectual satisfaction the functional parts of the giant killing machine. The grisly details surrounding the cold-hearted slaughter of human beings were disturbingly mesmerizing.

After a time, I summed up my observations: "A no-frills, well-designed, supremely efficient, first-rate extermination installation. Yep, hand it to the Germans!"

Then I remembered something I had once read, or had been told maybe, and bracing for what I might discover, I bent forward to scoop up a fistful of dirt. Studying the soil sample, my heart pounding in my chest, I was greatly relieved to have the rumour contradicted by my observations. There were only the brown clods of wet and lifeless earth laced with a few shreds of last year's withered grass. Curious, but the ordinariness of this too, as with so many other things in Poland, was somehow profoundly unacceptable.

Suddenly I heard him – panting, wheezing, groaning, as he stumbled over the twisted and rusting iron rods, navigating a course among the scattered hunks of blasted concrete. He was very old, and his progress was slow and unsure. It looked as though he might trip and fall at any moment, until, coming to a halt in front of a heap of battered things, he extracted a tiny, round memorial candle from his coat pocket and set it down upon a draughty, exposed perch.

What followed was an almost laughable spectacle. I watched in sorrow as the old man waged a futile campaign against the overwhelming powers of nature. His tiny candle, with its miniscule sputtering flame of remembrance, was swallowed up by the colossal desolation where once roaring furnaces immolated countless tons of human flesh. My sudden, choked laughter was driven by an uncontrollable grief and pity.

Unable to restrain myself, I walked over and set a hand upon his palsied shoulder. In silence, I fell to my knees at his side and began to prepare a small, protected berth behind a windbreak of assorted fragments of debris. He handed me a box of matches and I lit the candle. Then, without speaking, we two, intimate strangers, stood watching in triumph as that tiny candle gasped courageously, flickering with warm determination in the immense, engulfing oblivion of an indifferent world.

Eventually, a look on his face as sad and forlorn as ever I have seen, the old man turned to me and spoke. "Thank you, Sir, thank you so much. You see I come here every year, all the way to Poland from my home in Israel, to light a candle. Every single year. Never once have I failed to make the journey, and even now, in spite of my failing strength and despite the dreadful weather, I have come again. You see, I must come, for I was the only one. Only, me. There was never anybody else to do so.

And gazing into the gaping pit lined with crumbling concrete, as the winds howled, two lone, grief-stricken Jews in a faraway land, he gestured vaguely towards some exact spot he either thought he recognized or felt he needed to. After which he added: "Right over there, do you see? Down there. That, kind Sir, is where they destroyed my mother."

Contact: culiner@netvision.net.il

No ceasefire in the political war

For the first time in more than four years, there may be some basis for optimism in the Arab-Israeli conflict. The Sharm el Sheik summit produced more than the usual group photographs and led to the return of the Jordanian and Egyptian ambassadors to Israel. In addition, Palestinian Authority President Mahmoud Abbas and the post-Arafat Palestinian leadership appear to be serious about halting terror. While the words must be matched with deeds, and the complexities of real peace will take years to develop, this is tangible progress.

Gerald Steinberg in Jerusalem

In sharp contrast, the political war against Israel is continuing and even expanding, reflecting the hatred and rejectionism that has driven this conflict for decades. The main shock troops in this political war – so-called "human rights" groups, the media and radical academics – are escalating the attacks against the legitimacy of Israel as a Jewish state. They are focal points of the new anti-Semitism, which seeks to deny Jews the right to sovereign equality in a world dominated by countries with Islamic and Christian frameworks.

In this dirty war, the "non-governmental organizations" (NGOs) often lead the attack, and they were central in the revival of the "Zionism is racism" campaign at the 2001 UN World Conference Against Racism in Durban, South Africa. They also promoted the Jenin "massacre" and "war crimes" myths, and the attack on the "apartheid wall." These unregulated groups, funded by government aid donations, church organizations and private philanthropies, have not slowed their attacks.

Human Rights Watch, an active participant at Durban, is now pushing the anti-Israel boycott, and the World Council of Churches has called on its more than 300 member churches in 120 countries to divest from firms that help Israel in "illegal activities" in the West Bank and Gaza Strip. Of course, in these propaganda and public relations campaigns, Palestinian terrorism and incitement are rarely, if ever, mentioned.

Similarly, Christian Aid – an ostensibly charitable organization based in London with an annual budget of more than $200 million (Cdn) – contributes to the war by placing costly newspaper advertisements attacking Israel's anti-terror separation barrier. Making absurd claims about Israeli responsibility for Palestinian poverty (again, no mention of Palestinian terror, or massive corruption), this activity follows a massive Christmas fundraising campaign featuring perennial Palestinian victims whose suffering is entirely blamed on Israeli aggression. "Bethlehem's Child" was an unsubtle manipulation of classical Christian anti-Semitic themes and another example of demonization aimed at ending the legitimacy of Israel as an independent Jewish homeland.

In this ongoing political battle, the media have played a key role in distorting Israeli policy and promoting Palestinian victimization. On this front, as well, there has been little noticeable change. In covering Israel's release of 500 Palestinians linked to terrorism, CNN and other media emphasized the suffering of their families and the heroes' welcome they received. For families of Israeli victims of terror, there was no such happy ending to show on TV.

And the BBC, whose anti-Israel slant is well-documented (at least one of its reporters admitted she shed tears over Arafat's death), recently broadcast a controversial "Thought for the Day" radio item by a Christian reverend. He claimed to have met a Palestinian Muslim conscript to the Israeli army who was jailed for refusing orders to shoot at "unarmed [Palestinian] schoolchildren." The BBC and the reverend were forced to apologize, saying there were errors in the story and no evidence to support it, but the incident reflects the depth of anti-Israel ideology.

On university campuses, there is also no sign of a ceasefire in the propaganda war to undermine Israel's legitimacy. At Columbia University in New York, for example, a very biased panel discussed the merits of a "single state solution" – meaning the destruction of the Jewish state and its replacement by another majority Arab state. In an effort to avoid charges of anti-Semitism, the organizers brought in one of the fringe Israeli academics who promote this propaganda. And the University of Toronto was the site of "Israel Apartheid Week," an unofficial staging ground for anti-Semitism that was permitted on the basis of free speech.

Taken together, these active fronts in the political war show that while terror attacks may have abated, the ideological campaign designed to prevent Israel from defending itself is being strengthened. For peace to have any chance, this full-scale attack must also be defeated.

The Kirshner File

Hezbollah plays a destabilizing role

In a remarkable confluence of views, Israeli and Palestinian officials recently accused Hezbollah of trying to disrupt Israel's fragile ceasefire with the Palestinians and assassinate the new president of the Palestinian Authority, Mahmoud Abbas.

Sheldon Kirshner in Toronto

A spokesperson for Hezbollah in Beirut hotly dismissed the accusation, claiming it was part of a disinformation campaign by Israel and the United States to discredit the Lebanese Islamic fundamentalist group, which is backed by Iran and Syria. But according to a top, but unnamed, PA official, Hezbollah agents in Lebanon have offered up to $100,000 (US) to any Palestinian willing to carry out a bombing in Israel, knowing full well that such an attack could undermine the truce agreed to by Abbas and Prime Minister Ariel Sharon at their Feb. 8 summit in Sharm al Sheikh, Egypt.

That Hezbollah is playing a destabilizing role in the West Bank and Gaza Strip is nothing new. Since Israel's hasty withdrawal from southern Lebanon in May 2000 and the outbreak of the second Palestinian uprising just four months later, Hezbollah has established close ties with certain Palestinian groups – namely Hamas, Islamic Jihad, Al Fatah and the Al Aqsa Martyrs Brigade – and provided them with training, logistical support and funding. One wonders, therefore, whether Hezbollah had a hand in the Feb. 25 suicide bombing in Tel Aviv, for which Islamic Jihad claimed responsibility.

Late last year, Sharon told *Newsweek* magazine that close to 80 percent of all terrorist activity in the northern half of the West Bank was directed and financed by Hezbollah in league with Iran. Previously, Avi Dichter, the outgoing director of the Shin Bet, Israel's internal security agency, said Hezbollah – which has also targeted Americans in the Middle East – was behind the deaths of one-third of Israelis murdered in the intifadah in 2004.

What is also certain is that Hezbollah's deputy leader, Imad Mugniyah, was a key figure in the Karine A incident. In January 2002, Israeli naval commandos intercepted a ship attempting to smuggle 50 tons of weaponry and munitions to the Palestinians. Hezbollah bought the vessel and trained the Karine A's crew in scuba diving and preparing the floating tanks in which the cargo would be smuggled into the Gaza Strip.

Although Hezbollah apparently has not yet succeeded in forming its own cells in the territories, it has intensified efforts to establish a foothold there. It's also trying to gather intelligence through infiltrators carrying false European passports and disloyal Israeli Arabs, and to subsidize families of Palestinians killed or injured fighting Israel. Such is Hezbollah's profile in the territories that Ehud Ya'ari, the seasoned Israeli analyst, recently wrote, "Hezbollah has become the central player in Palestinian terror warfare."

In a concerted attempt to build a subversive beachhead in the West Bank and Gaza, Hezbollah has gone all out to smuggle "sleepers" into Israel and the territories, and to recruit Israeli Arabs.

Hussein Mikdad, a Lebanese Shiite accountant who worked for Sheikh Mohammed Hussein Fadlallah, the spiritual leader of Hezbollah, entered Israel with a forged British passport in 1996. He blew himself up while building a bomb in his hotel room in eastern Jerusalem. Stefan Smirak, a German convert to Islam and Hezbollah member, was arrested in Israel in 1997 following a tip from Germany's intelligence service. Four years later, yet another Hezbollah agent – Gerard Shuman, a British citizen of Lebanese origin – was arrested at Ben-Gurion Airport. (Smirak and Shuman were subsequently repatriated to Lebanon in a prisoner swap).

Less than two months ago, a Lebanese-born Danish citizen affiliated with Hezbollah was arrested on a train bound from Nahariya to Haifa.

The first batch of Israeli Arabs charged with being Hezbollah spies, seven in number, were arrested in the western Galilee village of Abu Snan in November 2000. In June 2001, three Israeli Arabs from Yafi'a and Kfar Kanna were indicted for plotting to steal weapons from an Israeli army base and send information to Hezbollah. In September of that year, four Israeli Druze from Rama and Daliat al-Carmel were arrested after being caught smuggling weapons from Lebanon.

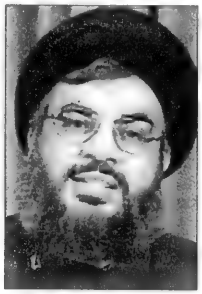
Last November, an Israeli Bedouin from Zarzir, a tracker in the army, was indicted on suspicion of making contact with Hezbollah. But in the most serious case of its kind, an Israeli Bedouin colonel in the army, Omar el-Heib, was arrested in 2002 as a Hezbollah spy.

Hezbollah has not limited itself to espionage. On March 17, 1992, a Hezbollah-rigged car bomb demolished Israel's embassy in Buenos Aires, killing 29 people and injuring 250. And on July 18, 1994, Hezbollah bombed a Jewish community centre in the heart of Buenos Aires, killing approximately 100 civilians. In both instances, Iran – which calls for Israel's destruction – was involved.

Another focus of Hezbollah's struggle against Israel is southern Lebanon, where Israel maintained a self-declared security zone from 1978 to 2000. Israel and Hezbollah waged a bitter guerrilla war there for years. When Israel pulled out of that mountainous enclave, Hezbollah's secretary-general, Hassan Nasrallah, claimed victory.

By evacuating southern Lebanon, Israel fully complied with United Nations Security Council Resolution 425, passed in 1978 after Operation Litani, Israel's first invasion of Lebanon. Nevertheless, Hezbollah stubbornly insists that Israel is illegally occupying Lebanese territory in the Shabaa Farms area. In fact, Shabaa Farms is on the Golan Heights, which Israel captured from Syria in the 1967 Six Day War.

Since October 2000, when Hezbollah ambushed an Israeli patrol near Har Dov, kidnapping and killing three Israeli soldiers, tensions have flared periodically in Shabaa Farms. Twenty-one Israelis – 16 soldiers, and five civilians – have been killed by Hezbollah in the past five years. In the last such incident, on Jan. 9, an officer was mortally wounded when his jeep hit an explosive device planted by Hezbollah.



Hassan Nasrallah

Shortly after the soldier's death, Israel shelled and bombed targets in Lebanon. Yet Israel's retaliation was quite measured. Hezbollah has an awesome arsenal of rockets and missiles, including SA-7 surface-to-air missiles and Fajr-5 surface-to-surface rockets, capable of reaching Haifa and Hadera.

Last November, in a small triumph of technology but in a major psychological blow, Hezbollah dispatched a drone into northern Israel. It was the first hostile aerial incursion from Lebanon since November 1987, when several members of the Popular Front for the Liberation of Palestine flew over in a hang glider and killed six Israeli soldiers.

Nasrallah boasted that the unmanned plane, manufactured in Iran, could bomb "any target, be it water or power plant, a military base or an airport."

He may have been engaging in hyperbole, but shortly after the penetration, the Israeli Air Force positioned a battery of Patriot anti-aircraft missiles in the Haifa Bay area to intercept Hezbollah-operated drones.

Hezbollah has created a balance of terror that Israel cannot ignore. As a result, Israel must exercise caution when carrying out reprisals against Hezbollah. Israel can easily inflict punishing blows on Lebanon, which should be reining in Hezbollah. In Operation Grapes of Wrath in 1996, Israel hit Lebanon hard. But such raids may destabilize the Lebanese government, which is under the sway of Syria, and upset the United States, Israel's chief ally and benefactor.

Observers agree that Hezbollah would be virtually toothless without the patronage of Iran and Syria. Iran – whose budding nuclear program arouses immense concern in the United States and Israel – provides Hezbollah with ideological legitimacy and financial and military help. Syria gives Hezbollah logistical aid and weapons.

Israel has not used force, so far at least, to discourage Iran from helping Hezbollah. But Syria – which has dominated Lebanon since 1976 and is now coming under increasing international pressure to withdraw its 14,000 troops from Lebanon – is a different matter.

In April and July 2001, following unprovoked Hezbollah attacks on Israeli positions in Shabaa Farms, Israel bombed Syrian radar stations in Lebanon. These shots across the bow may have convinced Syria's young president, Bashar Assad, to tread cautiously when dealing with Israel.

Its pronouncements notwithstanding, Israel may not be all that eager to push Syria out of Lebanon. Last December, Gen. Giora Eiland, head of the Israeli National Security Council, submitted a memorandum to Sharon arguing that a Syrian pullout would be counter to Israel's interests. Eiland contended that Syria's departure could leave a vacuum and give Hezbollah much greater operational freedom to escalate its conflict with Israel. But Hezbollah does not pose an existential threat to Israel. If need be, the Israeli armed forces are perfectly capable of dealing with Hezbollah's brinkmanship.

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BJE asks parents to fully explore tuition subsidies

By TAALI LESTER TOLLMAN
UJA Federation

UJA Federation's Board of Jewish Education (BJE) is asking parents worried about the cost of Jewish education to consider tuition subsidies before completely abandoning a day school education for their children.

Dr. Seymour Epstein, UJA Federation's Senior Vice President for Jewish Education & Identity, worries about individuals who feel they cannot afford day school fees but are too uncomfortable to ask for a subsidy.

"There are countless families we are losing through the cracks, those who never contemplate a Jewish education for their kids because of the cost. This is tragic," he explained. "We want to make it clear that parents should look into subsidies for their children before they abandon the idea completely. The schools will not deny any child the right to a Jewish education," he added.

This academic year, UJA Federation will be allocating nearly eight million dollars in tuition subsidies for 2,300 students at 13 BJE affiliated Jewish day schools which range from Orthodox to Reform to non-denominational. This is supplemented by funding from the schools themselves for tuition subsidies. At the same time, BJE is working with the schools to improve marketing techniques and to embrace fundraising initiatives.

BJE, in cooperation with Canadian Jewish Congress Ontario Region and the Ontario Association of Jewish Day Schools, is also in the midst of discussions with the Ontario government about the cost of education.

Robin Jacobson, executive director of the Toronto Heschel School understands why parents feel anxious about asking for financial assistance.

"We know it isn't easy asking for help but everything we do and all the information we receive is strictly confidential," she explained. "We use extreme discretion. Not one member of the faculty or the principal knows which children receive subsidies. We are here for our parents; we help them every step of the way."

The reasons why families remain committed to a Jewish education are as diverse as the Toronto Jewish community itself. Many believe there is a correlation between the type of education one receives as a child and living a committed Jewish life as an adult. Still others look to the day school system for something else.

"My family lives an observant lifestyle," said a member of the community who wished to remain anonymous. "Public school is inconsistent with our needs as observant Jews. I want to send my children to school where they can celebrate Jewish holidays, observe kashrut and follow Jewish tradition. It is intrinsic to who we are. Without a subsidy I could not manage."

"I have found a community at my children's school, my family away from home. I'm not sure where I would be if I didn't have this and receiving help has made it possible," explained one Israeli now living in Toronto.

This academic year, UJA Federation will be allocating nearly $8 million in tuition subsidies for 2300 students.

CHAT Israel Trip: The start of a new, educational tradition

By REBECCA GLUCK SOBERMAN
UJA Federation

Forty-five Grade 10 students from Community Hebrew Academy of Toronto (CHAT) recently returned from a 10-day Israel trip, which is being dubbed by school offices as the beginning of a new CHAT tradition. The trip was organized by Canada Israel Experience (CIE) - an arm of UJA Federation, responsible for all Israel based youth programming.

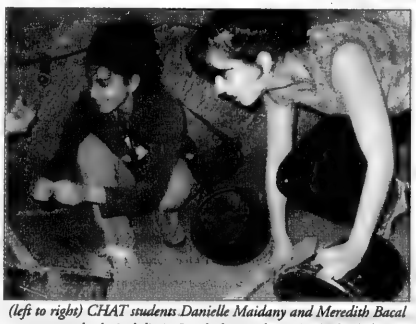
"We are truly delighted this year that Grade 10 responded very positively to the trip," said CHAT's director of education, Paul Shaviv. The response, according to Shaviv, indicates the recognition of an Israel trip as a vital part of the students' educational experience, as well as the willingness of parents to send their children to Israel for independent travel.

This was reaffirmed by Michael Soberman, national director of CIE, who said the CHAT Israel Program was "truly a collaborative community effort between UJA Federation of Greater Toronto, CHAT and Canada Israel Experience, which all worked together to ensure that this program came to fruition."

"It was an Israel experience in line with the schools philosophy, providing a window on Israel that was educationally rich and also fun," added Shaviv. The decision to offer the trip to Grade 10 students, according to Shaviv, was deliberate. "Taking Grade 10 students means they are still in the school for two years, and this permits us, at CHAT, to build on that experience."

Lauren Sacks - one of the participants, who had been to Israel once before with her family - said this experience was far more memorable. "Probably because I was too young the first time I went," she admitted, "but what was amazing this time was sharing it with friends and being in places I've been studying for so long." Her fondest memory was touring Jerusalem's old city because, she said, it was there that so much of her educational experience came into focus.

Next year, 400 students will be entering Grade 10 at CHAT, and Shaviv anticipates equal, if not greater, reaction to an Israel trip of this nature. "We'd be delighted next year to face the challenge of having to accommodate 400 students," he said.



(left to right) CHAT students Danielle Maidany and Meredith Bacal at an archeological dig in Israel, during their recent school trip.

Paul Godfrey to be honoured as Sportsman of the Year

On April 10, Toronto's Paul Godfrey – a man synonymous with sports in Toronto for decades - will be honoured as the Miles Nadal Jewish Community Centre's Sportsman of the Year for 2005.

"Paul has been instrumental in Toronto's sports scene for many years. He gives tirelessly of his time and energy to many community initiatives and we want to publicly recognize his contribution", said Harold Wolkin, managing director, BMO Nesbitt Burns and co-chair of the event.

The presentation to Godfrey will take place as the new Miles Nadal JCC hosts its inaugural Sports Celebrity Benefit. Proceeds raised at the event will be used to support youth and family sports programs in downtown Toronto.

The event will feature sports celebrities from the Toronto Argonauts, Toronto Maple Leafs, Toronto Raptors, Toronto Blue Jays and some of Canada's best-known Olympians.

Guests will have a chance to mix and mingle with the celebrities, participate in interactive sports, bid on auction items, win prizes in a raffle and enjoy terrific food and refreshments. "This is not your typical sports celebrity benefit," commented Stephanie Steen, co-chair of the event. "This is an informal affair that allows us to celebrate the facility, the community and the vital activities we have to offer. We are so pleased to have such high profile celebrities supporting our initiatives."

Sportsman of the Year Paul Godfrey.

"We have been overwhelmed by the support of the professional sports teams and the corporate community," stated Wolkin. "We wish to thank our corporate donors - the Toronto Argonauts, Toronto Blue Jays, Toronto Maple Leafs, Toronto Raptors, Goodman LLP, MDC Corporation, RioCan Real Estate Investment Trust, Torquest Partners, Ogilvy Renault and Gluskin Sheff & Associates. The confidence they have shown in us is tremendous; without them this benefit would not be possible."

The Miles Nadal JCC, a UJA Federation Tomorrow Campaign project, is a 117,000 square foot facility located in the heart of the city, at the corner of Spadina Avenue and Bloor Street. Recent renovations make the facility the focal point of the area and a vital institution in downtown Toronto. The Miles Nadal JCC is dedicated to serving the community, the cultural, educational and recreational needs of Torontonians. Its programs and services are guided by Jewish values and are open to all members regardless of race, origin or religious affiliation.

Tickets are $180 each and can be purchased by calling 416-924-6211 extension 121.

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Ontario's finest learning from Israel's best

By REBECCA GLUCK SOBERMAN
UJA Federation

Ontario police chiefs who participated in last week's mission to Israel are back after a five day excursion which explored Israeli police procedures and security facilities.

The mission was sponsored by UJA Federation, Canadian Jewish Congress, El Al Israel Airlines and The Ontario Association of Chiefs of Police (OACP).

Ontario's Community Safety and Correctional Services Minister, Monte Kwinter, who co-chaired the five-day mission with York Region's Police Chief Armand La Barge and CJC Ontario Region chair Joel Richler, expressed praise for the Ofek Juvenile Correctional Facility in Israel's northern region.

"It was extremely interesting and impressive; a state-of-the-art facility," said Kwinter, who drew from his own experience in working with correctional facilities in Ontario. "Having what to compare to, I was truly amazed by the quality of the facility," he said.

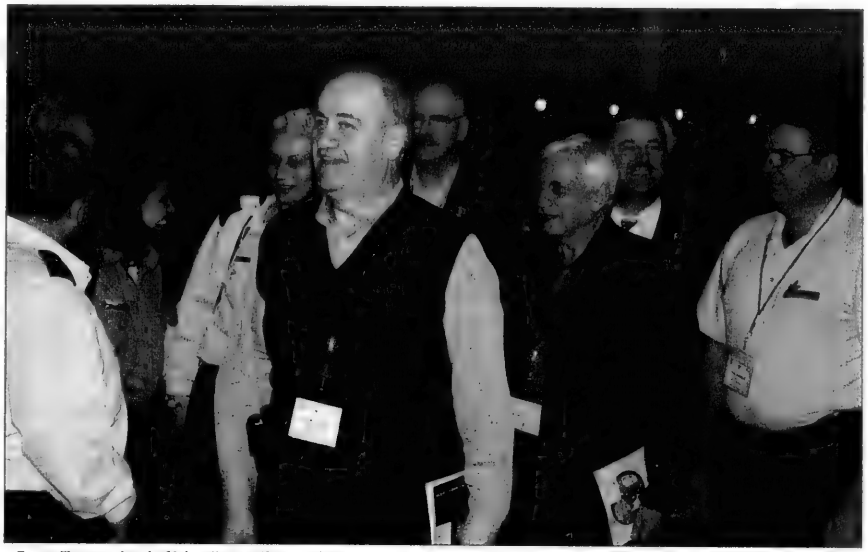
The group interacted with inmates, as well as with correctional officers. "It was a marvelous exchange," added Kwinter.

Other highlights of the mission included visits to strategic zones such as the Golan Heights and the seam line separating Israel from Palestinian Authority territory.

The group also visited two police sites in the old city of Jerusalem and toured the city with a police volunteer who explained the community-police relationship, in addition to touring sites of Jewish and Christian historical significance.

Other participants on this mission included former Toronto police chief Julian Fantino, who is now Ontario's Commissioner of Emergency Management, as well as Dr. James Young, Federal Commissioner of Emergency Management and senior adviser on security and forensics to Canada's deputy prime minister Anne McLellan, the Minister of Public Safety and Emergency Preparedness.

Accompanying the police chiefs were CJC CEO Bernie Farber, and Morris Zbar, former Ontario Deputy Minister of Correctional Services and currently senior vice president, Operations and Corporate Relations of UJA Federation.



Former Toronto police chief Julian Fantino (foreground), Ontario's new Commissioner of Emergency Management, and Morris Zbar (behind Fantino) former Ontario Deputy Minister of Correctional Services and current senior vice president, Operations and Corporate Relations, UJA Federation, lead the way after landing in Tel Aviv last week for a five-day mission to study Israeli police procedures and security facilities.(photo: Jack Vainunska, KH-UIA))

JIST welcomes newcomers to T.O.

Shalom Toronto - a program of UJA Federation's Jewish Information Service of Greater Toronto (JIST) - offers a free package of useful information about the Greater Toronto Area and its Jewish community, as well as the option to be matched with a volunteer greeter who will help familiarize newcomers and immigrants to their new surroundings.

Included in the package is information about Toronto and York Region, Jewish community centres, activities for children and families, a six-month subscription to *The Canadian Jewish News* and a certificate for a housewarming challah from sponsoring kosher bakeries.

If you are new to the GTA, know someone who is, or are contemplating moving here, please call 416-635-5600 or jinfo@ujafed.org

Barbara Barak, senior co-ordinator of JIST, shows contents of the free package offered by Shalom Toronto to volunteer greeters.

Toronto debuts new Anne Frank exhibit

By DANIEL HOROWITZ
UJA Federation

More than 150 guests made their way to Toronto's First Canadian Place Gallery recently to witness the official opening of *Anne Frank: A Private Photo Album*, brought to Toronto – the only Canadian city to present the exhibit – by UJA Federation's Holocaust Centre of Toronto.

This new exhibit – chaired by Rosanne Ain and Dr. Irv Gottesman - consists of 69 never-before-seen photographs taken by Otto Frank of his daughters Margot and Anne, and his wife Edith between 1927 and 1942. The photographs show a unique glimpse into the life of Dutch-born Anne Frank who was eventually murdered by the Nazis.

(left to right) Lorraine Sandler, Dr. Irv Gottesman and Rosanne Ain.

"It is impossible to comprehend or imagine the Holocaust unless you lived through it," said the Netherlands Ambassador to Canada, Van Hellenberg Hubar, the evening's featured speaker. "In order to get a feel for what happened, to have an approximation of the enormity, we need to have instruments to simply understand – we need something tangible. Anne Frank, her diary, the books written about her and these photos are very important for that reason," he explained.

"Behind me on the screen is the motto, 'remembering the past, embracing the future,' said David Engel, vice chair of the UJA Federation board of directors. "It seems especially fitting that through the partnership with our Holocaust Centre and the Anne Frank Centre, we are able to accomplish this by bringing these photographs to Toronto."

Other dignitaries on hand at the event were Mike Feldman, Toronto's deputy mayor and Dr. Marie Bountrogianni, Ontario's minister of Citizenship & Immigration and Children and Youth Services.

"We are so proud of the opening of the exhibit and how wonderfully it was attended," said Lorraine Sandler, chair, Holocaust Centre of Toronto. "There was also a sense of sincerity and warmth from all the dignitaries on hand. It was clear that they understood the importance of this exhibit, and it wasn't simply another photo opportunity for them."

Students from Jewish day schools, public schools, and Catholic schools across the Greater Toronto Area have been making their way to the exhibit on organized class trips.

"It's absolutely vital that these youngsters view this exhibit," said Sandler. "What we want them to learn is that Anne Frank was like them in many ways; from a middle-class family that loved her. We want children to understand that we live in a multicultural society that accepts many faiths and cultures. Atrocities like the Holocaust start when civil speech and civil behaviour and actions diminish. They must learn that it's up to each of us to make sure nothing like the Holocaust ever happens again."

Anne Frank: A Private Photo Album continues until March 18 at First Canadian Place Gallery, Adelaide Street entrance.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Toronto

[Photos by Josh Meles, Agudath Israel and RNS/Reuters]

New York

JOY OF LEARNING: **Rabbi Mordechai Ochs, top left, of Toras Emeth Jewish Centre, addressed Siyum Hashas celebrations last Tuesday at Ricoh Coliseum in Toronto. The event marked the end of the 11th worldwide, 7½-year cycle of daily study of the Talmud's 2,711 pages. More than 50,000 people took part in gatherings organized by Agudath Israel of America at three New York-area venues. They were linked by satellite to Toronto and more than 50 other sites across the continent, and 20 more in Israel and around the globe. The Daf Yomi – daily page – program was introduced in 1923 by Rabbi Meir Shapiro at Agudath Israel's first international congress in Vienna.**

Tel Aviv

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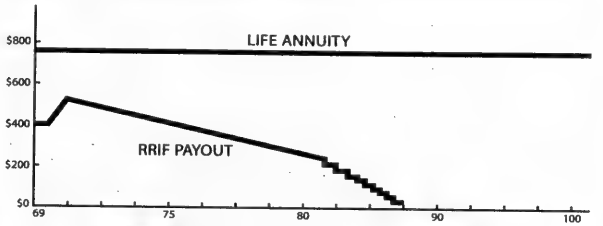

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SkyLink Group of Companies Inc. is pleased to announce the appointment of Moshe Ronen to its Board of Directors. He joins Surjit Babra, Chairman and C.E.O, Walter Arbib, President, and Directors, Harjit Kalsi, Ken Taylor O.C., Ralph E. Lean Q.C., and The Honourable Art Eggleton, P.C.

A Toronto lawyer, advocate and international business advisor, Mr. Ronen regularly consults major Canadian Corporations on international projects and transactions. Mr. Ronen is a director of First Capital Realty Corporation and a member of the management team at Verdiroc Holdings.

Mr. Ronen is a member of the Board of Directors of North York General Hospital Foundation. He is currently Vice President of the World Jewish Congress, Chair of the Board of Governors of the Canadian Jewish Congress and Co-Chair of the Canada Israel Committee.

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Unheralded community workers deserve our thanks

By RABBI MARK FRIEDMAN

Henry Irving was a renowned actor, producer and director of the English stage toward the end of the 19th century. In casting a production, Irving regularly called upon three or four performers in his company's pool of talent. He referred to these performers as his "important" actors.

Irving looked for special characteristics in the people whom he called his important actors. He believed that good actors could do the scenes they were given to do, and do them as they were told to do. Put another way, important actors do not call attention to themselves by upstaging the star. They do what they are supposed to do in order to strengthen the structure and the message of the play.

In every organization, there are individuals who do not occupy positions of leadership. Instead, they do an excellent job in whatever task they undertake. They do the truly hard work, often unseen and unheralded, that make the committees, projects and organizations succeed.

At the Cummings Jewish Centre for Seniors in Montreal, for example, I have witnessed tremendous dedication by the staff. There are the receptionists who help members find the office and get the assistance they require; the security guards who ensure safety while respecting people's boundaries; and the group workers who go that extra step to enhance and enrich the experiences of the members.

Remove these people and there is no Cummings Centre; take them away and there are no senior programs. Indeed, the leaders, volunteers and donors are essential, but they do not perform the real work. It is the staff who carries out, to paraphrase Irving, the truly important actions that give an organization energy and vitality.

Irving looked for a second characteristic in his important actors. He said it is "that character which comes into play at a dangerous moment." Apparently, all plays are dangerous or have dangerous moments in them, moments that, because of a misstep, a wrong look or a foolish gesture, can destroy the entire effect of the play. An important actor is one who supports the stars and the production in such difficult and delicate moments.

In our community, there are such important actors. I have the opportunity to see them at work every week in the palliative care unit of the Jewish General Hospital in Montreal. Under difficult and demanding conditions, doctors, nurses, therapists and co-ordinators manifest exemplary sensitivity, caring and diligence during those moments at the end of life that might otherwise overwhelm and engulf patients and their families. They face extraordinary moments; moments of anger and relief, moments of fear and compassion, and moments of loss and love. In addition, they must deal with their own feelings as they participate in the unique journeys of the dying. I am privileged to work with them. I marvel at their skills; I salute their strength.

In our community, it is often the practice to honour the "stars" – those who give, those who endow, those who build and those who volunteer. Indeed, they deserve the status and the prestige. Our community is in their debt. However, for this member of the community, these are not the most important actors. For without the people who do the work that serves the needs of the community's members, there would be no community and no programs, and our buildings would have no use.

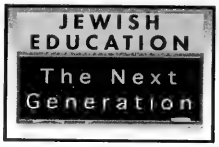
Let us bear in mind that the most precious resource we possess as a Jewish community is the people who do the basic, hands-on work. In the mind of this writer, they are our real "headliners."

Rabbi Mark Friedman is a hospital chaplain in Montreal who is affiliated with the Cummings Jewish Centre for Seniors.

The Torah, science and intellectual debate

By ELLIOTT MALAMET

Two recent events within the Orthodox community shed light both on its educational triumphs and its failures.



On March 1 came a celebration of Siyum HaShas, the monumental accomplishment of the completion of the Talmud cycle over the course of more than seven years, based on the learning of one *daf* (page) of Gemarah per day.

The diligence and commitment to study that this entails is reflective of an impressive religious passion and seriousness regarding Torah. Thousands of people worldwide devoted themselves to covering the breadth of the Oral Law and, in doing so, demonstrated the primacy of God's word in a culture in which materialism often obscures the significance of the spiritual. This can only be seen as a resounding success.

At the same time, a rather thoughtlessly cruel article appeared in a Toronto Jewish newspaper – essentially a reprint from a haredi publication – which tacitly endorses what can only be seen as the tragic banning of a series of books by Rabbi Natan Slifkin, a well-known author on issues relating to Torah and science.

It appears that Rav Slifkin had the temerity to suggest that earlier Torah authorities may not have always had the most accurate scientific views in certain instances, a thought that is entirely unoriginal, given that this echoes similar criticisms held by Maimonides and others. Rav Slifkin also proposes that it is a viable – but not exclusive – Torah position to assert that the world may not literally be 5765 years old. Such a position is of course a given in scientific circles, and one would be hard pressed to see in it any halachic or even theological ramifications, such as a violation of one of Maimonides 13 principles of faith.

For his "thought-crimes," Rav Slifkin has suffered a kind of Orwellian erasure: labelled a heretic; slandered and ridiculed by many who have neither read his work in its full context nor seem to exhibit the requisite sophistication regarding the pertinent issues that he raises. This is the polar opposite of the glory of what Siyum HaShas represents – the Orthodox relationship to knowledge now exposed at its most fearful, agonizingly simplistic and vindictive. A student of mine was so disgusted by the whole affair that he wondered that people wouldn't turn away from religion altogether based on the kind of horrendous behaviour exhibited by those who are quick to throw out charges of heresy without reckoning on the consequences of such rashness. I found that I had little to offer in the way of response, and in truth felt ashamed both at the suppression of Rav Slifkin's books and the chilling attempt to outlaw intellectual debate of all kinds.

Currently, the haredi world faces a fork in the road. Does it wish to lead and inspire Jews through an engagement with the complexity of God's universe with the wisdom and tenacious desire that were its traditional hallmarks? It is uniquely suited to such leadership and can be a shining model of religious integrity and sacrifice for higher ideals. Or will the disturbing trend of heresy- hunting and a remarkable constriction of what is considered "Torah true," which has increasingly dominated its discourse in recent years, ultimately hold the day? The choice is a fateful one and will resound for years to come, leading either to further alienation or the ability to communicate with power and dignity to all Jews everywhere.

Jewish Life

'Slothdom can save humanity'

Sloth: The Seven Deadly Sins **by Wendy Wasserstein, Oxford University Press.**

Books
Bernard Baskin

How do you feel about work? Opinions, of course, vary. The poet Robert Frost wrote, "By working faithfully eight hours a day you may eventually get to be a boss and work 12 hours a day." The writer Thomas Carlyle was convinced that "work is the grand cure of all the maladies and miseries that ever beset mankind." Some cynic was certain that "all work and no play makes Jack a dull boy and Jill a wealthy widow."

My dictionary defines sloth as a disinclination to action or labour. Why was it included among the seven deadly sins? Probably because laziness leads to indifference or lack of commitment to vital individual or communal responsibilities.

North Americans generally are not afflicted with sloth. Hectic schedules rule most lives. The Protestant work ethic still shames most of us into frenzied days of unremitting toil. Probably speaking for a majority of his fellows, Charles Mayo, of the Mayo Clinic, kept this motto on his office wall: "There is no fun like work." An old American maxim has it that the man who watches the clock seldom becomes the man of the hour.

Not surprisingly, Judaism has always frowned on sloth. The Book of Proverbs advises, "Go to the ant, you sluggard; consider her ways and be wise." The author of Ecclesiastes warns, "Through slothfulness, the rafters sink in, and through the idleness of hands the house leaks." The Talmud indicates that the Shchinah does not rest upon one in the midst of idleness. Abraham Ibn Ezra puts his concern graphically, "The sleeping cat doesn't catch the rat."

Wendy Wasserstein decided that the best approach to this rather dim subject was humour. So she preaches the virtues and benefits of sloth and parodies both the self-help genre and the apathetic mentality of Americans. She writes, "To all of these lies, I say no one ever went to war because they were sloths. No one was ever murdered or killed in the name of sloth. Furthermore, sloths don't go on religious crusades. Terrorism requires initiative and cunning. If sloths are fundamentalists, their fundamentalist belief is to rest. Hate takes energy. Destroying the ozone layer requires industry. Therefore, slothdom can save humanity."

The author takes on the persona of a male former achiever who has discovered that indolence is bliss and is now promoting the cultivation of "lethargiosis."

She works hard to be funny and it shows. "Before I found sloth, I was an angry, driven, competitive young man. Now I am content in my own blasé oblivion. I have found my way to cluttered unconsciousness and you can too… Sloth looks at all the rules and says, 'No, thank you.' And that, ladies and gentlemen, is the greatest gift you can give yourself."

Some readers will find the text witty and humorous. Others will react with solemn detachment and find little that is risible. This much remains clear – the worst part of not working is that you can't stop to rest. Wasserstein concludes her screed with the heartening benediction, "Sleep well, fellow sloths."

Building Israel and being built by it

By MARK MIETKIEWICZ

When Israel was young, Jewish volunteers would come from around the world to help work its land, build its cities and drain its swamps. Nowadays Israel doesn't need any more swamps drained, but if you are looking for a different kind of adventure, new challenges are waiting. There are several intriguing programs designed for volunteers from abroad that will let you work among Israelis.

Israel's Magen David Adom runs an ambulance program for volunteers 18 to 25. After a week-long first-aid training course in English, participants spend two months giving first aid and emergency care. Volunteers must be conversant in Hebrew. **[www.magendavidadom.org/jafi.asp]**

In his online diary, MDA volunteer Anthony Herman says emergency calls have included car accidents, heart attacks, fevers, building collapses, shootings, bombings and a soccer riot. But his most memorable call was his last one. "Just before my shift ended, dispatch informed us that a mother was giving birth in her apartment. We arrived just in time to help with the delivery. It is something I shall never forget – for my final call I was able to participate in the miracle of birth. The last sound of my MDA service was not the wailing of the sirens, but the cries of a newborn baby." **[http://tinyurl.com/7xfrs]**

Lehavot Firefighters for Israel is a new program that trains volunteers aged 18 to 35 and places them in fire stations across the country. Instruction is in English. **[www.destinationisrael.com/lehavot.asp]**

Here's how another volunteer site sells itself: "Why would anyone on vacation rise at 6 a.m., work eight hours a day, five days a week, endure Spartan accommodations and army food – and pay to do it? Join [Sar-El] Volunteers for Israel and you'll understand." **[www.sar-el.org/]**

Volunteers in good health from their late teens to their 70s can work in hospitals and doing non-military work on army bases. John Nettleton of Springfield, Oregon, describes his service this way. "During a 26-year career as a fighter pilot, I was generously provided the constant support of hundreds of people in logistics and maintenance. Now, for a few weeks at least, I could do some payback and, as a humble warehouseman, provide support for frontline fighters." **[www.vfi-usa.org/]** Here's the address of their Canadian site: **[www.serve.com/CVI/]**

Graduates or young professionals can take a look at Stagerim, the Professional Internship Program. In the past, interns have been placed in a wide range of fields, including medicine, tourism, high-tech, law, education, social service and communications. **[www.israelprograms.org/Stagerim.htm]** Dental Volunteers for Israel offers licensed dentists the opportunity to volunteer to work in a Jerusalem clinic treating underprivileged children. **[www.dental-dvi.co.il/]**

Otzma describes itself as "the ultimate real life experience." Otzma is interesting because it has you working in three different settings over the course of the 10-month program. You start off by learning Hebrew while working in an absorption centre, followed by community service such as working with the elderly or in a centre for children from problem families. You complete Otzma working in a social agency or Jewish communal service organization. **[www.otzma.org]**

Nesiya is a six-week program that includes community service in Jerusalem, the Galil and at the Bedouin development town outside of Be'er Sheva. **[www.nesiya.org/]** Also, check out "Livnot U'Lehibanot – To Build [Israel] and Be Built [by it]," which offers a community service component in addition to its educational programs. **[www.thelivnotexperience.com/]** For more opportunities in Israel, visit the Project 1000 Volunteers page. **[www.israelprograms.org/volunteer.htm]**

The WUJS Institute was founded by the World Union of Jewish Students in 1968. Unlike many other programs that are based in major population centres, students spend seven months in the Negev town of Arad studying Hebrew as well as Israeli and Jewish courses. After the initial session, most students spend another five months working or volunteering in their fields of expertise elsewhere in the country. **[www.wujs-arad.org/]**

I didn't drain any swamps, but I have always treasured my WUJS experience.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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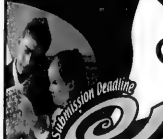

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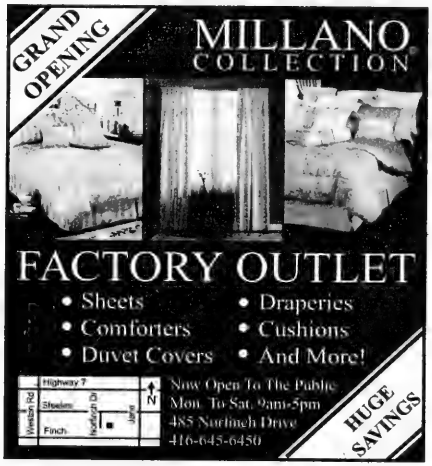

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Soviet Jews have revitalized Jewish community in Germany

By SHELDON KIRSHNER
Staff Reporter

The mass influx of Soviet Jews into Germany since the early 1990s has revitalized a community that was in sharp decline, but their integration has been problematic, a conference at the University of Toronto was told last week.

The conference, The New German Jewry and the European Context, was attended by experts from several countries, including Germany and Israel.

The organizer, Y. Michal Bodemann, a University of Toronto sociology professor, is the author of *A Jewish Family in Germany Today: An Intimate Portrait*, published recently by Duke University Press.

At least 200,000 Jews from the former Soviet Union have immigrated to Germany since reunification in 1990 and the end of the Cold War about a year later, said Julius Schoeps, the director of the Moses Mendelssohn Centre For European Jewish Studies in Potsdam.

Claiming Russian Jews have "saved Jewish life in Germany," he said the community was in its "death throes" prior to these historic developments and consisted of just 30,000 Jews.

Due to these events, Germany currently has the third largest Jewish community in western Europe after France and Britain, noted historian Michael Brenner, the chair of Jewish studies at Ludwig Maximilians University in Munich.

Germany's Jewish population would have dropped to 20,000 had it not been for this wave of immigration, he said.

In the past two years, more Russian Jews have settled in Germany than either Israel or the United States, Schoeps disclosed.

Such has been the impact of Soviet immigration that several Jewish communities in Germany, notably Halle and Schwerin, consist virtually entirely of Russian Jews, said Judith Kessler, the editor of the periodical *Jewish Berlin*.

And although they have culturally enriched the community and will probably form its leadership in the future, upward of 75 per cent of Russian Jews are unemployed and rely on welfare payments, Kessler observed.

Bodemann said a high proportion of the new immigrants are geriatric, with a medium age of 54, and tend to be pensioners. Kessler said only about 15 per cent of Russian Jews are under the age of 20.

Given Germany's current high unemployment rate, many younger Russian Jews are moving to the United States in search of better job opportunities.

Brenner said Britain rather than Israel has become the destination of choice for young Jews wishing to leave Germany.

If these trends continue, Bodemann observed, the Jewish community may shrink to about 65,000 within 25 years.

Schoeps said 80 per cent of Jews in Germany today are of Russian and eastern European origin. In Brenner's estimation, the community is made up of "little islands of different groups," ranging from Russians and Israelis in Berlin to Iranians and Romanians in Hamburg. "It's anything but a homogeneous community."

But the leadership of its chief body – the Central Council of Jews in Germany – has always remained in the hands of German-born Jews, Brenner said.

Citing figures he amassed in 1999, Schoeps said about 50 per cent of Russian Jews feel they have yet to be properly integrated in German society.

In general, Russian Jews are better integrated in Israel and the United States than in Germany.

Some 80,000 out of about 200,000 have registered with the Jewish community, but only a fraction are really active in it, he went on to say.

> ***Germany currently has the third largest Jewish community in western Europe***

In somewhat wry fashion, Kessler described the average Russian Jew as a civil engineer who wants a flat and a job from the Jewish community.

Many Russian Jews are in mixed marriages and regard themselves Jewish in ethnic rather than religious terms.

Seventy per cent hold academic degrees, but approximately 40 per cent are out of work, Schoeps said. As a result, some Russian Jews suffer from psychosomatic and family problems.

They are largely cut off from Judaism and Jewish culture, and their affiliation with the community is at best marginal, Kessler said.

Sixty per cent are atheists, but two-thirds hope their children will marry Jews.

The majority join Jewish organizations not for religious but for economic reasons.

Nearly half of all Russian Jews are from Ukraine and other former Soviet republics.

Most immigrated to Germany to improve their economic status and join friends and relatives already there.

Anti-Semitism was not a significant factor in their decision to leave their former homelands, she stated.

Bodemann suggested Germany generally attracts a class of more assimilated Russian Jews.

Jews of mixed ancestry who endured anti-Semitism in the old country find themselves in an ironic situation and a twilight zone in Germany, he said.

Continued on page 20

Greater Toronto Area

A.V. Israel has helped deaf children for 10 years

By
CAROLYN BLACKMAN
Staff Reporter

Jozie and Nathan Eisner

For 10 years, Jozie and Nathan Eisner have been blanketing Israel's deaf community in sound.

They are co-founders of A.V. Israel, a non-profit organization of professionals and parents of hearing impaired children, who are committed to the auditory-verbal approach of teaching deaf children.

The Eisners are the parents of a hearing son, 30, a son, 25, who is severely deaf, and a daughter, 28, who is profoundly deaf – she is also the mother of four-year-old triplets and a baby.

The couple was recently in Toronto to raise awareness of A.V. Israel, which they founded after they made aliyah with their children.

The Eisners discovered the auditory-verbal approach when their daughter was three, and they became involved with Voice Through Hearing Impaired Children. Through this organization, they met Warren Estabrooks, a certified auditory verbal therapist.

The therapy, which involves constantly surrounding the child with sound, emphasizes early diagnosis, advanced audiological rehabilitation and inclusion of the child in the hearing world.

The couple had planned to make aliyah years earlier, said Jozie, but their plans were put on hold when they received their daughter's diagnosis.

"We were overwhelmed with the situation, and we had heard about Warren Estabrooks. We knew that if our child had any chance of being mainstreamed, it would be with him. We didn't know what services were available in Israel."

In 1990, however, when their daughter was in high school – she went on to study in college – they decided to make the move.

"We visited schools and hospitals in Israel and discovered that their deaf children were not achieving as much as the children here.

"They were learning [mainly through lip reading and sign language] and because a lot of sounds look alike, they didn't learn to speak well," said Nathan.

When children are taught through the auditory-verbal approach, their auditory sensory nerves become stimulated, and they learn to process the sounds, he said.

"It's a simple system, but it is a lot of work; parents must commit. They have to bathe the child in rich sound. It is a family oriented method, and the child must have constant adult interaction."

When the Eisners met Eli and Elaine Matlow, a couple with profoundly deaf twins, they decided to form A.V. Israel so that similar work could be done in that country. "Children there need the same chance as children everywhere else."

In the past 10 years, they have opened two auditory-verbal centres, which provide therapy, house a library of materials, serve as a training centre for new professionals, provide consultation and assessment services, and offer support to families.

As well, they've had a book written for parents, produced videos for parents and teachers, and they are working on a handbook about mainstreaming hearing impaired children.

They also put out a newsletter and serve as a lobby for rights of the deaf and for recognition by official authorities of the auditory-verbal approach.

"We want every parent to have the pleasure of seeing their kids fully integrated into regular society. The sky is the limit."

When parents first discover their child is deaf, they feel devastated, said Jozie. "We think they'll [never] be able to communicate. If they're trained properly, however, it doesn't have to be that way.

"Parents need to be strong. [It doesn't help] to have people feel sorry for you. It's important to be with families that have gone through the same thing."

The Eisners personal news is that their daughter recently underwent a cochlear implant.

"To me, this is a miracle. After months of hard work in auditory-verbal therapy during which she has had to learn to process the sounds she receives, she is now able to hear running water, cars passing by, her kids calling and even her husband chewing his food.

"I believe in taking advantage of whatever technology is available. Why take a horse and buggy if you can fly?"

Jozie's dream, she said, "is for every mother with a deaf child to feel what we feel today."

For information, e-mail Eisner at info@avisrael.org.il or write P.O.B. 391, Ra'anana, Israel 43103.

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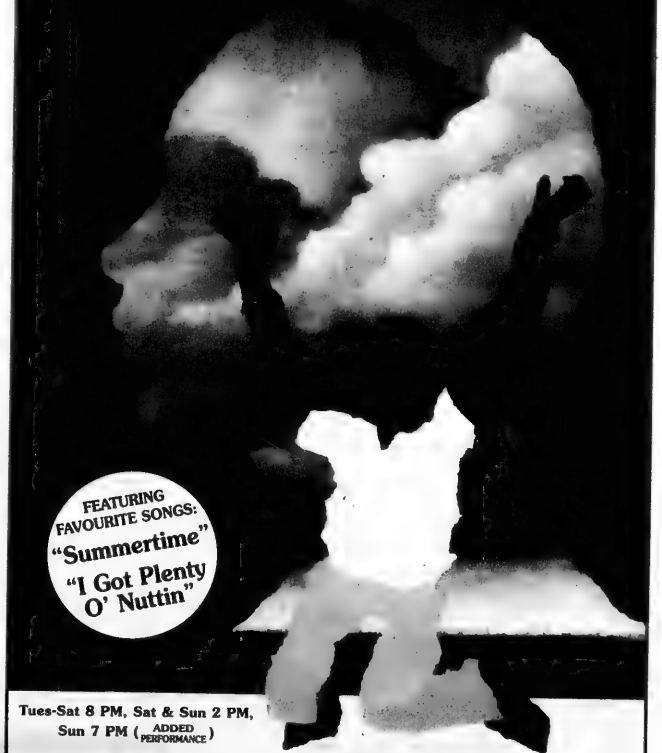

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15-year-old organizes Shabbaton for junior high students

By LEILA SPEISMAN
Staff Reporter

Grade 10 student Rachel Lichtman is only 15, but already she is a woman with a mission.

That mission is to show young people that it's fun to be Jewish.

Her uncle, Rabbi Danny Bahar, used to run the Jewish Youth Learning Centre, and she would go to programs he organized, and had a wonderful time. "On one trip, I learned how to fish, and I actually caught one," she said. "Mind you," she added, "I never ate fish again…"

Remembering how much she enjoyed the Shabbatons Rabbi Bahar arranged, she decided it was time to organize one, too. "Being a really young person myself, I know what they would enjoy. Besides, I am less intimidating."

Rachel, who attends the Community Hebrew Academy of Toronto, Richmond Hill branch, decided to begin with a Shabbaton for junior high students, those in grades 7 and 8. It will be held at Eagle Wood Resort, on Lake Simcoe near Jackson's Point, from April 1 to 3. Transportation will be provided.

Rabbi Bahar pointed out that Rachel has planned everything herself. There will be adults, including himself and his wife, there to supervise and to ensure safety, but Rachel and several of her friends are in charge. "She even planned the menu," he said. Not to mention cooking the food. (He is the kashrut supervisor for the weekend.)

There will be lots of activities, Rachel said. Besides davening and meals with singing and other things to give a real Shabbat experience, there will be sports; a bonfire with marshmallows and hot dogs; a singsong; a showing of videos, including popcorn; and ping-pong. There are walking paths that all lead back to Eagle Wood "just in case you have a poor sense of direction," she added.

While she hopes that everyone will join in the activities, no one has to. "We are not judgmental. We want to show that being Jewish is fun, and kids can be themselves and feel comfortable." There will be lots of free time.

Cost of the weekend is $75, which includes transportation and everything else.

She is calling her new effort Jewish Futures, saying "that is really what this is all about!"

Rachel will not be resting on her laurels after this weekend. She has dreams – another Shabbaton for high school students in Niagara Falls, maybe day trips. "We will see what happens."

For more information, or to register, call Rabbi Danny Bahar, 905-882-6755, or e-mail Jfutures@rogers.com.

Chabad increasing influence in Germany

Continued from page 18

Unless they convert to Judaism, they may be excluded from membership in the Jewish community, which generally defines Judaism within an Orthodox framework.

"This is humiliating for them and causes alienation."

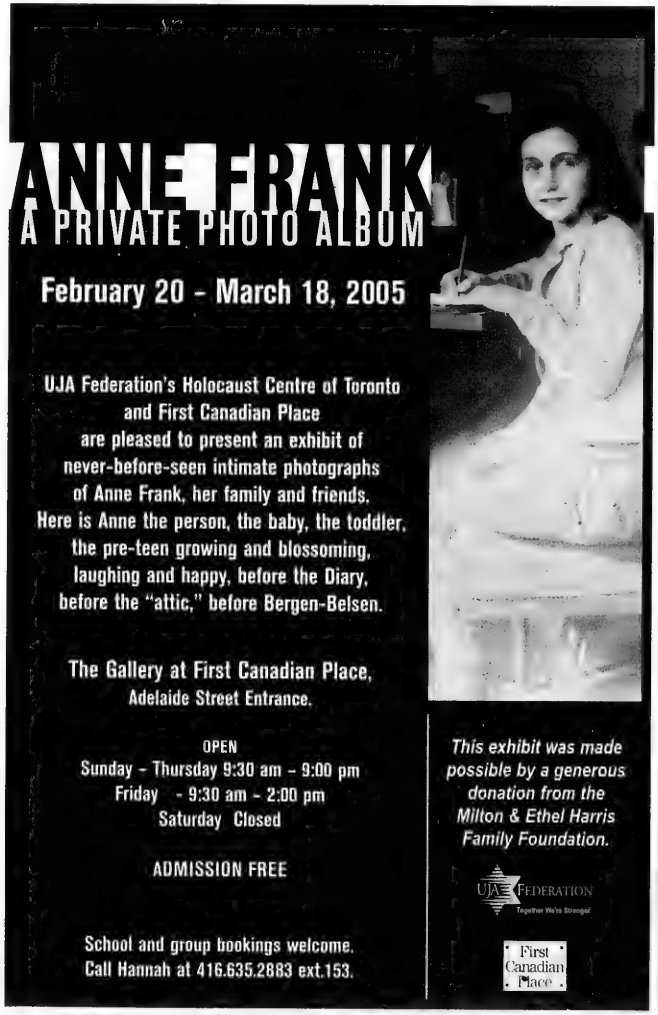
Brenner said eastern European Jews settled on "blood-soaked" German soil after World War II despite Germany's central role in the Holocaust. Indeed, German Jews went back to their former homes within weeks of Nazi Germany's defeat. And in Cologne, Jews re-established their community even prior to Germany's surrender on May 8, 1945.

Yet, after the Spanish Inquisition, hundreds of years elapsed before Jews started returning to Spain, according to Brenner.

He said German converts to Judaism play an increasingly important role in Jewish life, but scholars have not paid sufficient attention to this phenomenon.

In the meantime, Chabad Lubavitch is increasing its influence in Germany to the point where it may one day dominate religious life in the community.

Among the other participants at the conference were Hanno Loewy of the University of Constance, Leslie Morris of the University of Minnesota, Frank Stern of the University of Vienna, Dan Diner of the Hebrew University, Liliane Weissberg of the University of Pennsylvania, and Anna Shternshis of the University of Toronto.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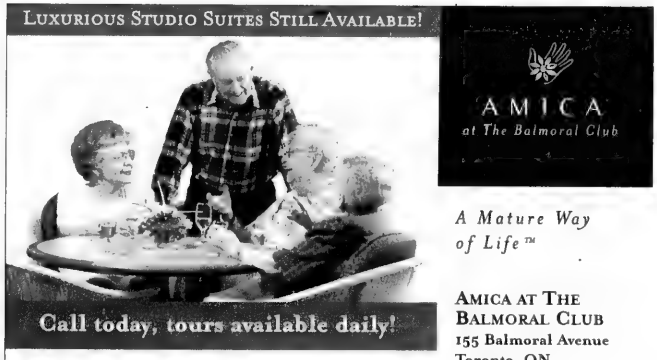
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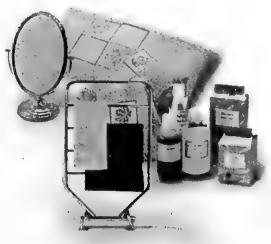

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UJA Federation
Together We're Stronger

Small batch treats provide a new spin on Purim

By DAPHNA RABINOVITCH
Special to The CJN

I am an unabashed and, most of the time, guilt free, lover of desserts. I confess, I adore making and eating desserts. So Purim, with its focus on sweets and emphasis on sharing them with loved ones through mishloach manot, speaks to my heart's passion.

Step into my house and it's perfumed (OK, I'll be honest, this could be any Wednesday during the week of any month but especially so during Purim) with the sweet tones of butter, flour, spices and fruit.

My love of baking leaves me with a not so obvious problem however. Although I love to try, make and eat sweets, I want to try, make and enjoy different desserts rather often. So recipes that yield several dozen cookies or hamantaschen or a large pan of brownies often don't suit either my own penchant for variety or the needs of my three-member family.

Imagine my delight upon discovering a new book called *Small Batch Baking*, by Debby Maugans Nakos (Workman Publishing). A girl after my own heart, Maugans Nakos found herself in the same dilemma as I did. A lover of baking, mother of two girls, she was too often stopped by the daunting yield of most baking recipes or faced with the tempting leftovers the morning after a special occasion. Thankfully, she decided to do something about it and her little gem of a cookbook was born.

With recipes for virtually every favourite sweet, Maugans Nakos made sure her yields are small, either six to eight cookies, two small cakes, three scones or just the most satisfying three brownies.

She conveniently uses conventional equipment most of us are sure to have on hand, such as muffin tins, baking sheets and washed out 14-oz. cans, for small cakes. To guarantee that her yields remain manageable, the quantities in the recipes are necessarily somewhat unconventional – she often uses just two tbsp. of a beaten egg, instead of a whole one (I use the rest to make French toast or scrambled eggs the next morning). Although there are no photographs, the recipes are easy to follow and just plain scrumptious. She includes plenty of tips for garnishings, variations on most of her cake and cookie recipes and even matching information on fruits and desserts.

For accomplished bakers, there may be a bit too much detail and explanation, but this is easy to scan when you're reading the recipes and trying your best to decide what to make next. So whether you're a small family yearning for a sweet bite after dinner, a mom sending a treat for your Queen Esther or Mordechai on the special day, or craving a certain variety in your mishloach manot this year, try the following recipes for surefire, rich flavoured winners.

CHOCOLATE TOFFEE COOKIES

4 oz. bittersweet or semisweet chocolate, chopped (about 3/4 cup)
2 tsp. unsalted butter
2 tbsp. all-purpose flour
3/4 tsp. baking powder
pinch salt
1/4 cup + 3 tbsp. granulated sugar
1 large egg
1/2 tsp. vanilla
1 1/2 Skor bars, coarsely chopped

Combine the chocolate and butter in a small microwave-safe bowl and microwave on high power for 1 minute, then stir until the mixture is smooth. Let the chocolate mixture cook to lukewarm.

Place the flour, baking powder and salt in a small bowl and whisk to blend well.

Place the sugar and egg in a medium-sized mixing bowl and beat with a hand held mixer on high speed until the mixture is thick and pale, 2 to 3 minutes. Beat in the chocolate mixture and the vanilla on high speed. Then reduce the mixer speed to low and beat in the flour mixture until blended, 20 to 30 seconds. Stir in the candy pieces with a wooden spoon. Cover the bowl and refrigerate until it is firm, 20 to 30 minutes.

Place a rack in the centre of the oven and preheat oven to 350. Line a baking sheet with parchment.

Scoop 1/4-cup quantities of the batter onto the parchment, spacing the cookies 3 inches apart. Using a spatula, press the cookies down to flatten them to 3/4-in. thickness. Bake the cookies just until the tops are dry and cracked but the cookies are still soft to the touch, 21 to 23 minutes.

Remove the baking sheets from the oven and slide the parchment onto a wire rack. Let the cookies cool completely on the parchment. Then use a metal spatula to lift them off the paper. Makes 6 large cookies.

Continued on page 23

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Small batch treats provide a new spin on Purim

Continued from page 22

WHOLE WHEAT BANANA BREAD

¼ cup + 1 tbsp. all-purpose flour
¼ cup whole wheat flour
½ tsp. baking powder
¼ tsp. baking soda
⅛ tsp. salt
½ cup mashed ripe bananas
¼ cup + 2 tbsp. packed light brown sugar
3 tbsp. vegetable oil
¾ tsp. vanilla
1 yolk of medium egg
¼ cup chopped walnuts or pecans(optional)

Place a rack in the centre of the oven and preheat oven to 350. Lightly grease 1 petite loaf pan (2-cup capacity, about 5x3 in.); set it aside.

Place both flours, baking powder, baking soda and salt in a medium-sized mixing bowl and whisk to blend.

Place the mashed banana, brown sugar, oil, vanilla and egg yolk in a small bowl and whisk to blend. Add the banana mixture to the flour mixture all at once, and stir just until blended. Stir in the walnuts, if using.

Pour the batter into the prepared loaf pan, and bake until a toothpick inserted in the centre comes out clean, 23 to 25 minutes.

Remove pan from oven and let it cool on a wire rack for 10 minutes. Invert the pan over the rack, releasing the bread, and let the bread cool, upright, on the rack. Serve warm or at room temperature. Makes 1 small loaf.

CHOCOLATE GLAZED RASPBERRY CHEESECAKES

Raspberry Reduction:
2 cups frozen unsweetened raspberries, thawed but not drained
Crust:
½ cup crushed chocolate wafers
1 tsp. granulated sugar
2 tbsp. unsalted butter, melted
Filling:
1 pkg. (8 oz.) cream cheese, room temperature
¼ cup granulated sugar
1 egg
1 egg yolk
1 tbsp. whipping cream
½ tsp. vanilla
Rich Chocolate Ganache:
¼ cup + 2 tbsp. whipping cream
5 oz. high quality bittersweet chocolate, finely chopped

For the raspberry reduction: Place a fine-mesh sieve over a small saucepan, and press the raspberries and juices through it. Stir in the sugar. Bring the mixture to a boil over medium-high heat, stirring constantly, until the sugar dissolves. Boil, stirring occasionally, until the mixture is reduced to 3 tablespoons, 18 to 20 minutes. Remove pan from heat and let cool completely.

Place a rack in the centre of the oven and preheat the oven to 325. Lightly grease the insides of three 8-oz. cans. Line the bottoms with rounds of parchment paper. Cut out three 11x2-inch strips of parchment and line the inside of each can with a strip; the strip should reach to the top of the can. Place the cans on a baking sheet for easier handling; set aside.

Crust: Place the crushed cookies and 1 tsp. sugar in a small bowl and stir to mix. Add the melted butter and toss with a fork until the crumbs are evenly moistened. Spoon the crumb mixture into the prepared cans, dividing evenly. Gently press down the crumb mixture with your fingertips. Bake for 10 minutes. Transfer to a wire rack to cool.

Filling: Beat cream cheese and sugar with a hand held mixer until mixture is smooth and creamy, 45 seconds. On low speed, add egg and egg yolk, mixing just until they are blended, 15 to 20 seconds. Then beat in the raspberry reduction, and vanilla just until blended, 15 to 20 seconds. Spoon the batter over the crusts, dividing evenly. Bake on baking sheets until they are just set, about 27 minutes.

Transfer the cheesecakes to a wire rack to cool completely in the cans. Then cover and refrigerate for 6 hours or overnight.

Ganache: Bring cream to a boil over medium-high heat. Immediately pour it over the chocolate in a bowl, whisking until chocolate is completely melted and smooth.

To serve, run a small sharp knife around the inside of the can to loosen the cheesecakes. Gently turn the cakes out, remove the parchment and place them upright on the wire rack. Spoon the ganache over the cheesecakes, using a spatula to smooth it over the top and side. Arrange fresh raspberries on the tops and refrigerate until ganache is just firm, about 20 minutes. Makes 3 cheesecakes.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Mazel tov to Ann & Sollie Wagman, parents of Gary and the late Howard, on their 60th wedding anniversary, March 18. Wishing you much health and happiness.

Happy 75th birthday Leonard Wiseberg on April 1. All our love, Gloria, Azriel & Sigal, Barb & Darrel, Nitzan, Daphna, Maya, Joey and D'vir.

Sharon & Michael Fishman, Atlanta, announce the birth of Rachel Lauren on Oct. 22. Delighted grandparents, Roy & Maureen Arluch, Marilena & Alio Fishman, Boston.

Wishing our mother Dorothy Nightingale a happy 90th birthday. Love, Bina & Joel, Joyce & Boris, and your grandchildren and great-grandchildren.

Adam Isaak, named for his grandfather Abraham Isaak Ginsberg, is shown with his grandmother Sharon. Great-grandmother is Rita Ginsberg.

Shoshana & Harry Fleischer, Montreal, and Arlene & Joe Grajcer are happy to announce the engagement of Taly & Brandon. A July wedding is planned.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less. Send a self-addressed, stamped envelope for return. Mail to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

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What's New Deadlines: Monday, March 21, is the deadline for the March 31 issue and Monday, March 28, is the deadline for the April 7 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler @cjnews.com.

Thursday, March 10

THE SISTERS ROSENSWEIG

The Sisters Rosensweig opens at Teatron Theatre tonight and runs until March 19 at the Fairview Library Theatre. Tickets $26-35. Call 416-781-5527.

Saturday, March 12

ISRAELI GAYS & LESBIANS

Congregation Darchei Noam presents "Jewish Gay & Jewish Lesbian Identities in Israel Today" with **Rabbi David Lazar**, rabbi of the Congregation Tiferet Shalom in Tel Aviv and rabbinic chaplain for the Israel AIDS Task Force. 7:30 p.m. 15 Hove St.

CARLEBACH SHABBAT

Adath Israel Synagogue invites the community to its Carlebach Shabbat celebration. 9 a.m. 416-635-5340.

THE HOUSE

University students are invited to a discussion with **Gila Manolson** on "Looking for Love in All the Wrong Places," 8:30-9:30 p.m. at The House, 469 Eglinton Ave. W. #3. Call 416-569-6647.

Sunday, March 13

ISRAEL UPDATE BREAKFAST

Beth David Brotherhood presents "Israel Update" with **Dr. David Goldberg**, director of research and education at the Canada Israel Committee. 9:15 a.m. Fee.

WOMEN'S HEALTH DAY

Women are invited to spend the day with medical professionals and religious educators exploring issues related to cancer, mind-body connection, menopause and reproductive health. 9:30 a.m.-3:45 p.m. at Shaarei Shomayim Synagogue. $36 in advance, $45 at the door, lunch included. For information and registration, contact 416-789-4883 or nishmat@rogers.com.

DAY OF STUDY

Canadian Seaway Branch, Women's League for Conservative Judaism invites men and women to study "Esther: The Life of a Women Living in the Palace," and engage in discussion and gragger making. 10 a.m.-2:30 p.m. at Beth Tikvah Synagogue. $15, families $25, lunch included. Call 905-881-4830 or 416-493-1240.

BREAKFAST W/ BIGSHOTS

Reviving Eden 20s presents "Breakfast with Bigshots: Jazz Ingenue **Sophie Milman**." 11:30-1 p.m. $10, pre-registration. 416-485-7007, ext. 0.

A HEALING SERVICE

The Toronto Healing Project offers a healing service with **Rabbi Martin Berman** and **Judy Shier Weisberg**. 3-4 p.m. at Lipa Green, 4600 Bathurst St. 416-944-3359.

PURIM CARNIVAL

Beth Torah Congregation hosts its second annual Purim carnival. 5-7 p.m. 416-782-4495, ext. 24.

ROSH CHODESH GROUP

The Beach Synagogue's Rosh Chodesh Group meets at 7 p.m. for videos and discussion on Jewish history and culture. 109 Kenilworth Ave. 416-694-7942.

KOL AMI SUNDAY LECTURE

Temple Kol Ami presents the lecture "Reflections of the Holocaust in Film and Literature," at Chapters, Steeles and Yonge. 7:30 p.m. Free. 905-709-2620.

Monday, March 14

LIBRARY BOOK CLUB

The Holy Blossom Library Book Club with **Andrea Most** meets to discuss *The Lost Tribe: Jewish Fiction From the Edge*. 10 a.m. 416-789-3291, ext. 235

Continued on page 25

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What's New

Continued from page 24

VE'AHAVTA MEETING

Join Ve'ahavta Chaverim, Vaughan chapter, the Canadian Jewish Humanitarian and Relief Committee, for a meeting and participate in programs to support Ve'ahavta's homeless and international programs. 7 p.m. Call 416-964-7698, ext. 14.

THE ART OF HOMEOPATHY

Beth Emeth Women's League presents "The Art of Homeopathy" with **Jane Thomas Yager**, doctor of homeopathic medicine. 7:30 p.m. Guests $3. 416-633-3838.

PERSONAL FULFILMENT

The House presents **Rabbi David Aaron** on "Your Path to Personal Fulfilment: Secrets From the Kabbalah." 8 p.m. Students $5, adults $15. 416-569-6647.

Tuesday, March 15

LUNCH AND LEARN

Beth Tikvah Synagogue presents *Komediant*, a documentary about the show business family of **Pesach Bernstein**, in Yiddish with English subtitles. Lunch 12:15 p.m, learn 1 p.m. $7. 416-221-3433, ext 0.

SHANI TARGIN ON ESTHER

Mekorot Institute of Torah Study invites the community to hear **Shani Taragin**, of Israel, on "Megillat Esther: A Message In Disguise." 8 p.m. at Or Chaim Yeshiva, 159 Almore Ave. 416-398-1510.

JEWISH SCANDINAVIA

Rochelle Carrady speaks on "Scandinavia Through Jewish Eyes," 7:30 p.m. at Holy Blossom Temple. 416-789-3291, ext. 235.

CHUG HATANACH

Carl Ehrlich leads a discussion of chapters 40 and 41 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

SINGLES DINNER

Join Shalom Singles, ages 39+, for dinner at a North York restaurant. 7 p.m. Call 416-573-9440.

Wednesday, March 16

CARING FOR A LOVED ONE

Baycrest Centre for Geriatric Care offers a six-week educational support for those looking after aging relatives with dementia. 6-7:30 p.m. Runs to April 30. No fee. To register, call **Nira**, 416-785-2500, ext. 3587, or **Sylvia** ext. 2252.

CINEMA & JEWISH IDENTITY

Kolel presents "Jewish Identity Through a Cultural Lens: The Cinematic Expression and Portrayal of the Jew" featuring **Shlomo Schwartzberg**. 7:30-9:30 p.m. $20. 416-485-7007.

POMEGRANATE GUILD

Sarita Frasko presents a workshop on Passover table decor. 8 p.m. at Shaarei Shomayim Congregation. Guests $3. For information, call **Anna**, 416-638-3342.

Other news

STUDY AT ADATH ISRAEL

Adath Israel Synagogue Adult Study presents a series of classes. "Modern Jewish Literature" with **Kenneth Sherman**, Tuesday, March 15, 7:30 p.m; "Navigating the Worship Service" with **Hana Werner**, Tuesdays, March 15-April 12, 7:30 p.m; "Learning to Chant Torah," Wednesday, March 16, 7:30 p.m.; and "Jewish Ethical Dilemmas" with **Cantor A. Kirshblum**, Mondays, March 28-April 11, 8 p.m. For information, call 416-635-5340 or e-mail rachel@adathisrael.com.

FUTURE OF JERUSALEM

Canadian Friends of the Hebrew University of Jerusalem presents "Special Briefing: The Future of Jerusalem, Today's New Realities," a panel discussion with former ambassador **Reuven Merhav** and professors **Yaacov Bar Siman Tov** and **Israel Kimhi** of The Hebrew University. Thursday, March 17, 8 p.m. at Beth Sholom Synagogue. 416-485-8000.

FASHION 4 PASSION

Hillel presents "Fashion 4 Passion," an Israeli fashion experience in downtown Toronto. Thursday, March 17. Reception 8 p.m. Show 9 p.m. The Great Hall, 1087 Queen St. W. $15, $10 students. For tickets, e-mail ravit@hilleltoronto.org or call 416-913-2424.

FAMILY KABALAT SERVICE

The Paul Penna Downtown Jewish Day School and the First Narayever Congregation invite the community to a Friday night family Kabalat Shabbat service. Friday, March 18. RSVP at 416-928-3537.

SOLEL SHABBATON

Solel Congregation will host **Carl S. Ehrlich**, associate professor of the Hebrew Bible at York University, for the weekend of March 18 and 19. $12 includes Saturday lunch. To register, call 905-820-5915.

BIBLICAL TRANSLATION

Robert Alter, professor of Hebrew and comparative literature University of California at Berkeley and translator of *The Five Books of Moses*, will speak on "The Art of Biblical Translation." Sunday, March 20, 8 p.m. at York University, Vanier College, room 135. 416-736-5823.

MIZRACHI CONCERT

The Annual Mizrachi Benefit Concert features **Cantor Ari Klein** and the Toronto Jewish Male Choir and **Cantor Yaakov Yosef Stark**. Wednesday, March 30, 8 p.m. at Shaarei Shomayim Congregation. For sponsorships and tickets, call 416-630-9266.

JUNIOR HIGH RETREAT

Join Jewish Futures for a weekend retreat Shabbaton for junior high school students at Eaglewood Resort April 1-3. Cost $50 + transportation. Contact **Rabbi Danny Behar** at 905-882-6755 or Jfutures@rogers.com.

AISH CONCERT

Aish Hatorah presents musician **Sam Glaser** and comedian **Mark Schiff**, Tuesday, April 5, 7:30 p.m. at Burton Auditorium, York University. Silent auction begins at 6:30 p.m. Call 905-764-1818, ext. 371

BBYO PROGRAMS

Teen Connection, a program for teens in grades 6,7 and 8, meets twice a month. Call 416-398-2004.

REPAIRING THE WORLD

Teens set aside Sunday, April 17, for "Jewish Youth: Repairing the World, One Day at a Time," a program sponsered by BBYO, Bathurst JCC, NCSY, USY and Young Judaea. Come for an enriching and enjoyable afternoon of community service work in the GTA. Transportation provided. High school community service hours awarded. To register, call BBYO at 416-398-2004.

JF&CS GROUPS

Jewish Family & Child Service Lipa Green Building, 4600 Bathurst St. 416-638-7800

Living With Teens: A six-session on parenting your adolescent without losing your cool. Wednesday, March 23, 7:30-9 p.m. at Lipa Green Bldg. Call ext. 215.

Effective Parenting: A four-session group to help parents learn what they can do to raise a happy, motivated and well-behaved child. For parents of children ages three to 12 years. Wednesday, March 30, 7-9 p.m. at Lipa Green Bldg. Call ext. 215.

Parenting Lecture Series – R.E.A.L. Parenting: "Understanding and Fostering Self-Esteem in Your School-Aged Child." Thursday, March 31, 7-9 p.m. Lipa Green Bldg. Pre-registration required. Call ext. 215.

FOR SENIORS

Congregation Darchei Noam hosts "Making the Most of the Golden Years." Bring friends and a brown-bag lunch, dessert served. Free. Wednesday, March 16, 12-2 p.m. 15 Hove St. 416-638-4783 or www.darcheinoam.on.ca.

Senior Bowlers meet Tuesdays at Playtime Bowl, 33 Samor Rd. 1 p.m. 416-495-1999.

LZA Seniors Cultural Club resumes weekly meetings Tuesday, March 15 at 10 a.m. Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Earl Bales Seniors In The Club House In The Park. Casino Niagara, Monday, March 28, members $20, non-members $22; Sunday dance, March 27, $4, $6. For additional club activities, call 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. March 10, movie. New members 55+ welcome. Call **Menachem Wallach** 905-731-7748.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays at 7 p.m. March 15, interactive meeting. Call ext. 110.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Hearing lecture, Monday, March 14, 1 p.m., followed by a drop-in clinic 2-4 p.m. Call ext. 126.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

The Koffler Gallery presents "Selfish" by **Barbara McGill Balfour**. Runs through April 22.

The dance gala *Hearts on Fire* is on at the Toronto Centre for the Arts, April 17 at 5:30 p.m. For tickets, contact Ticketmaster, 416-872-1111, or www.ticketmaster.ca. For patron tickets and more information, call 416-636-1880, ext. 271.

Join the BJCC at Cirque Du Soleil 2005, Tuesday, Aug. 9. Two early bird draws. Call 416-636-1880, ext. 271, for tickets.

Registration is now open for September 2005 for morning preschool and full-day day care, 18 months through senior kindergarten. For information, call ext. 248.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Annual Purim carnival, Sunday, March 13, 11:30 a.m.-2 p.m.

Good Age Club members meet Thursdays at 1 p.m.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

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To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

Steeles Memorial Chapel

Goldis, Rukhlya	February 20/05	4455 Bathurst St.
Shefer, Eric	February 21/05	7 Green Acres Rd.
Segal, Kay	February 21/05	33 Wilmington Ave.
Polgar, Ilona	February 22/05	Private
Weiss, Ethel	February 23/05	3636 Bathurst St.
Goldring, Julius	February 22/05	429 Walmer Rd.
Wenus, Viola	February 23/05	Private
Bell, Irving	February 22/05	3705 Bathurst St.
Mikhailov, God	February 24/05	298 Maxwell St.
Gordon, Ethel	February 23/05	306 Finch Ave. E.
Lew, William	February 24/05	Private
Eisner, Leon	February 24/05	190 Combe Ave.
Geller, Marylanna	February 26/05	Private
Brodsky, Lea	February 24/05	Private
Eisenman, Henry	February 25/05	Private
Grossman, Ibolya	February 26/05	2 Neptune Dr.
Goldstein, Evelyn	February 26/05	Private
Secter-Schachter, Ithak-Irving	February 25/05	133 Torresdale Ave.
Lichter, Fanny	February 27/05	Private
Slimovich, Simon	February 28/05	Private

BENJAMIN'S PARK MEMORIAL CHAPEL

Gisele Shapiro	Feb 19/05	2400 Bathurst Street
Peter Weis	Feb 18/05	361 Ellis Park Road
Zavel Ogus	Feb 19/05	2075 Bayview Ave, Veterans Wing
Marie Aizer	Feb 20/05	61 Durie Street
Estelle Polson	Feb 20/05	3560 Bathurst Street
Sue (Sadie) Pollick	Feb 17/05	1120 Fairfield Road
Paul Mesbur	Feb 20/05	400 Walmer Road
Rosa Balint	Feb 20/05	165 Elmridge Drive
Rita Coleman	Feb 21/05	55 Lorindale Avenue
Chalom Haviv	Feb 22/05	63 Bessarion Road
Edith Sherman	Feb 22/05	7300 Yonge Street
Batiya Kantorzhy	Feb 23/05	38 Brackenwood Avenue
Regina Konforte	Feb 22/05	155 Marlee Avenue
Eugeni Shneiderman	Feb 25/05	6040 Bathurst St.
Toby Krieger	Feb 25/05	100 Antibes Drive
Lillian Citron	Feb 27/05	40 Manor Haven Road
Harold Drapkin	Feb 27/05	44 Charles St. West

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Isaac Shamai ז"ל — died peacefully in his sleep on March 1 2005, in Southfield Michigan. He looked forward to his 83rd birthday in May, and the visits of his children and grandchildren, but he left too soon. Complications of diabetes left him a double amputee in 1998, but he never lost his ability to share a laugh, and never complained about the battles he faced with his declining health. His great heart finally failed him, but he never lost his wit.

He will be remembered with great fondness by his friends and business associates in Detroit, and by family in Toronto, Montreal, Ottawa and Vancouver. He is survived by his daughters, Rebecca, Ruth, Sally and Lisa, their husbands and partners, and his grandchildren, Zoey (and Trevor), Marc, Sam, Ariel, Zachary, and Ethan.

At his request, he was cremated in Detroit, and shiva was observed in Toronto. A memorial service is planned in Detroit, time and place to be announced. ***Donations in his memory may be directed to the Jewish Family and Child Service of Toronto.***

Mrs. Lillian Walker ז"ל
Passed away Feb. 28th, 2005
Funeral was held on Tuesday, March 1st
Diana Walker,
Kenneth Walker,
Alice Walker-Black

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Obituary

Survivor wrote about her wartime experiences

By RON CSILLAG
Staff Reporter

Ibolya Grossman, a local Holocaust educator and speaker who wrote about her wartime experiences and love of Canada in a popular book, died in Toronto Feb. 26. She was "a very young 88," said her son, Andy Réti.

A survivor of Budapest's Jewish ghetto under the Nazi occupation, Grossman fled Hungary with her teenaged son during the 1956 revolution, mainly because of anti-Semitism. Both her parents were murdered at Auschwitz and her husband was shot dead while in a forced labour battalion.

Ibolya Grossman

Over the course of 15 years, she spoke to thousands of students at Toronto's Holocaust Education and Memorial Centre and was registered with the Dominion Institute's Speakers' Bureau.

She also volunteered for a variety of causes, including the Wagman Centre, Hadassah and the Hospital for Sick Children.

Grossman was a prolific writer, and in 1990, the Multicultural History Society of Ontario published her book, *An Ordinary Woman in Extraordinary Times*, which is partly a memoir and partly a lesson about the consequences of hatred. The book also lauded Canada as a safe haven.

She was born in the southern Hungarian town of Pecs into a poor family. Upon her arrival in Canada in January 1957, immigration authorities settled the young widow and her son in Winnipeg. Despite living in a small basement apartment, and her meagre income from piecework as a seamstress, "she loved her freedom," her son said. "From the day we got here, she had no problem."

In 1958, Grossman and her son moved to Toronto, where she found work as a cleaner at Toronto Western Hospital. She began studying English at night and once proficient, she applied for a job at the Bank of Montreal.

She was turned down, and made a fuss. "She said, 'You are rejecting me because I am Jewish,'" her son recalled. "Then they hired her."

Grossman stayed with the bank for more than 20 years as a clerk and took early retirement in 1978. She then took a course on how to retire, and was advised to do things she'd always wanted to do but never did.

So she signed up for another class, this one in creative writing, and she began chronicling her experiences in Hungary and Canada.

"She kept it a secret," said Réti. "One day, she asked me to take pictures at a book launch. I said, 'Whose?' She said, 'Mine.'"

Her book was used as a text in creative writing classes at York University for eight years. At the conclusion of each course, she would be introduced to the students, invariably to a standing ovation.

The book went through three printings and sold more than 3,000 copies.

She wrote many articles for *The CJN* and for *Menorah*, the Hungarian Jewish newspaper.

Grossman was also featured in a book of photographs of Toronto Holocaust survivors, *The Ghosts That Haunt Us*, by Jason Schwartz. Despite having been generally happy and upbeat, her handwritten entry beneath her portrait hinted at another side:

"I was very bitter for many long years, but you can't live with hatred in you all the time. But to forgive? I can't. And I can't forget it either. The hurt deep in my heart will stay until I die."

Apart from her son, Grossman is survived by three sisters and two grandchildren.

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MARVIN J. HUBERMAN, LL.B., LL.M.

Robert Colson is pleased to announce that Marvin Joel Huberman has joined the Firm. Mr. Huberman is a senior litigator who will be working in the practice group led by Robert Colson. Other litigators working in that group include Jane Milburn, Leonard Marsello, David Greenwood and Kim Alexander.

Mr. Huberman will continue his practice in the areas of corporate-commercial litigation, employment law, and administrative and constitutional matters, representing individuals, businesses, financial institutions and governments, before all levels of trial and appellate courts and administrative tribunals.

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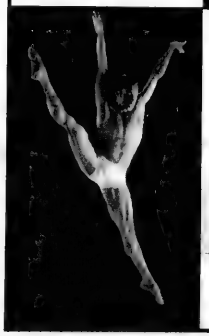

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On Campus

Reading week 2005 – volunteering in Honduras

By ALINA OLSHENITSKY
Special to The CJN

Guest Voice

We load our backpacks onto a pickup truck and tie them on with rope. We leave the airport from Tegucigalpa, the capital of Honduras, and drive into the mountains of the western region of Comayagua, until we reach a village called San Rafael, a tiny, hidden place with no more than 100 residents.

This is where my personal discovery begins.

We are a group of 13 students from York University and the University of Toronto who applied to participate in a week-long trip to Honduras arranged by the American Jewish World Service (AJWS), a non-profit organization that works on poverty, hunger and health-related projects around the world. This time, AJWS partnered with Proyecto Aldea Global (PAG), a local Christian NGO based in Honduras, to send us to the village of San Rafael. We were to help create a foundation for grassroots sustainable development, by rebuilding a school.

As I arrived in San Rafael, I kept asking myself the same question over and over again: Why did I choose to come here with a Jewish group rather than with a non-religiously affiliated organization?

Every day, we woke up at 6 a.m to the sounds of roosters, donkeys and fresh mountain winds, and began our work on the school. Together with the local workers, we mixed piles of sand and cement, filled in the cracks in the floor and painted the walls.

The kindness with which the local residents had welcomed us to their village and the mutual co-operation that developed between us had made me feel such a powerful human connection to the natives of the village, that the question of why I chose to come here as a Jew and not simply as a human being kept creeping into my mind.

Why were we here as "Jewish students" and not simply as "students who care?"

Slowly, things started to clear up for me.

During one of the community meetings, Hector Immanuel, the head of San Rafael, talked to us about the hard living conditions his people have faced.

"Ever since the 1800s, life in the village has been an everyday struggle," he said. "In the past, it took us 15 days to get to the city by wagon, and now, if one of our residents gets sick, it is extremely hard to get him to a hospital. The government," he continued, "has tried to build some projects but always failed. They make promises all the time, but they all add up to lies."

I slowly found a connection between "us" and "them." I thought about our own history as Jews and the continuous struggles we have faced throughout our history: suffering, oppression, neglect. It kind of started to feel as if we were in the same boat.

But it was one of the women of the village, Donia Erundina, who finally made me realize something that hadn't hit me before.

Donia Erundina is 63 years old. She had 14 children – 10 are alive and four buried in the ground. Every morning, she wakes up at 3 a.m. to prepare breakfast and lunch for her husband and sons who go off to work in the sugar and corn fields. But despite 63 years of hard work, she is still smiling. And her eyes light up as she smiles.

Volunteers from Toronto, with a Honduran NGO leader, holding broom, spent reading week helping to build a school in San Rafael.

As I looked at her, I saw God. The light in her eyes assured me, unconditionally, that she, just like the rest of us, was born in the image of God, b'tzelem HaShem."

After I looked at Donia Erundina, the answer to why I was here as a Jew became clear. Her smile convinced me that God's light is present in every one of us and that it is our role as Jews to help make sure that it never dies off. It is this powerful sense of duty that made me feel proud of going to San Rafael not only as a human being, but specifically as a Jew.

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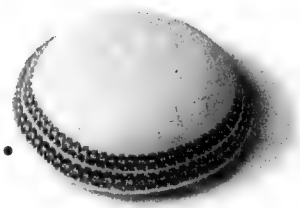

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Coast to Coast

Landry regrets Assembly's condemnation of Michaud

By JANICE ARNOLD
Staff Reporter

MONTREAL — Parti Québécois (PQ) leader Bernard Landry says Yves Michaud did not deserve to be denounced by the National Assembly for comments he made about Jews more than four years ago.

In a recent letter to French-language newspapers, Landry says the unanimous Dec. 14, 2000, motion was based only on Michaud's "presumed intolerance," and the veteran party activist "was not treated the way he should have been."

Landry praises Michaud's contributions to Quebec and even suggests that he should have the honour of being named a Chevalier of the Ordre national du Québec.

"It is clear that Yves Michaud's remarks... did not violate any law, and he has never elsewhere been condemned or even been prosecuted, but his fame and his exemplary public service record are considerably impacted by the National Assembly motion," Landry writes.

He says Michaud, 75, is "outspoken, but nothing in his life associates him with contemptible doctrine – rather on the contrary."

Bestowing the Ordre national du Québec on Michaud would be a good way of "putting an end to this regrettable affair with honour and dignity," he writes.

What became known as "l'affaire Michaud" was one of the reasons Premier Lucien Bouchard cited for his resignation in January, 2001.

The episode was touched off after a Dec. 5, 2000 radio interview, in which Michaud, while recalling a conversation he had had with then senator Leo Kolber, said that Jews feel they are the only people in history to have suffered. Michaud was at the time seeking the PQ nomination in a Montreal riding. The Jewish community publicly objected to the remark.

The following week, Michaud exacerbated the matter when he deplored the fact that there had not been a single "yes" vote in predominantly Jewish Cote St. Luc in the 1995 sovereignty referendum, during an estates-general on language.

He also later accused B'nai Brith Canada, which was the first organization to take Michaud to task for the radio comments, of being "extremist" and "anti-Quebec."

After the National Assembly condemnation, a rancorous public debate ensued in Quebec between detractors and supporters of Michaud. Others, although repulsed by what he said about Jews, felt that the National Assembly had overstepped its boundaries because Michaud, at the time, did not hold any public office.

Some prominent PQ members felt Michaud had been unfairly treated and a split emerged within the party ranks, which less than a month later, led to Bouchard's emotional departure.

In last month's letter, Landry calls Michaud "one of the great diplomats of Quebec," who was in the past a journalist, a Liberal and then independent MNA, and "counsellor and friend" to both Liberal leader Robert Bourassa and PQ leader René Lévesque alike.

Landry also urges the early adoption of a proposed parliamentary reform that he says will make it impossible for the National Assembly to censure an individual in the same manner as it did in Michaud's case.

Landry says no one's comments should be condemned by the National Assembly with the haste and on the "vaguely formulated" grounds that were used with Michaud, or without hearing from the accused first.

The motion denouncing Michaud, proposed by Liberal Lawrence Bergman and Péquiste André Boulerice, was presented without advance notice and passed without debate, according to Landry, who was deputy premier at the time.

If the proposed reform had been in place then, Landry says the motion would have been inadmissible, and he suggests this vindicates Michaud.

Landry's letter appears to go some way to satisfy Michaud's campaign of the past four years to have his reputation restored.

In a letter to *Le Devoir* after Landry's was published, prominent sovereignists Hélène Pelletier-Baillargeon, Jean-Marc Léger and Fernand Daoust congratulated Landry for his defence of Michaud, as a "first step" in recognizing the "injustice" he suffered.

This past December, Michaud went to Superior Court to force the National Assembly to retract the motion, arguing that the legislature exceeded its jurisdiction in condemning a "simple citizen."

His lawyer André Bois claimed that the National Assembly violated Michaud's freedom of speech and that it does not have the power to condemn any citizen, especially without giving them a hearing or holding a debate on the matter.

Michaud insisted in court that he is not anti-Semitic and was stating facts. He also said he has felt stigmatized ever since, especially by his Jewish neighbours in the Snowdon district, where he has lived for 40 years.

The court decided against him, and Michaud is now appealing.

Michaud has tried unsuccessfully on several occasions in the past to get the National Assembly to strike down the motion.

Both Bergman, now revenue minister, and Boulerice, who is still MNA for Ste. Marie-St. Jacques, declined to comment on Landry's letter.

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The lecture will take place in the Vanier Lecture Hall, Room 135 Vanier College, Steeles Campus.

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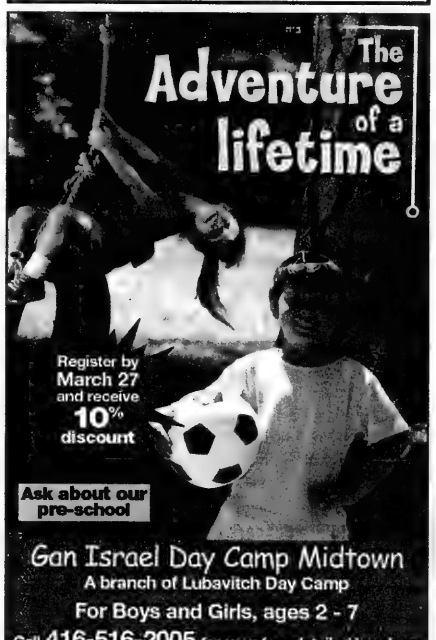
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Coast to Coast

Canada's only French-language Jewish website covers anti-Semitism, Islamism

By DAVID LAZARUS
Staff Reporter

MONTREAL — Canada's only French-language website devoted to Jewish issues such as the Middle East and anti-Semitism – as well as rising levels of local Islamist activity – was born seven months ago out a sense of frustration, its founder says.

"I was always an avid newspaper reader, and I began to spend more and more time looking at Islamist activities, and then seeing and hearing stuff nobody else seemed to know about," said David Ouellette, 36, the creator of Judeoscope.ca.

"It was frustrating. The information is out there, but it takes research," said Ouellette, who doesn't work for a mainstream news outlet and whose employer prefers not be identified in any way with the controversial site.

"We're the first and only website dealing with such issues, with exclusive stories about what's going in Islamic and Islamist organizations."

Ouellette, for example, attended a pre-Canadian election forum organized by an Islamic organization at a Montreal university, where he heard participants being warned about candidates who were Jewish and/or pro-Israel, and then told to vote accordingly.

"This, at a university!" Ouellette said.

One of Ouellette's concerns is that Islamist organizations – which he alleges are sometimes used as fronts for terrorist organizations like Hamas – are seeking to "force Islamic rule upon Muslims in Canada."

While Jewish Web surfers like Judeoscope, Ouellette said, he and his site have gained some notoriety among militant Quebec nationalists who take umbrage at his efforts to expose what he sees as negative references to Jews and Israel on staunchly nationalist websites.

One of the more fulfilling aspects of running Judeoscope, Ouellette said, is that the site shows all Quebecers that Jewish francophones in Quebec and elsewhere are prepared to assert their allegiance to Israel, as well as to declare their readiness to respond to anti-Semitism and confront the Islamist threat.

Ouellette had one other goal in mind in launching his site: to establish another voice besides those in the Jewish community establishment.

"I want to provoke reaction," he said. "We can't leave it only to the organized Jewish community to take part in the public debate concerning Jews… We need to diversify the voices."

Born in Jerusalem to a Jewish mother and a Franco-Québécois father, he studied literature at university and only started to practise journalism a couple of years ago. He filed his first stories for Proche-Orient.info, a Paris-based website that covers the Jewish world.

While Ouellette has found it nearly impossible to get his stories on Islamist activities published in local French-language publications, foreign-based media, including the *Jerusalem Post* and *FrontPage Magazine*, have carried them.

His target readership is "Jews at large," he said, but also non-Jews. Based on the site's feedback, Ouellette estimates that half of Judeoscope's readership comes from Jews in France. He said the site records about 5,000 hits a day.

Ouellette said he is seeking to generate more interest in Judeoscope – which he launched last August – by making the site more bilingual. Currently, it carries only the occasional English-language article.

His father, Prof. Jean Ouellette of the Université de Montréal, a well-known and ardent defender of Israel, is a fan.

"He likes it," Ouellette said. "He does my PR for me."

Judeoscope takes up a significant amount of Ouellette's time. With a full-time job and a family, he often has to work on his articles and the site after everyone else is asleep.

שיאר ענינו

גידי קורן וחברים

תביאו לי גננת

יורם טהר לב, מבחירי חפומונאים בישראל כתב ספר חדש, "אין כבר דרך חוזרת", שבו הוא מהרהר בקול רם על הכיוון שארצנו הקטנה הולכת אליו. טהר לב, כמו רבים אחרים, מרגיש שהוא חולק לאיגוד בתוך ארצו שלו. חשיר חבא מעביר את התחושת הזאת מאוד ברור:

"תביאו לי גננת, גננת ישנה,
שתעמיד את כל הארץ בפינה,
גננת שנותנת מכות על החשבן,
לכל התנטרישים של הגן.

נמאס לי גם לשמוע מה חולך בשיינקין
ואין לי סבלנות לכל המופלאים,
לשמוע פילוסופים בני עשרים ושתים
שילמדו אותי ואותך על החיים.

כל דוגמנית היום היא פרשנית פוליטית
תעומק המחשוף הוא עומק מחשבה,
ומי שלא נמצא לרגע בתקשורת,
בשביל הרייטינג הוא מוכן לחזור גם בתשובה.

חצי עם ישראל היום סוגד לכסף,
חצי עם ישראל סומך על הניסים,
ובגלל זה, רעי, אם נסתכל סביבנו,
מה שחולך חוק זה דווקא פספוסים.

ואל תיקחו אותי לאכטה במרינה
ואל תכירו לי עוד מצליחן חמוד,
ואל תציעו לי מסע תלאות בג'יפים,
עם כמה טבורישים וטבח צמוד.

תביאו לי גננת, גננת ישנה,
שתעמיד את כל הארץ בפינה,
גננת שנותנת מכות על החשבן,
לכל התנטרישים של הגן."

באותו עניין

באותו עניין קראתי את הדברים הבאים:
"איך זה שכל פעם כשמראיינים מלכת יופי או נסיכת חן-חיא אומרת שמְלדות החלום שלה היה בעצם לחיות רופאה או מדענית, ותחשבו איזה הפסד לאומה זה שחן הופכות למלכות יופי...כל כך חרבה כישרון יורד לטמיון".

סוריה

סוף סוף מתחיל העולם המערבי לחבין את תפקידה של סוריה בטרור הבינלאומי. לא לחאמין שאסאד חצעיר, רופא בהשכלתו, אינו מסוגל לחבין את מפת העולם החדשה. שמחד שמא יחליט בפיש לחיכנס בו.

המאמר הראשי של ניוז ויק עוסק בהתפכחותה של אירופה מחלום המולטי קולטוראליזם, עם סלידה ושנאת עמוקות לאיסלאם חתוקפני. לפני כשנתיים היתה הפגנה גדולה ברחובות לונדון, ובה ראיתי שלטים גדולים שאמרו "אנגליה לאיסלאם". על זה נאמר טוב ליהודים.

מגיע לאירופאים את כל הסבל שהאיסלאם מסוגל להעניק להם. אבל שישאר בינינו.

Baskin is new head of association for retired rabbis

By HOLLY GINSLER
Special to The CJN

HAMILTON — Rabbi Bernard Baskin, rabbi emeritus at Hamilton's Temple Anshe Sholom, has been elected president of the National Association of Retired Reform Rabbis (NAORRR) for a one-year term.

Rabbi Baskin, *The CJN*'s book columnist, becomes the first Canadian to head the 23-year-old association, whose 250 members hail from across Canada and the United States.

Rabbi Bernard Baskin

Rabbi Baskin has received many honours over the years – including the B'nai Brith Humanitarian Award for his interfaith activities and an honorary doctor of laws degree from McMaster University in 1969, as well as being named to Hamilton's "Gallery of Distinction" in 1990 – but he said that "to be honoured by one's colleagues is the highest kind of accolade."

The New Jersey-born rabbi, whose father was also a rabbi, graduated from Brooklyn College and received a master's of Hebrew literature and a doctor of divinity degree from Hebrew Union College in New York City.

After holding several rabbinical posts in the United States, in 1949 he became spiritual leader at Temple Anshe Sholom, Canada's oldest Reform congregation, where he served for 40 years and became the congregation's longest serving rabbi. Following his retirement, he became a part-time rabbi with Temple Am Shalom in Barrie.

His wife and three children joined him in Scottsdale, Ariz., last month at NAORRR's annual convention, where he was named to his new position at the group's annual gala banquet.

As president, Rabbi Baskin will help organize next year's conference in Fort Lauderdale, Fla.

"It's an honorary position which involves… running the show when you're president," he said.

The conventions aim to foster fellowship and a "renewal of ties and friendship," Rabbi Baskin said.

They also cultivate learning. A scholar, often from Hebrew Union College's Jewish Institute of Religion in New York, delivers several lectures on a particular topic, and forums allow the rabbis to discuss "different aspects of Jewish history, theology or other matters of concern," he said.

The conferences also deal with practical matters, such as the status of the rabbinical health and pension plans. "We have people come in who are experts and provide us with advice about money, health, personal concerns, relations with colleagues and so forth," the rabbi said.

He noted that NAORRR's initiatives include a fund to help indigent rabbis and their widows, and it has also sponsored Argentine refugees to come to the United States.

But NAORRR conferences also contain an aspect of fun: the association holds a lottery for rabbis who wish to serve as chaplains on cruises during Passover, Chanukah or the High Holy Days, Rabbi Baskin said.

Manitoba, Israeli high schoolers pursue joint scientific research

By MYRON LOVE
Prairies Correspondent

WINNIPEG — A new pilot program is bringing together high school students in northern Israel with their counterparts in rural Manitoba to study the effects of fermentation.

The Manitoba-Israel Life Sciences Project – partly funded by the provincial Department of Energy, Science and Technology – is an extension of the five-year-old Partnership 2000 program, which links Winnipeg's Jewish schools and schools in Kiryat Shmonah and other towns in northern Israel through student and teacher exchanges, as well as e-mail, letters and videoconferences.

The Life Sciences Project is being co-ordinated in Israel by Uri Marchaim and Dina Bartfeld of the Association for the Advancement of Science Education (AASE) in the Galilee – which serves more than 5,000 students at some 30 Galilee-area high schools – and by former high school science teachers Norm Lee and Bob Brown of MindSet, the Manitoba Network for Science and Technology.

The project involves a study of fermentation and energy crops by students at the Lord Selkirk Regional Comprehensive High School in Selkirk, Man., a town of about 10,000 people about a ½-hour drive north of Winnipeg.

The school was chosen, Brown said, because the students and science teacher involved were starting a unit on the subject and were eager to participate in the pilot program, and Israeli students were found who were also interested.

Bartfeld and Brown visited Selkirk in early February to finalize arrangements. Four teams of students from each side will be participating in the research.

"The students will be using videoconferencing and e-mail to stay in touch with each other," Brown said.

"We hope to have the project done by the end of the school year. Everyone is excited about the chance to collaborate and do good research. They will be learning as they go, and we think they will have a lot of fun. We hope some of them will decide to stay in touch and pursue further joint research projects."

The Manitoba Israel Life Sciences Project grew out of a visit to Israel in November 2003 by then provincial trade minister MaryAnn Mihychuk.

She went to Israel as part of a Jewish Federation of Winnipeg/Combined Jewish Appeal mission to Israel, one of several over the past four years.

Mihychuk, who has an interest in science, learned of joint scientific research programs linking Israeli students with students in Palm Beach, Fla., and Recife in Brazil, and she threw her support behind a similar program linking Israeli and Manitoba students.

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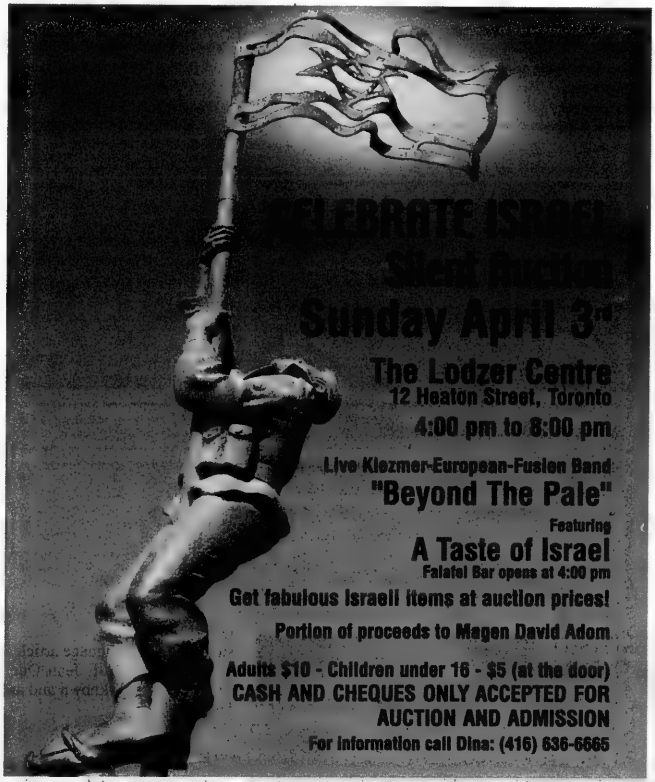
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Coast to Coast

Salutin is stuck in a rut when it comes to Israel

According to Reports

By PAUL MICHAELS

It's often hard to follow *Globe and Mail* contributor Rick Salutin as he navigates around his favourite foreign policy topic – Israel and the U.S.-Israel alliance. His "arguments" are usually less examples of tight reasoning than they are streams of consciousness, with sentences seemingly strung together in non-sequiturs.

Take, for instance, his Feb. 25 column, "My strange, insecure dream." By his third paragraph, Salutin has latched on to his pet theme. Quoting U.S. President George W. Bush ("If I was the leader of Israel… I'd be concerned about Iran having a nuclear weapon… We will support Israel… if their security is threatened"), Salutin concludes, "This will be read everywhere as encouraging Israel to bomb Iran, as it bombed Iraq for its nuclear program in 1981."

Everywhere? Gross exaggeration may be an effective rhetorical device, but it's no substitute for sound reasoning. The reality is that Iran has repeatedly threatened over the years to incinerate the Jewish state, with which it has no border, and indeed no relations at all except for its blinding, irrational hatred. Nuclear weapons in the hands of the clique of mullahs who firmly run Iran are a nightmare, but one that Salutin is evidently unprepared to contemplate for even a moment in his perpetually dream-like state, in which Israel is to blame for all the region's ills.

Speaking of blaming Israel, Salutin then pleads: "I am simply noting that everyone, including U.S. experts, says all-out U.S. support for Israel is the strongest factor fuelling 'Islamic resentment.'"

Everyone? Perhaps everyone Salutin cares to read. On the other hand, there's an impressive body of opinion that says many Arab and Muslim leaders use Israel as a convenient way to avoid facing up to their failures. But sooner or later they will have to deal with the desire for freedom that their own people are beginning to express (in Iraq and Lebanon, for instance).

While acknowledging that U.S. support for Israel "has become the Achilles' heel of America's relations not only with the Arabs but with the wider Moslem world," *The Economist* (Feb. 12) correctly noted that "Contrary to common wisdom, Palestine is not the fount of that region's problems, most of which stem from a deeper failure of politics in Arab countries."

As Timothy Garton Ash, a highly respected British journalist/academic recently put it, "'Freedom from want' matters; more important by far is the want of freedom." (*Guardian Weekly*, Feb. 18-24)

Salutin's line, "The fact that Israel has had nuclear bombs for decades increases the rage [in the Islamic world]" is a howler. What may have increased is the Islamic world's envy at Israel's scientific and technological achievements – not its rage, except as manufactured in the anti-Israel propaganda mills of various Arab and Islamic regimes and their supporters elsewhere.

Anyone who has travelled to Egypt and Jordan, for instance, knows that most people there have not lost a night's sleep worrying that Israel – which reportedly has had nuclear weapons since the early 1960s as a defence against the threat of an all-out attack by the combined forces of Arab states – would use its nuclear capability in a first strike. But even Arab states would indeed worry, along with Israel, if Iran were to acquire nuclear arms (it has already tested ballistic missiles capable of delivering them).

Salutin's constant assaults on Israel represent old and rigidly ideological thinking.

Some movement for reform is beginning in parts of the Arab world, sparked by events unrelated to Israel, but it's progressing ever so slowly in the direction of the freedoms that Israel has represented since its founding.

Major elements of the Canadian media now recognize this push for change. Is it unrealistic to expect Salutin himself to one day wake up to these new realities?

Paul Michaels is communications director for the Canada-Israel Committee.

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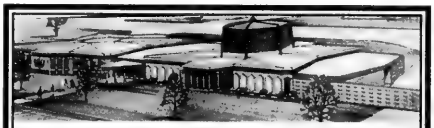

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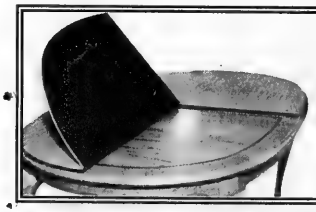

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Syria to pull back to Bekaa by end of March

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Syria will pull its forces in Lebanon back to eastern Bekaa by the end of March, the presidents of Syria and Lebanon announced Monday. However, the two leaders deferred a decision on a complete Syrian withdrawal to a later date.

The announcement came after a meeting between Syrian President Bashar Assad and Lebanese President Emile Lahoud on the details of a two-phased Syrian troop withdrawal from Lebanon.

The agreement did not set a specific timetable for complete withdrawal, which could fall short of international demands that Syria completely pull its troops from its eastern neighbour.

However, it stated: "The Syrian and Lebanese agree on continuing the withdrawal of Syrian Arab forces."

According to the announcement, a joint military committee will be designated to draw an agreement in a "maximum" one-month period from the date of withdrawal to the Bekaa "to define the size and duration of the presence of the Syrian forces" and establish the relationship between these forces and Lebanese authorities.

"At the end of the agreed upon duration for the presence of Syrian forces," the announcement said, "the governments of Syria and Lebanon will agree on completion of the withdrawal of the remaining Syrian forces."

Lebanon's exiled opposition leader and former general Michel Aoun dismissed the move, calling it "manoeuvring to win time," while France and Germany renewed calls Monday for a full and complete withdrawal of Syrian troops and services as soon as possible.

Facing intense international pressure, Assad announced plans last Saturday for a complete withdrawal of troops from Lebanon but said Damascus would still play a role in its smaller neighbour.

The United States has been wary of Assad's plans. The White House said on Sunday that, with its allies, it would not stand by as Assad takes "half measures" in Lebanon, promising to step up pressure for a complete and immediate withdrawal by May elections.

And in remarks broadcast Monday, Israeli Defence Minister Shaul Mofaz said Syria would be forced to pull its troops from Lebanon before May.

"Bashar Assad will not be able to duck out of pulling the Syrian forces out of Lebanon" prior to May elections there, Mofaz said.

"It will allow the citizens of Lebanon to choose a government which is not a Syrian puppet government, rather a sovereign Lebanese government, which can confer its sovereignty on all of Lebanon, including the south, where Hezbollah today rules."

Meanwhile, Israel responded skeptically to reports that Damascus allegedly instructed senior Islamic Jihad and Hamas leaders to leave Syria following the suicide attack carried out by Jihad members from the West Bank at the Stage club in Tel Aviv last month.

Britain's *Sunday Telegraph* reported that the Syrians had expelled Jihad's general director Ramadan Shallah and Hamas political leader Khaled Meshal. The paper quoted the PLO's representative in Damascus as saying the offices of both groups had been closed and their phone lines disconnected.

Intelligence sources in Israel said Syria had played a similar trick in the past, noting that senior Islamic leaders had never actually left Damascus, but had simply lowered their profile until controversy quieted down.

The Israeli security establishment estimates that Islamic Jihad's Damascus headquarters invested some $30,000 (US) in the Tel Aviv attack, most of which went toward operating the network of people involved.

Intelligence sources believe Shallah knew in advance about the attack, but wanted to avoid taking responsibility for it for fear it would complicate Jihad's relationship with Syria.

Senior officials in the Gazan faction of Jihad, on the other hand, spoke recently in favour of a temporary cessation of terror attacks, at least within Israel's pre-1967 Green Line borders.

In other developments, the London-based *Asharq al-Awsat* newspaper reported that Spanish representatives met in Lebanon and Damascus with Hamas operatives to discuss the possibility of removing the group from the European Union's list of terrorist organization. The EU added Hamas to its list of terror groups about two years ago.

Withdraw Iranian Guard: Israel

By ZE'EV SCHIFF

Ha'aretz Daily Newspaper Ltd.

Comment

Israel has informed a number of countries, including the United States and France, that the demand for the withdrawal of Syrian forces from Lebanon, in keeping with the UN Security Council decision, will not be complete if it doesn't also lead to the departure of Iranian Revolutionary Guard Corps members, who have been in Lebanon for a long time and are providing assistance to Hezbollah's military wing.

Israel's official position is that the Syrian forces deployed in Lebanon are not the only foreign army in that country. Despite the fact that the Syrian force is a large one, and includes numerous units and an extensive intelligence apparatus, the Iranian Revolutionary Guards play a significant and negative military role in Lebanon – a role that undermines Lebanese sovereignty.

The individuals in question are a group of dozens, perhaps more, of Iranian military officers and experts.

Unlike the overt Syrian military presence, the members of the Iranian Revolutionary Guard keep a low profile. Iranians questioned on this presence have said the group consists only of medical personnel who are there to provide medical logistics assistance and the like.

But reports indicate that the Iranian officers and experts have provided operational assistance to Hezbollah, and have even patrolled along the Israeli border with Hezbollah operatives.

Furthermore, an Iranian-made drone, which, according to Hezbollah sources, was recently sent on a reconnaissance mission over Israeli territory, took photographs above Israeli territory before crashing on its way back to Lebanon.

The Iranian explanation after the incident was that, if they wanted to, they could send an unmanned aerial vehicle armed with explosives into Israel.

In addition, it is well known that the Iranian experts are involved in the array in southern Lebanon of long-range Fajr rockets that threaten Israel. These are Iranian-made rockets that were given to Hezbollah together with numerous other military supplies. Members of the Iranian Revolutionary Guard were involved in setting up Hezbollah's rocket formation.

Israeli officials have also informed Egypt of the government's position.

While the withdrawal of the Syrian forces from Lebanon depends first and foremost on a decision by Damascus if and when to respond to the Security Council's demands, the demand for the withdrawal of the Revolutionary Guards must come initially from the Lebanese government and must be directed at Tehran.

According to assessments, the withdrawal of the Syrian forces from Lebanon will boost Hezbollah's weight as a military organization, leading in turn to a broader role for the Iranian Revolutionary Guards in that country. The Lebanese army has no direct link to the Iranian activities in Lebanon, just as it has no control over arms shipments from Iran to Hezbollah.

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London mayor calls Sharon a war criminal

Ha'aretz Daily Newspaper Ltd.

LONDON — The dispute between London Mayor Ken Livingstone and Britain's Jewish leaders was reignited last week when Livingstone branded Israeli Prime Minister Ariel Sharon a war criminal.

In a March 4 opinion piece for the *Guardian* newspaper, Livingstone launched a provocative critique of Israel with accusations of "ethnic cleansing" and demonizing Muslims before calling for the imprisonment of Sharon.

He also claimed in his article that the Israeli government presented a "wholly distorted picture of racism and religious discrimination in Europe in order to convey the impression that Jews suffer most discrimination.

"The reality is that the great bulk of racist attacks in Europe today are on black people, Asians and Muslims – and they are the primary targets of the extreme right," Livingstone wrote.

The article came two weeks after the London mayor controversially likened a Jewish reporter to a Nazi concentration camp guard.

Livingstone has refused to apologize for his comments, repeatedly emphasizing his anti-racist stance and denying that his words were anti-Semitic.

Ken Livingstone

The comments on Israel in the *Guardian* were a written response to criticism levelled at him by the Board of Deputies of British Jews.

"Israel's expansion includes ethnic cleansing," he wrote. "Palestinians who had lived in that land for centuries were driven out by systematic violence and terror aimed at ethnically cleansing what became a large part of the Israeli state."

He added: "Today the Israeli government continues seizures of Palestinian land for settlements, military incursions into surrounding countries and denial of the right of Palestinians expelled by terror to return.

"Ariel Sharon, Israel's prime minister, is a war criminal who should be in prison not in office."

Israel's ambassador to Britain, Zvi Heifetz, accused Livingstone of trying to "divert attention" from public criticism he has faced over the last few months and of inflaming "prejudice and hatred" between Israelis and Palestinians.

"It is obvious and unfortunate that the mayor is trying to manipulate public opinion and divert attention from the overwhelming criticism he has faced over the last few months," Heifetz said.

Sharon, the ambassador added, was being "commended by all, including Arab leaders, for his courageous actions toward peace. The mayor's defamatory views inflame prejudice and hatred between Israelis and Palestinians and serve only his private political agenda."

Livingstone's comments are unlikely to ease already fraught relations between him and Britain's Jewish community.

Tensions came to light last year when he invited the Muslim cleric Yusuf al-Qaradawi to speak at a conference in London, the *Independent* newspaper reported.

However, at the crux of the current conflict are comments made last month by the mayor to Finegold, a reporter at the *Evening Standard*. His refusal to apologize for his remarks led to a media storm that culminated in the demand by Heifetz for an apology for "abusing" the memory of the six million Jews who perished in the Holocaust.

"By using such flippant language, Livingstone not only seriously abused the memories of all those Jews who survived the concentration camps, but also the British troops who died fighting the Nazis and their families," Heifetz said.

Livingstone has stood by his decision that he was not going to apologize for his words. At one stage, he said that his words were "not intended to cause offence" and that he had no intention of trivializing the Holocaust. But he added: "The form of words I have used are right. I have nothing to apologize for."

There was again no sign of an apology in Livingstone's latest comments.

A spokesperson for the Board of Deputies told *The Guardian*: "Once again the mayor has shown an inability to understand and show consideration for the Jewish community."

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Survey shows 60,000 French Jews interested in moving to Israel

By AMIRAM BARKAT
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Some 60,000 French Jews are interested in immigrating to Israel, according to research done by Dr. Arik Cohen at Bar-Ilan University.

Questionnaires were given to 125,000 Jewish tourists from France who visited Israel last summer, a figure that represents one-third of the total population of French Jews.

Of those asked, 52 per cent said they see their future in Israel. Half of those aged 15 to 18 said they had personally experienced instances of anti-Semitism in the past four years. A third of the young people said they are considering immigration to Israel in the near future.

The findings were presented at a press conference in Jerusalem last Thursday, where the inauguration of an organization of French Jewry called AMI (literally "friend") was announced. The group will work toward increasing Jewish immigration from France.

In the past year, Prime Minister Ariel Sharon has called on French Jewry to immigrate to Israel, a move that angered the French government and a number of Jewish community leaders in France.

Sallai Meridor, the chair of the Jewish Agency for Israel, said Thursday that AMI shows French Jewry's support for immigration to Israel.

The organization's budget for 2005 is $1.5 million (US), donated by high-tech mogul Pierre Besanano.

In the past three years, only 7,000 French Jews immigrated to Israel. AMI officials argue that many French Jews avoid immigration because of the difficulties experienced during their absorption, particularly in finding jobs.

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Likud rebuffs Sharon

The Likud Central Committee voted overwhelmingly last week to urge the party's lawmakers to demand a referendum on the Gaza withdrawal plan. But Prime Minister Ariel Sharon pledged to resist the call. "The cabinet and Parliament made decisions and these decisions will be carried out," Sharon said over catcalls from the crowd, referring to withdrawals from the Gaza Strip and parts of the West Bank slated to begin July 20. "I will not let the extreme fringes dictate the way forward." The vote was expected to have little political impact, given the lack of support for a referendum among Knesset members.

Attempted Nablus violence

Palestinian terrorists tried to bomb Israeli troops operating in the West Bank. No one was hurt in last week's attacks around Nablus. Israeli media quoted military commanders as saying tougher Palestinian Authority crackdowns were required. In one incident, a bomb exploded just after Jewish worshippers arrived at Joseph's Tomb. In the nearby Balata refugee camp, two explosive devices were detonated as troops carried out searches. In an apparent move to calm Israeli concerns, the PA said its security forces had arrested several Islamic Jihad members in connection with the recent suicide bombing in Tel Aviv.

Eichmann kidnapper dies

Peter Zvi Malkin, a Mossad agent who helped bring Adolf Eichmann to trial in Israel, died last week at age 77 in New York. His body was to be flown to Israel for burial by the Israeli government. Malkin helped kidnap the Nazi war criminal in Argentina by punching him and shoving him into a car, then guarding him in a Buenos Aires apartment until he was flown to Israel for trial.

Ramon's diary restored

Forensic scientists restored part of the diary of the Israeli astronaut who died in the Columbia shuttle tragedy. Eighteen pages handwritten in Hebrew by Col. Ilan Ramon were recovered, though some of them were in tatters or virtually illegible. With the help of technology, Sharon Brown, an Israeli police document examiner, was able to piece together much of the diary. The find includes four pages of Ramon's in-flight diary. Ramon was one of seven Columbia crew members who died in the Feb. 1, 2003, crash.

Portman's Regret

Actor Natalie Portman admits it was a mistake to film a romantic scene last month near the Western Wall. "I really don't want to offend anyone's beliefs or impose anything on anyone, and it was mistaken to do it," Portman told *Access Hollywood* last week, referring to an on-camera kiss with Israeli heartthrob Aki Avni for the independent Israeli film *Free Zone*. The crew had to relocate after protests from haredi Jews.

Sharon, Bush to meet again

Prime Minister Ariel Sharon will meet U.S. President George W. Bush in Washington on April 12, Israeli sources told *Ha'aretz*. The summit is expected to follow a separate meeting between Bush and Palestinian Authority President Mahmoud Abbas next month and to focus on peacemaking efforts, the sources said. The Bush administration initially wanted Sharon to visit Washington later this month, but he declined, citing a crucial March 17 Knesset vote on the 2005 budget. Bush and Sharon have met nine times while serving as their nations' chief executives. Abbas' visit to Washington will be his first as PA president.

With files from JTA

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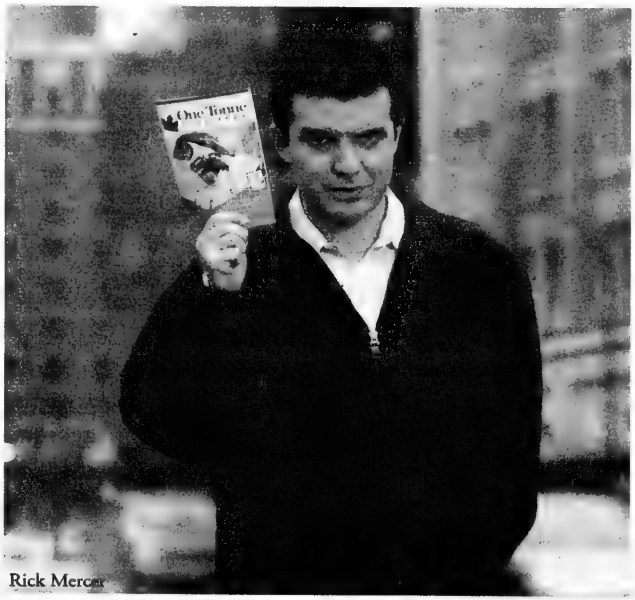

Rick Mercer

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Ginat Eden a haven for girls 'at risk'

By ELI STUTZ

GINAT EDEN, Israel — What do a few sheds and a bunch of ducks and sheep have to do with saving young lives? At Ginat Eden, a farm-school near the Dead Sea, the answer is "everything."

Israel has its share of teenagers who don't fit in at school or at home, who may be abused physically or sexually, and who then turn to life on the streets. On the streets, they drink and/or take drugs, and are vulnerable to abuse, disease and even early death.

The Israeli government, along with other public and private institutions working to meet this problem head on, has established schools for teens at risk. Unfortunately, while there are several such schools for boys, there are none for girls.

Judith Berger, a Jerusalem nurse, became aware of this gap the hard way, through personal experience as an adoptive mother. "My daughter couldn't quite answer the question of 'who am I?' She's in the process of finding herself," she said. Scouring the country for an alternative high school that would address her daughter's special needs, she came up empty-handed. That's when she heard about Ginat Eden, a farm-school set up as a haven for teenage girls at risk.

Ginat Eden, meaning the 'small garden of Eden," was established by Rabbi Nir and Nava Efrati. The Efratis are a young couple with four kids, who decided to move from a comfortable Jerusalem suburb to the Jordan Valley desert, after Nava's school for girls at risk was abruptly closed down. There, they set up a ramshackle farm and opened their home to girls from various backgrounds who were living on the streets. Far away from the city, from the temptations of drugs and from those who would take advantage of them, these girls are now on a slow path to recovery.

Miriam never told anyone that she was beaten regularly while growing up. At school, she was labelled learning disabled. Unable to control her surroundings, Miriam controlled the only thing she could: her eating. By age 15, she was severely anorexic. Therapist after therapist tried to help her, but to no avail. Miriam started hanging out on the streets, where she experimented with drugs.

Miriam heard about Ginat Eden on the streets and was desperate enough to give it a try. Today, she has successfully completed some matriculation exams. She trusts the Ginat Eden staff enough to reveal details of her ordeals. At Ginat Eden, she feels safe enough to eat – and sleep.

Rabbi Nir and Nava Efrati's farm-school at Ginat Eden gives troubled girls who have lived on the streets the opportunity to improve their physical and mental health.

"The daily schedule at Ginat Eden has been constructed with both physical and mental health in mind," says Berger. "The students split their day between studying fashion design, learning self- defence, participating in group therapy and working with their hands to improve their living conditions. Each of the girls adopts a farm animal. These consist of puppies, ducks, geese and sheep."

There are plans for a self-sufficient farm in the future, Berger says. "Our dream is to have a goat farm, and to produce and sell labane and goat cheese."

Berger says that it's not just the classes that help the girls recover. "There are positive forces where they are. The location itself is very healing. It's the nothingness of the desert. There's nothing to get in the way of finding yourself. Also, the Efrati family is a great role model."

Berger was so impressed by her experience with Ginat Eden and its effect on her daughter, that she decided to get more involved. Today, she spends her time fundraising for the farm.

One would think that such a school would be eligible for government funding, but Berger says not yet. "A school must establish itself for two years and receive private funding before the government can step in. That's why we're desperate for funds."

But Berger believes the effort is worth it. "What you have to understand is that Ginat Eden is saving these girls. Yesterday they had no reason to get out of bed; today, they do. That's the difference between life and death."

For more information on Ginat Eden, e-mail abejude2@bezeqint.net

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Abbas must dedicate himself to building free society

Continued from page 1

For many policy-makers, a free society for the Palestinians has little to do with the demands of peace. What is advocated instead is a policy that will strengthen the "moderate" Abbas so that he can fight extremists and make a deal with Israel. But merely replacing Arafat with Abbas will not turn a failed Oslo formula into a success.

Oslo failed because it was based on the premise that a strong dictator would make a strong peace. What Oslo's architects did not understand was that dictators need external enemies to justify the repression necessary to keep their societies under control. In contrast, democratic leaders, dependent on popular support, have a powerful incentive to deliver peace and prosperity to their citizens.

In order to avoid the mistakes of the past, Canada, the United States and other leading democracies must make it clear that they will support Abbas only if he dedicates himself to building a free society – replacing Arafat's fear society. If Abbas is a willing partner in this effort, his government should receive legitimacy, financial aid, territory and support for statehood. But if he is unwilling to do so, all support for his regime should be withheld.

In addition to taking concrete action to disarm the terrorists – terrorists are sure to oppose changes that will dismantle the fear in which they flourish – the free world should focus on four areas of reform required of the PA.

PA President Mahmoud Abbas

• Dissent: Under Arafat, the only freedom of speech or press was the freedom to criticize Israel. Abbas must understand that the days of crushing democratic dissent are over. If Palestinian democrats know that the free world will not allow the PA to act toward them with impunity, then an increasing number of democratic voices will be heard.

• Education and incitement: In any society, what is taught in public schools and broadcast on public airwaves is a good indication of the values that are being inculcated in its people. PA-run schools and the PA-controlled media have been used to poison a generation of Palestinians against Jews and Israel. The free world must demand that this end immediately.

• Refugee camps: A PA dedicated to bettering the lives of its citizens will immediately seek to address the miserable conditions of Palestinians who have been living in refugee camps for four generations. A PA interested only in controlling its subjects will prefer to continue to use these Palestinians as pawns in a political struggle against the Jewish state by feeding fantasies that they will return to pre-1967 Israel.

Canada, in particular, which is a significant supporter of United Nations Relief and Works Agency, should push the PA to support a program that begins to move refugees out of the camps and/or provides decent housing for those living in the camps. A PA leadership that rejects such a plan is not interested in the welfare of its own people and hence not a partner for peace.

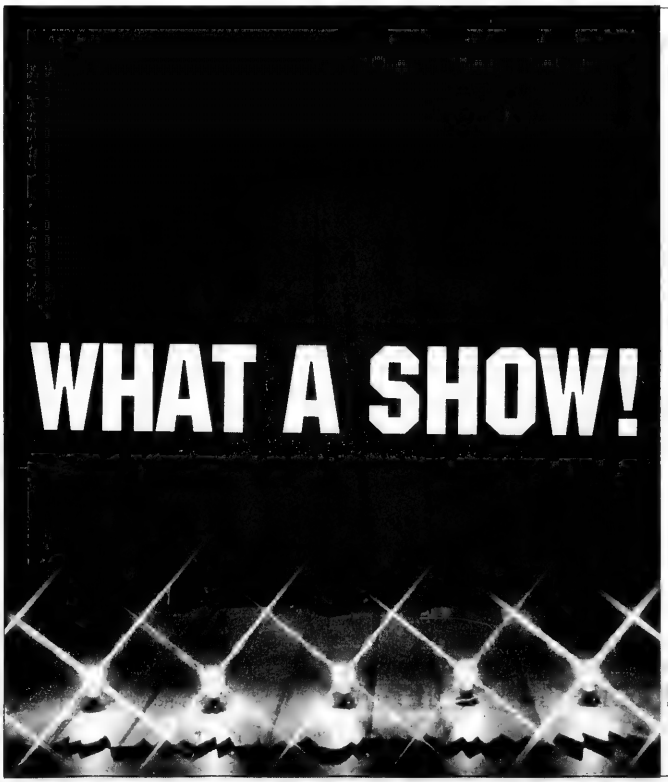
• Economic independence: In a fear society, people are cogs of the regime. That is why one of the anchors of a free society is a middle class not dependent on government largess. With a monopoly over basic industries, and the power to decide who receives work permits to Israel and who receives international assistance, the PA has a stranglehold over the Palestinian economy. Money sent is used to fund terrorism and corruption rather than to improve lives.

While I have long advocated a new Marshall Plan for the Palestinians, the success of such a plan will depend on ensuring that money is invested only in projects that directly benefit the Palestinians. That will help them re-establish the middle class that is so essential for their future.

No doubt, the success of any effort to help the Palestinians build a free society will depend in large measure on the Palestinians themselves. For its part, Israel must do everything – and it is – to support a PA that is dedicated to improving the lives of its citizens.

But the rest of the free world also has a role. By linking its policies toward the PA to the expansion of freedom within Palestinian society, it can encourage Abbas to make the only choice that will give peace a chance.

Natan Sharansky is Israel's minister of Jerusalem and Diaspora affairs.



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AID TO DISABLED VETERANS OF ISRAEL CANADA

Security guard was covered in blood

Continued from page 1

At first they thought it was a kitchen accident or some other mundane occurrence, but the reality of what had happened quickly became apparent as one of the club's security guards staggered up the stairs to the gallery. He had been hit by shrapnel and was covered in blood.

The security guard was one of dozens of Israelis injured in the explosion, which shattered the tenuous ceasefire established in the wake of the election of Palestinian Authority President Mahmoud Abbas. The suicide attack, now attributed to Islamic Jihad, ripped through a group of club-goers who were out for an evening's entertainment at The Stage, a trendy karaoke bar near Hayarkon and Allenby streets.

Five people were killed and dozens wounded, many seriously, but Nissin Botbol and the rest of the staff consider themselves lucky to have avoided injury.

Botbol, 24, is one of the bartenders at the club. A former captain of the Israeli national junior hockey team, he was sitting with other staff listening to their boss, known to them simply as Abulafia, discussing new cocktails they were going to introduce to the club's patrons, many of them local artists and musicians.

Botbol had been close to a terrorist attack before – four years ago in Rishon Lezion a smaller bomb went off 100 metres away – but never as close as he was at The Stage.

The suicide bombing outside the nightclub in the middle of a crowd of people waiting to enter, created a hell on earth, he said.

At the urging of the security guard, Botbol and the others grabbed water bottles and headed downstairs to help the wounded. Racing down to street level, Botbol found a scene of carnage. He saw bloody bodies with their arms blown off. In one spot, he saw a severed leg that authorities later identified as belonging to the suicide attacker.

"The first thing I saw was hell," he said. "It was all dark, a lot of yelling. I saw a young woman's body in front of me. I saw the suicide bomber's leg. People lost arms in the attack.

"I couldn't stand it for too long. It was a really shocking sight," said Botbol, who served a stint in the Israeli Defence Forces.

One of the waitresses "saw the bodies and got into trauma shock," he said. Police and emergency crews arrived quickly and ushered the staff out of the building. They were worried about another bomb, Botbol said.

The suicide bomber, it turned out, had been accompanied by two other men. A story began circulating about the events leading up to the attack. Botbol said he learned the three had been lurking outside the club since at least 9:30, waiting for the place to open.

Nearby, a kiosk owner noticed the trio staring at the club and asked them in Hebrew, "Can I help you?" Botbol recounted.

"No thank you," one of the men replied.

"Have a good night," the shop owner said.

"Don't worry, we'll have a great night," came the reply.

The owner of the kiosk never suspected the men were planning a suicide attack, Botbol said. He survived the explosion by chance. When the bomb went off, he was working in the back of his shop, behind a wall that protected him from the explosion.

Despite the incident, The Stage reopened last Thursday, six days after the attack.

"We have a lot of artists who volunteered to come and keep the place open," Botbol said.

All the staff returned but one, the traumatized waitress. The others, who hang together and are like a big family, are still trying to convince her to return, he said.

Abulafia – "a great guy," said Botbol – brought in trauma counsellors to help the staff cope with what they'd seen.

They never expected to be the target of a terror attack, he said. "Abulafia owns The Stage and we thought, he's an Arab Muslim and we thought nothing would happen to us, but we were wrong."

Abulafia also arranged a trip to a spa, an evening of bowling and a dinner at the renowned Jaffa eatery named after him.

The events "helped relax the body and the mind," Botbol said.

The counselling "brings you back to reality. You always have thoughts – what would have happened if I was downstairs or if he got into the place?

"It clears your mind and it tells you you have to get on with life," he said.

Ifrah's narrow brush with death has changed her, she said. As Botbol interpreted her remarks over the phone, Ifrah said "she feels like she was reborn, like she got her life back. She said she feels like she received a present.

"She said she looks at life in a different way, that what happened changed her point of view of life. She thinks in other proportions. She wants to take the maximum from every day she's here."

Despite the incident, The Stage reopened last Thursday, six days after the attack

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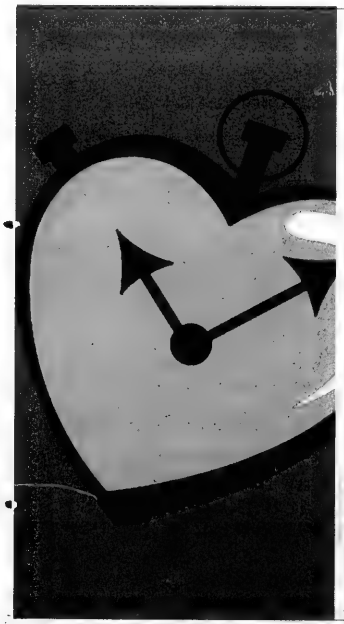

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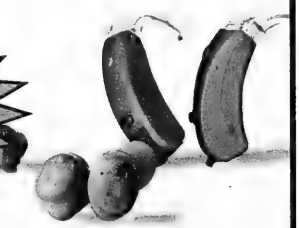

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"Every Celebration of Stars Bridal, Bar and Bat Mitzvah Show that I have organized has proven to be so successful for both guests and exhibitors that as soon as I finish one, I begin plans for the next one," says Kay. "Organizing a party is what I do best and I think that it is certainly reflected in my shows."

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Rabbinical group calls for change to traditional milah practice

By PAUL LUNGEN
Staff Reporter

The Rabbinical Council of America (RCA) has issued a statement urging mohelim – those who perform ritual circumcisions – to perform the suction portion of the brit milah using a sterile tube and to avoid direct contact between the mohel's mouth and the infant.

The New York-based RCA, which serves more than 1,000 Orthodox rabbis in the United States and Canada, said there are no religious or medical reasons to avoid using a tube to perform the "*metzitzah be'peh*," the suctioning of the wound that is part of ritual circumcisions.

"Based upon a careful study of the available halachic [religious legal] and scientific literature, as well as a review of sanctioned practice by numerous reliable Torah authorities past and present, it is the position of the RCA that the requirement of *metzitzah* is fulfilled completely and unambiguously by the use of oral suctioning through a tube, as practised by many mohelim in our communities. Therefore, according to this viewpoint, the use of such a tube is not only permissible, but is preferred instead of direct oral contact to eliminate any unintentional communication of infectious diseases. This protects both the mohel and the newly circumcised child," the statement said.

The rabbis note use of a tube might also encourage "less committed Jewish men and women" to have their children circumcised.

Rabbi Basil Herring, executive vice-president of the RCA, said the council had been aware of the issue for some time and had been developing a response to concerns about it. But a string of news reports in New York that linked an Orthodox mohel to the transmission of herpes to three infants, one of whom died, provided "the immediate impetus."

Health officials in New York recently asked Rabbi Yitzchok Fischer to stop performing circumcisions after he was linked to three children who contracted herpes. Rabbi Fischer, who performed 350 circumcisions in the New York area, employed the traditional *metzitzah be'peh*.

Rabbi Fischer, 66, performed a brit milah on twins in October 2004. Ten days later, one infant died of herpes and the other tested positive for the virus. A third infant on Staten Island also tested positive for herpes. The rabbi's lawyer suggested the babies might have contracted herpes in another manner.

Use of tube is encouraged

The custom of *metzitzah be'peh* came under attack last summer when a group of Canadian and Israeli researchers, backed by Rabbi Moshe Tendler, a renowned New York talmudic authority, recommended that a sterile tube be used instead. The researchers found eight babies who were infected with the herpes virus likely contracted their illnesses through oral *metzitzah*. One of the infants was born in Toronto in 1994.

Rabbi Herring said in urging mohelim to employ sterile tubes, the RCA believes it is complying with Halachah.

"Jewish law and Jewish tradition are the guiding lights of our lives and we absolutely believe there is nothing in Jewish law that would prevent good health practices," he said.

The RCA's recommendation, he continued, "makes sure our practices as Jews are both in conformity with the highest standards of Jewish law and with current knowledge. Happily, in this case, they come together."

Dr. Gideon Koren, one of the researchers who published a report last summer on the health hazards of traditional *metzitzah*, said the RCA statement did not go far enough. "They should have banned it," he said.

"I personally don't think the word 'preferred' is good enough. If even one Jewish child contracts herpes, it's not justified. It's a medical no-no. You just don't do it. I don't think there should be any contact.

"You can do the *metzitzah* mitzvah [commandment] with a tube. Therefore, the logical result is that [employing the mouth] should be banned," said Koren, a professor in the department of clinical pharmacology and toxicology at the Hospital for Sick Children and the University of Toronto.

"As a relatively secular Jew, I was not aware of oral *metzitzah* and when I learned of it, I was shocked… I don't think any truly informed parent, knowing of the chance of brain damage [from herpes] would accept the risk," he added.

Rabbi Herring said the language employed in the RCA statement was relatively strong, though he acknowledged the council could have said use of a tube is "mandatory."

But the RCA has no power to compel anyone to do anything, he said. "This is not the Catholic Church. We don't issue directives that recognized rabbis have to follow. We can only recommend."

The RCA "recognizes there are other viewpoints out there and they have the right to follow their own way."

Rabbi Moshe Shulman, who has performed brits for 14 years, said the RCA's statement correctly balances traditional practices with current medical thinking.

The Shaarei Shomayim Congregation, where Rabbi Shulman is spiritual leader, has maintained a policy for at least seven years that does not permit *metzitzah be'peh* for circumcisions performed on its premises.

He acknowledged there are a minority of halachic authorities who argue that using a glass tube does not fulfill the requirements of circumcision.

"It's a very difficult decision," he said. "You're dealing with a change of tradition that has sanctity and with halachic issues, so you have to take that into consideration."

But, the traditional practice of circumcision has changed greatly over the years, he continued.

Flat shields were introduced to place a barrier between the foreskin and the glans (penis) to protect the penis from the scalpel. "That goes back centuries, but at one point, it was an innovation," Rabbi Shulman said.

Many mohelim today employ a topical anesthetic and instruments used in the procedure are now routinely sterilized. Both practices marked changes from ancient practice, he said.

Rabbi Shulman said he believed most circumcisions performed in Toronto involve *metzitzah* using a sterile implement.

Toronto's Vaad Harabonim was not available for comment, but last summer, when the medical report on *metzitzah be'peh* was published, Rabbi Moshe Mordechai Lowy, a spokesperson for the Va'ad Harabonim said, "Those in the Torah world, the yeshiva world, use the procedure, unless there's a problem."

He said that "haredim or those who feel they still want to go with the old way of thousands of years [of tradition] and they feel the mohel is careful" accept oral *metzitzah*. He mentioned Satmar, Bobov, Lubavitch and others as examples of communities who generally use the traditional method.

In 1994, when a Toronto baby became sick with herpes transmitted from a mohel, the Va'ad Harabonim investigated and issued a brief statement saying "there is no clinical basis in ceasing to perform *metzitzah be'peh*." However, the Va'ad also said that if the mohel exhibits cold sores, lesions or flu, oral *metzitzah* should be avoided, Rabbi Lowy added.

Correction

The number of people affected by multiple myeloma in the United States each year was incorrectly stated in "Chemist helped develop cancer and HIV wonder drugs," (*CJN*, March 3). Nearly 15,000 people are newly diagnosed annually and about 11,000 die each year, according to the International Myeloma Foundation.

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Right-wing rapper Subliminal tops Israel's hip-hop hierarchy

By BRYAN BORZYKOWSKI
Special to The CJN

During a short recording break, Israeli rapper Subliminal calls me in Toronto.

"I love Canada," he says cheerfully, and then names off a few of his fellow Canadian wordsmiths. "I know Choclair, Butterbaby, oh and K-os. I love K-os."

In Israel's hip-hop hierarchy, there's no one hotter than Subliminal. He's got his own clothing and jewelry lines, he owns five clubs and a record label and sells out show after show.

If he were an American rapper, he'd be as big as LL Cool J or Jay-Z, but unlike many of rap's big stars who grew up in poor ghettos, he's just a 25-year-old half-Persian, half-Tanzanian Israeli kid. In a hip-hop world filled with bling bling and drive-by shootings, Subliminal – with a giant gold Star of David necklace – doesn't exactly scream "gangsta." Fortunately, Subliminal, whose real name is Kobi Shimoni, doesn't think this is a problem.

"Hip-hop is about expressing your reality, and I don't think I have to be black or have to run away from the cops, or smoke and use drugs in order to have something to rap about," he says.

While his favourite American artists draw from their experiences on the streets, Subliminal draws on his time in the Israeli Defence Forces for some of his material.

"I was in the army, so my life in here has a lot of influence from heaven and hell, too," he says. "My day-to-day life has enough stories for me to speak about. By the age of 20, I had already been through things that most people don't go through in their whole life. The thing most important in hip-hop is your story, where you're from, what you have to say."

Subliminal has never had to worry about running out of things to say. He claims he's the first Israeli musician ever to sing about politics, and his right-wing stance on most issues is the reason Israeli kids love him and the Holy Land's media can't stand him.

"One sentence in a song had a political opinion in it," says Subliminal. "The sentence was 'the whole country is shaking like a cigarette in Arafat's mouth.' It's not a big statement, but Israeli media people thought it was like a war, like a declaration or something like that. So they wanted to basically destroy me."

Other lines such as "dear God, I wish you could come down, because I'm being persecuted. My enemies are united," from the song *Divide and Conquer*, have drawn fire from his detractors – some call him anti-Palestinian and others have even gone as far calling him a fascist.

"In Israel the left wing of the political map tried to make a whole campaign against us, so they called us fascist and our music hatred music," he says. "It's straight up lies 'cause we're preaching for peace and we're preaching it in our slang and style."

Just as in the 1980s, when black rappers spoke out about their situation in America, Subliminal is talking about his frustration as an Israeli kid dealing with the intifadah. And like black youth in the '80s, Israeli kids are turning to hip-hop to make sense of their experiences.

"People can identify with us and can see the reality in the streets of Israel 2005 from the eyes of a young youth. You can actually see it the way people are thinking and what people are feeling on the streets in Israel."

It's only recently that the majority of Israeli kids have been exposed to rap, but Subliminal was bitten by the hip-hop bug in his early teens. His first experience with rap happened on a boat at sea.

"There was some pirate radio on this boat in the middle of the sea and they used to play all the hottest, freshest stuff from Europe," he says. "It was the beginning of all the techno and dance and all the European music."

Although Subliminal was singing along to C & C Music Factory and KLM, the young Shimoni couldn't understand a word the bands were saying. He says his English education came solely from American rhymes, and it was only after he understood the language that he began to pay attention to hip-hop's finer details.

"[After learning English] I found out it was called rap music," says Subliminal. "Then I found the CD *Turn Up the Bass Vol. 1*, which was a hip-hop compilation, and from the lyrics I got to understand this whole culture named hip-hop. I started recording everything, learning it by heart."

Subliminal's experiences delivering his right-wing raps in Europe have helped him understand how his country is viewed away from home.

"I visited a lot of places in the world and the only way to see what's going on at home is if you check CNN or Fox News," he says. "That made me understand how people really see the situation in the Middle East so twisted."

Subliminal

Sitting in his hotel room during a tour of Italy, Subliminal saw a newscast reporting that Israel was destroying Palestinian homes, but it didn't mention why.

"[On TV] I saw the 'Israeli occupation army going into Ramallah once again blowing up houses,' so I called my dad and said why did we go into Ramallah," says Subliminal. "He said 'oh you didn't hear'... there was a suicide bomber who committed suicide in the middle of Allenby Street. There were a lot of kids on the bus coming back from school and 11 people died, so the Israeli army went to Ramallah to blow up the terrorist bomber's house."

Besides finding out how some media view Israel, Subliminal says his tours have helped forge dialogues between him and other rappers, including some who are anti-Semitic. Instead of starting an east side/west side-like war, which has killed many American rappers, Subliminal's chosen to collaborate with the artists who disagree with his politics.

"The second we hook up together [the other rappers] truly understand our message. In the beginning when they just saw us [wearing] the Shield of David they just thought we were messengers from the devil. Then they saw the show and saw the crowd and how everybody's just hip-hop kids exactly like them and they saw me. I'm Middle Eastern, they're from the Middle East and have Middle Eastern culture. If we weren't brought up in a world with everybody telling us we should hate each other, we would probably be best friends."

Catch Subliminal and his DJ, The Shadow, in Toronto at Revival, 783 College St. W., on March 10 and in Montreal at the Metropolis on March 12.

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We invite our readers to submit unpublished, original works of fiction or poetry that explore Jewish themes. Stories should not exceed 2,000 words.

We must receive your submissions no later than Friday, March 18. E-mail submissions are preferred, but works can also be sent by mail or brought to our office.

E-mail: **info@cjnews.com.** Mail: 1500 Don Mills Rd., Suite 205, Toronto, Ont., M3B 3K4.

Please note: submissions will *not* be returned. Only writers whose work is chosen for publication will be contacted.

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Arts & Travel

Eye on Arts

By Bill Gladstone

TEATRON AND AMICUS PRESENT *THE SISTERS ROSENSWEIG*

Wendy Wasserstein's popular stage play *The Sisters Rosensweig*, which has quickly become part of the modern Jewish theatrical repertoire, "reflects a lot of the challenges that many of us face in real life," said **Ari Weisberg**, director of Toronto's Teatron theatre company, which is presenting the play here in association with Amicus Productions.

The Sisters Rosensweig are three very different Jewish sisters who get together to celebrate the 54th birthday of the eldest. Joining them are a theatre director, his faux furrier friend, a British member of Parliament, a Latvian nationalist and a teenaged daughter.

"On the surface, the play is about siblings, relationships, love and anything involving that emotional cauldron called family," Weisberg observed. "But at its heart, it's a play about roots and identity."

Weisberg described the piece as a "dramatic comedy."

"It's a hilarious comedy, but it brings out some very serious questions and ideas," he said. "Many of Wasserstein's plays received great runs in New York and other places because she manages to capture the turbulent life we live in a comic way."

Fairview Library Theatre, March 10 to 19. Mature content. Tickets $16-$14. 416-781-5527.

* * *

Art That Inspires: The Baycrest Centre for Geriatric Care doesn't normally host shows of paintings or other art works, but it's making a rare exception in the case of **Karla Goldberg**, an 84-year-old Toronto artist who taught herself to use her left hand after a stroke completely paralyzed her right side two years ago. "Creative Strokes of the Brush: Karla Goldberg and her Artistic Journey Post-Stroke" consists of about 40 paintings and needleworks. It's on view in the Baycrest's main floor lobby, 3560 Bathurst St., from March 13 to 27.

* * *

Names in the News: Fox TV writer **Stewart Silver** brought his "clever, edgy brand of humour" to Toronto's Yuk Yuks downtown club last week. The former medical student began writing and performing comedy soon after completing his microbiology degree at Montreal's McGill University. Since moving to Toronto, he's appeared on City TV's *Lunch Television*, Telemedia national radio and the Toronto Comedy Festival. He's also toured extensively in Canada and the United States, and written for the Teletoon, YTV and Fox networks…

'Clever, edgy brand of humour'

Guest violinist **Pinchas Zukerman** performs works by **Knussen**, **Kulesha** and **Henze** with the **Toronto Symphony Orchestra**. The concerts are at Roy Thomson Hall on March 30 and 31, 8 p.m. ($105-$27; 416-593-4828) and are being recorded by the CBC for later broadcast…

Jennifer Herszman Capraru is an associate dramaturge and intern artistic director at Factory Theatre, and founder of Theatre Asylum, which produces theatre by and about women, with a focus on Jewish identity. She's also active in film and is working on a piece about **Bella Chagall** with **Theresa Tova** and **Mary Kerr**…

Israeli spoon-bender and mentalist **Uri Geller** has been named a potential witness in the **Michael Jackson** child-sex trial. Geller, a longtime friend of the singer, said he would give testimony in a California courtroom if required…

Toronto actor-turned-rabbi-turned-director **Tracey Erin Smith** is the founder of Soul-O-Theatre, which just concluded a month-long course in which students of all ages and theatrical experiences created solo performances based on aspects of their personal lives. She's currently working on a one-woman show, *I Wanna Marry Jackie Mason* – which **Jackie Mason** himself is "helping to get produced."

* * *

Arts in Brief

• *Pigmania*, a show by children's entertainers **Judy & David**, is a "hilarious family musical" that offers a new twist on *The Three Little Pigs*. $24-$18. Vaughan City Playhouse, March 12 to 15. 905-882-SHOW. Also at the Jane Mallett Theatre, St. Lawrence Centre, March 22 to 24. 416-366-7723.

• After attending a production of *Cabaret*, some 24 students in **Susan Vale's** Grade 9 visual arts class at Earl Haig Secondary School visited the Holocaust Centre of Toronto for

Continued on page 45

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Ambitious Israeli film falls short of the mark

By SHELDON KIRSHNER
Staff Reporter

If nothing else, Eytan Fox's thriller, *Walk on Water*, which opens in Toronto on March 11, is ambitious in scope.

Fox, one of Israel's finest directors, touches on a variety of interlocking themes, directly or glancingly, in this film: Palestinian terrorism, the Holocaust, neo-Nazism and homosexuality.

In the main, he rises to the challenge and generally handles the diverse material with intelligence and sensitivity. Yet one important ingredient is ultimately missing.

Walk on Water, which takes place in the present, revolves around Eyal (Lior Ashkenazi), a tough, unsentimental, thirty-something Mossad agent who's handed an assignment he doesn't quite relish: tracking down Alfred Himmelman, a Nazi war criminal believed to be hiding in Germany.

Eyal, a specialist in the elimination of Arab terrorists, hears the bad news on returning from Istanbul, where he has just dispatched his latest prey.

Though his mother was victimized by Nazism, Eyal believes Israel has more pressing business than merely bringing aging Nazi killers to justice. Eyal's boss, however, is firm in his resolve to capture Himmelman. "I want to get him before God does," he says succinctly.

Choosing the path of least resistance, Eyal

Lior Ashkenazi in *Walk on Water*

decides to nail Himmelman by working through his two grandchildren, Pia and Axel. Pia (Caroline Peters) is a volunteer on a kibbutz near the Dead Sea, and her gay brother, Axel (Knut Berger), is shortly due to visit her.

Pretending to be a tour guide, Eyal smartly insinuates himself into their lives. He discovers they're left-liberals who have little sympathy for their grandfather.

Fox uses Eyal's budding relationship with Pia and Axel to make fleeting observations about the Holocaust and the possibility of friendship between Jews and Germans after Hitler. He also introduces us, albeit briefly, to Tel Aviv's gay nightclub scene, where Jews and Arabs seem to mix seamlessly.

The movie, which elicits competent performances from its lead actors and unfolds against the backdrop of the current Palestinian uprising, shifts focus as Axel and Pia return to Germany to attend their grandfather's birthday bash.

As planned, Eyal shows up in Berlin. In short order, he is embroiled in fisticuffs with neo-Nazi hooligans in a subway station.

Axel, still unaware of Eyal's real identity as a Mossad operative, invites him to the party. There he spots his quarry, an old man supported by crutches. Eyal hopes to bring Himmelman to Israel to stand trial for his crimes, but Eyal's superior wants the Nazi finished off without due process.

As it reaches its denouement, *Walk on Water* takes several surprising turns viewers may regard as saccharin and facile. Yet these shortcomings pale in comparison to Fox's inability to inject white-knuckle tension into a film that is supposed to be a thriller.

This is an interesting picture in terms of its content and intentions. But unfortunately, it doesn't exactly set the blood racing.

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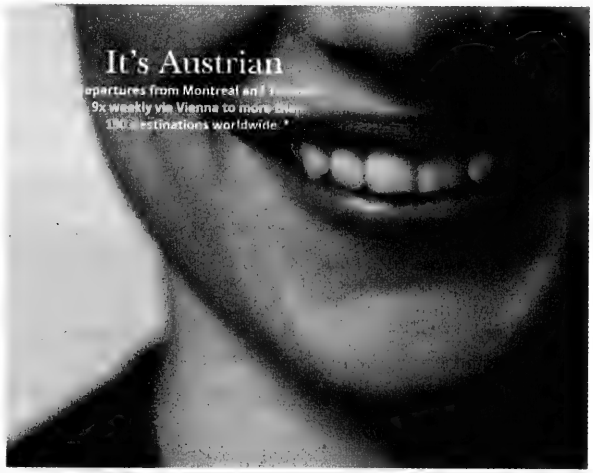

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Gorbachev's quiet revolution inspires local filmmaker

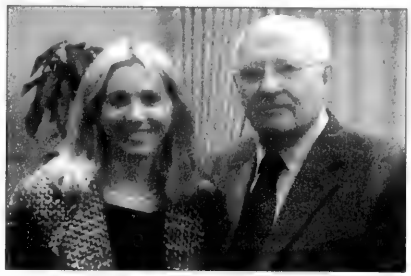
By ANNA MORGAN
Staff Reporter

Filmmaker Fern Levitt loves talking about other people. That is, if she can describe dissidents and human rights activists.

Gorbachev's Revolution is her most recent film in a series on people and events that have impacted on this century. Her other documentaries have included *Little Rock Nine*, about nine black students who challenged segregated education in the United States by enrolling in an all-white Arkansas school, and *Sakharov: Conscience of a Country*, which was nominated for a 1994 Golden Sheaf award.

The film on Mikhail Gorbachev, scheduled to air March 10th on History Channel's *Turning Points of History*, is meant to coincide with the 20th anniversary of perestroika, a period that saw profound reform and change in the Soviet Union.

On March 11, 1985, Soviet leader Gorbachev initiated a new Soviet era by introducing glasnost (openness) and perestroika (reform) into a society that had been denied human rights for more than 70 years. He brought elections to the Soviet public, made books, music and theatre available and began a series of economic reforms that were hugely unpopular at the time.



Fern Levitt with Mikhail Gorbachev.

When choosing film topics, Levitt said that she looks for people who have managed to positively change lives by focusing attention on discriminatory policies and human rights violations.

For Levitt, Gorbachev was a perfect subject. The film, which spans the years from 1985 to the early '90s, focuses attention on the Soviet leader's efforts to end the Cold War between the Soviets and the Americans, which brought about the peaceful liberation of eastern Europe.

Film footage from that era is juxtaposed with current interviews to portray Gorbachev as a man who, as one analyst suggests, based his policies on life rather than dogma, took risks and allowed himself to evolve.

The interviews with American and Russian political advisers, former American president George Bush and ex-British prime minister Margaret Thatcher, as well as with Gorbachev himself, guide the viewer through the Soviet landscape of the 1980s as seen from within the country, as well as through the eyes of foreign experts. Levitt also focuses on Gorbachev's personal history, his clashes with the Communist Party, and the ongoing ramifications of his policies.

In October 1990, Gorbachev won the Nobel Peace Prize and became the first and only Soviet leader to be recognized for courage and humanity.

At that time, with the falling of the Berlin Wall, it felt as if "the whole world had come together. In my naive way, I thought we were really heading towards world peace," Levitt said. She wasn't the only one who felt that way. The film successfully captures those years when Gorbey-mania captured the whole world's attention.

Levitt was born in Hamilton and has a master's degree in social work from the University of Toronto. She is married to Arnie Zipursky and has three daughters, Bonnie, 18, Dayna, 15, and Farah, 11.

Her next film describes the Velvet Revolution and includes interviews with Vaclav Havel, the first president of the Czech Republic.

She said other people's stories and their quest for freedom and equality have forced her to constantly evaluate current events so that she can never be complacent to what is happening around her.

History shows what happens when you're indifferent to human rights violations, Levitt said, referring to the Holocaust, which has profoundly affected her work. "The Holocaust is proof of what happens when racism is ignored."

Through her work, Levitt said she has learned that every voice counts.
"Time has shown that although dissidents are only a minority, they are a very powerful minority."

The quiet side of klezmer

Brian Katz, famed jazz and Jewish music artist, and Jonno Lightstone, acclaimed klezmer clarinetist/flutist with Hu Tsa Tsa and The Yiddish Swingtet combine their talents to explore some rarely performed klezmer repertoire.

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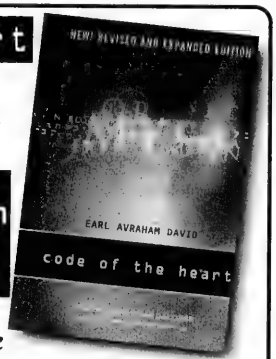

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Arts & Travel

Eye on Arts

By Bill Gladstone

Continued from page 42

historical perspective, then painted their reactions to the musical. The remarkably perceptive and vivid canvases of these mostly non-Jewish students reflect the decadent anti-Semitic atmosphere of late-'20s Germany. Displayed in the 4th-floor rotunda of the Lipa Green Building thru March 15, daily except Saturday, 9 a.m. to 5 p.m.

• **Fats Waller's** upbeat '30s musical revue *Ain't Misbehavin'* features such lively favourites as *The Joint is Jumpin'*, *Honeysuckle Rose*, *I Can't Give You Anything But Love* – and the large and soulful **Jackie Richardson**, who wowed audiences in last years Cookin' at the Cookery. Opens March 31 for a 12-week run. CanStage, 27 Front St. E. 416-368-3110. www.canstage.com

* * *

At the Galleries

• *Selfish*, a showing of diverse "self-portraits" by Toronto artist **Barbara McGill Balfour**, is on view at the Koffler Gallery, Bathurst Jewish Community Centre, until April 22. 416-636-5813.

• Twenty-one middle school and junior high students in Toronto viewed the recent "Modigliani" exhibition at the Art Gallery of Ontario, then attempted collaborative portraits of their own. "Headlines," an exhibition of their work, is sponsored by the Toronto District School Board. Art Gallery of Ontario, March 9, 6:30 p.m.

• Speaking of the AGO, the words MASSIVE CHANGE were painted over the Dundas St. institution's north façade last week. The word-mural, eight metres high and 89 metres across, is by far the largest painting ever to grace its exterior. The mural serves to highlight the opening of the exhibit "Massive Change" on March 11 as well as the AGO's own continuing transformation and expansion.

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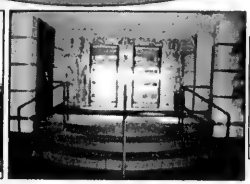

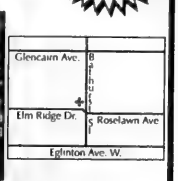

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Books & Authors

Spiritual search of inter-dating couple led to observant Judaism

By DAVE GORDON
Special to The CJN

***Chicken Soup with Chopsticks* by Jack Botwinik, Paper Spider Books**

Many people have interdated; few of those become observant, and even fewer have written books about it. One newly released book deals with all of these, with one difference: it's about a Jewish/Chinese interdating relationship.

Chicken Soup with Chopsticks: A Jew's Struggle for Truth in an Interfaith Relationship chronicles the search for spiritual answers of a formerly secular Jew and his then-girlfriend, a Chinese gentile, culminating in their path to observant Judaism.

Author Jack Botwinik describes in eloquent detail the crises and challenges of an interfaith relationship, as he struggled with God, questioned his faith, and grappled with deep philosophical Jewish questions.

While many books have been written about Jewish/Christian interfaith relationships, Botwinik says this is the first with a Chinese aspect.

The book evolved from a journal he kept for five years that logs significant epiphanies in his life. "I realized my whole worldview was changing. I needed to make sense of what happened in my life," says the Montreal native, now living in Ottawa.

Though Botwinik had 11 years of formal Jewish education, he felt no attachment to the religious aspect of Judaism. "Like many of my peers, I often wondered of what use all this Jewish immersion would be in the long run," he writes.

At the same time, Botwinik pondered whether his decision to interdate was a symptom of a larger issue.

"Many people think not interdating is just to please the in-laws. Was it rebellion? Anger? Getting back at my parents for all those years of being forced to go to Jewish school and attend long and boring synagogue services? When someone does something unusual, it can be an indication that he or she seeks attention, honour, or fame. Was I yearning for these things?"

His quest for answers took him and Belinda to Israel for a four-week learning program with Aish HaTorah, and they steeped themselves in lectures and books. He likens the search for truth as though he were stepping into a swimming pool – "hesitant at first because the water's cold, but once I'm there, I don't feel like leaving."

Diving into texts and intense study, Botwinik examined issues scrupulously to answer the hard, profound questions he faced.

When his relationship with Belinda became serious, he was forced to consider issues he hadn't looked at before. "Would we be married in a Buddhist temple or in a synagogue? Would our final resting place be in a Chinese cemetery or a Jewish one? If Yom Kippur coincided with a Chinese festival or an important family celebration, would I be pressured to go for dim sum or would my conscience compel me to spend the day in synagogue absorbed in fasting and prayer?"

These issues and others at times caused great strain on their relationship and, for a brief time, caused a break-up.

After dabbling in various religions, cults, and belief-systems for some time, they discovered together that it was Judaism which offered clear moral choices.

"The bottom line is this: if there is no single, universal code of morality assumed to come from the Creator, then, ultimately, every person or society is free to choose or create their own moral system."

Chicken Soup with Chopsticks deftly delves into many basic Jewish values that are the bedrock of observant Judaism, such as: not speaking badly about someone whether or not it is true, dressing modestly, being sensitive to others, and continually learning.

Botwinik says the goal of *Chicken Soup with Chopsticks* is for people to see how he and Belinda overcame their religious challenges, in order that others in similar circumstances can benefit from their conclusions as well as be inspired to take a deeper look at religious Judaism.

One such conclusion became a turning point for him regarding interdating: "It would seem logical that one of the most important decisions in life - whom to marry - should be made in as level-headed a way and as objectively as possible."

For Belinda – who converted to Orthodox Judaism and now goes by her Jewish name, Bina Ester, actively investigating was the key to finding the right path.

"We had big questions before and we were dissecting the issues," she says, adding that her decision to espouse Judaism and its commandments took more time than she initially would have liked, because she wanted to make sure she wasn't converting simply to marry.

Botwinik is scheduled to speak in Toronto on Tuesday May 10 at the Pride of Israel Synagogue at 8 p.m. about his journey from interdating to Orthodoxy. Another speaker is Rabbi Michael Skobac of Jews for Judaism.

Their next book endeavours to address other challenging issues in Jewish life. They are welcoming submissions for their forthcoming publication, *Anything is Possible: Overcoming Challenges to Jewish Observance*. The book will tell inspiring stories of how people struggled with, and how they finally accomplished, a specific mitzvah (commandment) that was particularly difficult for them. (A free book and $180US will be given to the author of each article that is selected for publication.)

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Himelfarb's speed, laser shot help Griffins to AHL win

By HARVEY ROSEN
Special to The CJN

WINNIPEG — A speedy Grand Rapids Griffins' forward blew into town recently and doubtless made an impression on the host Manitoba Moose. In the second game of a two-game set, Toronto native Eric Himelfarb notched the game-winner in a 5-1 victory, earning the visitors a split in the series.

With the Griffins leading 1-0 early in the opening period, Himelfarb picked up a loose puck at the Manitoba blue line in full flight, raced to the top of the right face-off circle and unleashed a laser that Moose netminder Alex Auld never saw.

The diminutive 5-9, 170-pound centre, who was a nominee for AHL rookie of the month for January, displayed a hint of frustration when queried about his physical stature.

"You know, that question has been asked of me my whole life. Going into the Ontario Hockey League [OHL], I went a bit later because of my size. Going into the NHL, draft I went a bit later because of my size [he was the sixth selection by Montreal, 171st overall, in the 2001 NHL Entry Draft]. There's nothing I can do about it. I've just got to show them that I can play, even though I'm one of the smaller guys."

Himelfarb can play all right. He's second in scoring on the Griffins with 14 goals and 17 assists in 53 games. His acceleration is exceptional, he skates like the wind, he's very slick around the net, and he's regularly used on both the power play and penalty killing units.

Former Boston Bruins scout Bob Goring, father of one-time New York Islanders' star forward Butch Goring, agreed that Himelfarb has loads of talent. "Oh you notice him out there all right. He's fast and he's got a lot of skills," Goring said from his perch in the press box.

Himelfarb's coach Danton Cole, a former Winnipeg Jets forward, is effusive when he talks about the 22-year-old rookie. "Eric's pretty slippery and he's got a lot of speed. He'll cut through the middle and try to drive the defence back and go to the net. That's something he's learning to do and he's getting better as a first-year guy. He's very dangerous out there and he's our second-leading scorer right now for a reason."

Now a Detroit Red Wings farmhand, Himelfarb made an impression on Auld a long time ago.

"He's a guy who is always first in on the forecheck, and you definitely notice him. I played against him in junior when I was in North Bay and Eric was in Sarnia. He's a feisty guy who is all over the ice," the Moose goalie said.

Himelfarb feels the NHL lockout has had a positive affect on the AHL.

"It's made our league a much better league," he said. "With all the young guys that were playing in the NHL now in the AHL, it's made it more competitive."

Himelfarb didn't lack for junior hockey experience, having played with Sarnia Sting, the Barrie Colts and Kingston Frontenacs.

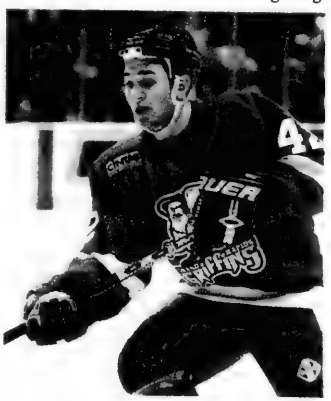
During his five OHL campaigns, including one with the Frontenacs as an over-age player, he led his team in scoring three times, and he finished third on two other occasions. In his final Frontenacs campaign, he had 107 points (37 goals and 70 assists) in 67 games, fourth overall in the league.

More often than not, behind every successful athlete, are supportive parents. Eric considers himself blessed to have had Sam and Anne Himelfarb in his corner for so many winters.

"My parents have been unbelievable," he remarked. "They have been my biggest fans. Even when I got drafted by Sarnia, they'd drive 2½ hours. The other night, they drove 5½ hours each way just to see me play. It speaks volumes about them. It's nice to have them there. It's great to have parents like that."

As for his background, Himelfarb said the family attends synagogue on Yom Kippur and Rosh Hashanah and that he had a bar mitzvah.

Eric is also friends with another Jewish AHLer, Cory Pecker of the Cincinnati Mighty Ducks, whom he hopes will soon snap out of a scoring drought. The slump resulted in Pecker being sent down to the East Coast Hockey League before being recalled. He's scored three goals and eight assists in 45 games.



Eric Himelfarb

Another Jewish AHLer is Adam Henrich, who skates for Springfield (seven goals, 13 assists in 47 games). Adam's older brother, Michael, the Edmonton Oilers' first round selection in the 1998 NHL Entry Draft, is now playing in Europe.

"[Michael is] playing in Austria in some tier two league over there," Himelfarb said. "My mom and his mom are very good friends. Last we heard, he's over there. I heard he's doing really well. I don't think he's given up as a pro. He went over there to gain some confidence putting the puck in the net. That's what he's good at. Hopefully when the lockout ends, he'll come back over here and play."

Like every one else in the AHL, Himelfarb still has high hopes. "That's why we all play the game," he said. "It's to get to the NHL. You've just got to work hard and hope that hard work pays off.

Though he was originally drafter by the Canadiens, Himelfarb isn't disappointed that he's now the property of the Red Wings. He subscribes to the "bashert" philosophy. "I believe everything happens for a reason and you know I think I'm much better off in this type of organization."

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Israelis geared up for Davis Cup contest versus Britain

By ORI LEWIS
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israeli tennis enjoyed one of its most thrilling weekends in years, when its Davis Cup team hosted Great Britain over three days in the Euro/Africa Zone Group I match that started last Friday.

Israel was represented at the Israel Tennis Center at Ramat Hasharon by singles players Harel Levy and Noam Okun, and the strong doubles pairing of Andy Ram and Yoni Erlich, who won the prestigious Rotterdam doubles title the week before.

Their British opponents were led by Montreal-born Greg Rusedski, who represented Canada earlier in his career and is by far the most accomplished player participating. Arvind Parmar, David Sherwood and Andrew Murray, the 17-year-old U.S. Open junior champion, are also on the team.

Historically in Davis Cup competition, world rankings are no more than a biographical note that assist in categorizing the players, but Israel's captain Oded Yaakov said anything could happen against the strong British team.

"Any result is possible in this tie [match]. Rusedski is by no means assured of his two points and neither is our doubles team, but I believe we are capable of coming away from the weekend with three points, although I cannot say which matches we could win," Yaakov said prior to the first serve.

A rejuvenated Levy, who had a poor year dogged by injury and personal strife, said he felt confident, and announced he would be the first to take on the big-serving Rusedski. Okun, who is recovering from illness, is set to play Britain's No. 2 player, probably Parmar.

"I have a lot to prove especially after the last tie against Finland [last year] when I was in poor form," Levy said. "I have now overcome that poor patch which was not just on court, but in my personal life, and I am now in much better form."

Israel Tennis Association chair Ian Froman said interest by the public was very high, and that a full stadium was expected for the first two days, for the first time in years.

British team captain Jeremy Bates said his team was good enough to win even without world No. 7 Tim Henman, who retired from Davis Cup play before the tie.

"When you lose somebody as good as Tim, it's a disappointment," Bates said. "It was always inevitable that Tim was going to retire and at some stage Greg is, but we have an exciting future. We've got some young players coming through who have done well on the senior tour," he said.

Despite the Tel Aviv night club suicide bombing that killed five people, Bates appeared more concerned about the sporting aspects of the competition.

"It was a terrible thing, a very unfortunate thing, but I think that sport must go on... I think that there are a lot of people involved in this event who have obviously taken great care to make sure the event runs smoothly," he said.

Murray told British reporters the players had been warned "not to do anything stupid."

"Jeremy spoke to us," said Murray. "He told us we must not leave the hotel on our own, even going for a run or shopping at the supermarket."

Our resilient, strong-minded Israeli cousins

By SANDIE BENITAH

I was 12 years old when I first met my cousin Simayda from Israel, and even though there was only a nine-month age gap between us, I still felt like we were worlds apart.

Whereas I was shy and very much a little girl, she was fearless and outspoken, and the truth was, I couldn't keep up. When she went back home, we rarely kept in touch except for the occasional update through our grandmother. As the years went by, I wasn't surprised to hear she was doing well in the army and was happy when I heard she had fallen in love.

About 10 years later, when my grandfather was nearing the end of his life, Simayda came back to Toronto for a visit, but this time she seemed quiet, poised and incredibly mature. Once again, I couldn't keep up with my younger cousin as I just couldn't relate to the quiet confidence that I saw in her eyes.

This past summer, I saw her again, but first in a vision. That exact same look that had intimidated me years before I saw again in the eyes of Yoav, the security guard on the Birthright Israel trip I was on. "Nice gun!" I said to him with a wink, talking about the rifle slung across the front of his chest.

He grinned back and said, "It never fails. Each time I meet a [North] American, there's always a comment about my gun. They're fascinated. Here people start firing guns when they're 18 like it's no big deal."

I got his point, and looking around at my friends and me, I realized just how different we seemed to be from all of our Israeli cousins. On one hand, 20somethings are 20somethings, no matter where in the world we live. We all carry the same baggage.

I realized just how much that was true last week as I looked at the horrifying images of young Israelis on the news, screaming and crying in terror after the suicide blast outside a Tel Aviv club. In the midst of the chaos, I spotted one girl, who appeared to be in her 20s, carrying the same style of purse I had bought just a week earlier.

It hit me hard. There was no denying it. We might carry the same purse, but their baggage is a heck of a lot heavier.

I thought about that cool look in my Israeli friends' eyes and their unmistakable attitude toward life. From the time Simayda was young, she had a zest for life and she never let fear get in her way. On her first trip to Toronto, she was riding the subway when our grandma realized somebody had just picked her pocket. Before we knew what was happening, my little cousin was running up and down the platform with her fists clenched, ready to teach the culprit a lesson.

This past summer, Simayda surprised me again, showing no fear as she and her husband talked strict Birthright officials into letting me spend an afternoon with them. Now I was with her on her turf and suddenly the look in her eyes didn't seem so out of place. She is a reflection of Israeli youth and their passion, their candor, but most of all their strength. I look at their guns and wonder, and often I stand in the shadows of their strength.

Yes, we're lucky to be able to go out dancing on the weekend without a second thought to all the what-ifs. But it seems that in exchange, we've missed out on becoming the type of people we all look up to – certainly the resilient and strong-minded person I'd like to be.

I might never understand the wisdom behind the looks in their eyes, but thankfully we have our Israeli cousins to remind us of what we're missing.

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4 lg. carrots peeled, cut diagonally into 1/4" pieces
5 lg. parsnips peeled, cut diagonally into 1/8" pieces
20 garlic cloves, peeled
1 lemon, halved lengthwise, cut crosswise into 1/8" slices, seeds removed
6 tblsp. olive oil, divided
2 tsp. coarse kosher salt, divided
2 tblsps. chopped fresh parsley

Spray 2 lrg. rimmed baking sheets with nonstick spray. Position 1 rack in top 1/3 and 1 rack in bottom 1/3 of oven; preheat to 375°F. Combine carrots, parsnips, garlic, lemon slices, and 4 tblsps. oil in large bowl. Sprinkle with 1 1/2 tsp. salt and toss to coat evenly. Divide mixture between prepared sheets, spreading in single layer. Roast vegetables 40 min. or until tender and brown at edges.

Transfer vegetables to platter. Drizzle with remaining 2 tblsps. oil; sprinkle with parsley. Season with pepper and 1/2 tsp. salt. Serve warm or at room temperature. Yield: 6 servings.

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About Life

Dear Ella,

Thank goodness this is an anonymous column. I'm about to admit something I've only ever said to myself.

I want to marry a lifestyle. I don't really care about the man, as long as he is a decent person. I'm 24 and have been on my share of blind dates with loser after loser. I will do or say whatever it takes to catch the man who can give me my dreams.

I never want to worry about money again. I want round-the-clock nannies, as well as to wake up when I please, to buy what I want and to be the envy of all my friends.

I grew up in a very modest home where my parents always fought about money and paying the bills. I hated it and never want to be there again.

The man I marry must be able to keep me in a lifestyle that will give me the happiness I rarely saw at home.

I'm really just writing to vent and hear your opinion about what I'm saying.

Need to Marry Money

Dear Need to Marry Money,

I'm not sure where you came up with the idea that money is all you need to be happy, but I can assure you it's wrong.

Sure, financial security helps. It can give you freedom to pick and choose what you would like to do. But you can't buy friends or love, at least not real ones. You can surround yourself with "yes people" who will do and say what you want, but it will be because you're paying them.

Your emotional needs will not be met. It could be a very lonely life you've chosen for yourself, and that's if you can even pull it off.

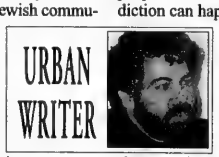
One way you can have your cake and eat it too is to give yourself the lifestyle you want without a spouse and reap great personal rewards in the process. Then you would have to give up nothing. Of course, we are talking about hard work, education, imagination and maybe some luck, but just imagine the rewards, self-gratification and freedom to achieve the life you're dreaming of all on your own.

Money makes things easier, but with a loveless marriage, you would be missing so much of what makes life rich.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Jews, cocaine and courage

By AVRUM ROSENSWEIG



I have never received as many responses to a column as I have from my recent one titled "David Rosenzweig: The no-trial trial," which discussed the high rates of dependency on hard drugs and alcohol in Toronto's Jewish community.

Generally, readers agreed that the problem is enormous and requires a concerted effort by our leadership to understand and stymie the use of heroin, cocaine and other hard drugs, as well as excess alcohol consumption.

The problem is indeed serious and complex. According to Rabbi Abraham J. Twerski, M.D., a renowned authority and a leading innovator in chemical dependency treatment, the belief among Jews has been that "*Shikker as a goy*" – that is, a drunk is not Jewish – and the same applies to the widespread denial of drug abuse.

Rabbi Twerski said that "for years, no matter who you talked to – rabbis, anybody – it was 'No, there's no problem.'" In an interview with the *Chicago Jewish News*, he said our main objective needs to be to break down the denial so people are aware that "alcoholism and drug addiction can happen in the finest of families. It can and it does."

In the same article, Marcy Cohn, the chemical dependency specialist for one of Rabbi Twerski's programs, agreed that denial in our community is rampant, and it's connected to shame and guilt and feelings of isolation. She added that many people see this as a moral issue instead of understanding it as a health issue.

Cohn said the reason for denial might be that we are a close-knit community. People are secretive and don't want to be stigmatized or found out. She added that the Orthodox community has additional reasons for being in denial, because families investigate other families when attempting to match up their children, and "any suspicion of an alcohol or drug problem can make a family 'blacklisted' in terms of the marriageability of its sons or daughters."

Zalman Goldberg, a professional with JACS Toronto (Jewish Alcoholics, Chemically Dependent Persons and Significant Others) recently spoke at a fundraiser for the organization. In his speech, he said: "Two years ago the city of Toronto was hit with a terrible tragedy. An upstanding member of the community was brutally taken from us in his prime…no matter what we tell ourselves… no matter what we wish to believe, he was murdered by a drug-addicted youth who was at Lawrence and Bathurst looking to buy drugs from our kids."

Zalman added, "My friend Gord Hayward tells parents in crisis he only wishes he had had the opportunity to know what his son and his friends were up to. He unfortunately found out too little, too late." (In May 1988, Hayward's son, Benji, 14, drowned in Lake Ontario. His body was found three days after he disappeared following a Pink Floyd concert where he took two hits of LSD.)

The crisis is so colossal that since JACS set up its 410 help (416-410-JACS) line four years ago, it has received more than 6,000 calls from people who either suffered from, or knew someone who suffered from, the disease of addiction.

Furthermore, the Orthodox Union recently published a call to action regarding alcoholism stemming from kiddush clubs in shuls.

Zalman ended his speech by saying, "We face a crisis [in our community.] It's called addiction. It's about a father, a mother, a son, a daughter. About family. Our family. Our community… and we commit to providing the best resources out there for youth at risk; to educate teens, their families, their teachers and community leaders about not only the dangers they face, but about the answers, the help and the hope that exists so that the suffering will stop. Make JACS a household name for the sake of the children."

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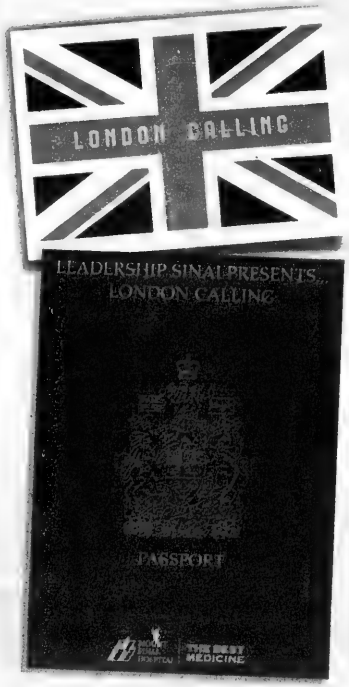

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This Week

National

Congress urges Paul Martin to protect residents of Darfur. ***Page 3***

Seniors Scene

Artist paints with left hand after stroke paralyzes her right side. ***Page 23***

Spring Fashion

Beauty tips from Carol Wise and a lot more. ***Page 40***

The life and work of a public health crusader. ***Page 49***

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Adam Sol, Jonathan Garfunkle at Jewish poetry night. ***Page 50***

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Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

Passport flap political, envoy says

By SHELDON KIRSHNER
Staff Reporter

Canada's decision to remove the placeline Israel from Canadian passports listing Jerusalem as the bearer's birthplace is driven by political rather than administrative considerations, charges Israel's ambassador to Canada.

In an interview on March 14, Alan Baker said he was told by the Department of Foreign Affairs that the decision has no political connotations and should be regarded as purely "an administrative action."

Asked whether he accepts this explanation, Baker replied, "Clearly, it's political, because Canada doesn't recognize Israel's sovereignty over [any part of] Jerusalem. It's a political position."

Baker was initially surprised by Canada's decision. "I couldn't understand it."

In a reference to Israel's informal ceasefire with the Palestinians, which went into effect on Feb. 8 following a meeting between Israeli Prime Minister Ariel Sharon and Palestinian Authority President Mahmoud Abbas, Baker added: "I fear it [Canada's decision] won't help the present atmosphere in the [Middle East], where things are moving forward."

Israeli Ambassador Alan Baker

About 100 Canadian passports listing the bearer's birthplace as "Jerusalem, Israel" have been issued, according to Baker.

He said he has no idea how many have been returned.

Baker asked the Canadian government not to recall the passports, but officials simply told him they would look into the matter.

Dan Kingsbury, a spokesperson for Passport Canada, said he does not know when the order was issued to recall the passports, nor does he know how many are in circulation.

"It was an administrative error, and administrative errors can happen," he said. "We're moving to correct it. We'll replace passports free of charge."

Passport holders will be contacted if they do not turn in their passports, he said.

Asked whether Canada would also recall passports listing the bearer's birthplace as "Tel Aviv, Israel," Kingsbury would not comment.

"Canada has said the issue of Jerusalem can only be resolved as part of a general [peace] settlement," he noted.

Continued on page 20

Vast majority of Israeli Jews won't give up Western Wall for peace

By NADAV SHRAGAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Some 91 per cent of the Jewish public in Israel are unwilling to give up Israeli control of the Western Wall in exchange for peace, according to results of a poll published last week.

A representative sample of the Jewish population was polled on whether, in exchange for a final real peace agreement, Israel should transfer a number of sacred sites to the Palestinians, be prepared for joint control, or keep the sites under sole Israeli control.

None of those polled said they would agree to Palestinian control over the Western Wall, although six per cent were willing to see joint control.

PA control rejected

With regard to the Temple Mount, 46 per cent would agree to joint Israeli-Palestinian control, or sole Palestinian control, according to the survey conducted by the Dahaf Institute. Nine per cent of the public favoured transferring control to the Palestinians, 36 per cent favoured joint control, 51 per cent favoured Israeli control only.

Asked about the Tomb of the Patriarchs in Hebron, 13 per cent were in favour of giving control to the Palestinians, 33 per cent for joint control and 49 per cent for sole Israeli control.

Thirteen per cent of those questioned said they would agree for the Tomb of Rachel in Bethlehem to be in Palestinian hands, 30 per cent would opt for joint control and 53 per cent wanted to see Israeli control only.

Shabbat Zachor: Vayikra
Candlelighting: 6:09
Havdallah: 7:04

Greater Toronto Area

New Holocaust museum opens at Yad Vashem— see page 37

The News in Brief

CANADA

Israeli Gays Marry

TORONTO — Tel Aviv's first openly gay city councillor Etai Pinkas, 31, and his boyfriend Yoav Arad, along with three other Israeli gay couples, were in Canada last week to get married in Ontario, where same-sex marriages are legal. The couples were to wed at Toronto City Hall last Friday. Pinkas said he's determined to make Israel aware of how gays are discriminated against, and he said he intends to take the matter to the Israeli Supreme Court if authorities there don't recognize his marriage. Last September, Uzi Even, the first openly gay man elected to the Knesset, also wed in Toronto.

First Female Rabbi

VANCOUVER — Or Shalom, a progressive "Jewish Renewal" shul in East Vancouver, held a "Kabalat Harav" ceremony last Saturday night for its new spiritual leader and Vancouver's first female pulpit rabbi, Laura Duhan Kaplan. Prior to receiving smichah in January from the Aleph Alliance for Jewish Renewal, Rabbi Kaplan, a New York native, spent 15 years as a philosophy professor at the University of North Carolina at Charlotte.

WORLD

'Red Ken' Honoured

LONDON — London Mayor Ken Livingstone was elected the first-ever honorary president of the student union at the University of London's School of African and Oriental Studies. The group called Livingstone "a champion of liberation campaigns" and the victim of "an unfair and totally biased media campaign aimed at discrediting his attempts at encouraging unity and diversity in London." The mayor has refused to apologize for recently accusing a Jewish journalist of being like "a concentration camp guard." He later called Israeli Prime Minister Ariel Sharon a war criminal

Professor Suspended

PARIS — A French university suspended a professor earlier this month for statements questioning the Holocaust. The University of Lyon-III said it is suspending Bruno Gollnisch, a professor of law and Japanese civilization, for five years for telling reporters last October that the actual number of deaths in Nazi gas chambers "remains for historians to determine." Gollnisch is second in command of the extremist National Front, the party headed by Jean-Marie Le Pen.

U.S. Jewish Leader Eulogized

DETROIT — More than 1,250 people attended the March 6 funeral of Max Fisher, the elder statesman of the U.S. Jewish community who died in his suburban Detroit home March 3 at age 96.

The dean of Jewish Republicans, Fisher advised every Republican president since Eisenhower, according to the Republican Jewish Coalition, which he founded and in which he served as chairman emeritus.

Among the many dignitaries at his funeral were 30 Israeli officials, including Sallai Meridor, chairman of the Jewish Agency for Israel (JAFI). Prime Minister Ariel Sharon also eulogized Fisher. "The State of Israel has lost a true friend, who was one of its greatest supporters," he told his cabinet.

Fisher led many Jewish groups, including United Jewish Appeal, the Council of Jewish Federations, United Israel Appeal and B'nai B'rith International. He was also founding chairman of JAFI's board of governors.

Fisher, who made his wealth in oil and real estate and was the oldest member of the Forbes 400, was instrumental in the airlift of U.S. arms to Israel in the 1973 Yom Kippur War.

Swastika in the Snow

BERLIN — Planes arriving at Berlin's Tegel airport last Monday were greeted by an 8-by-5 metre swastika scraped out of snow on a frozen lake a few kilometres from the runway. A pilot who noticed it when landing informed the airport control tower After testing the ice thickness, water police erased the Nazi symbol, which is banned in Germany.

More Compensation

NEW YORK — Jewish victims of Nazi medical experiments will receive a second compensation payment. The Claims Conference said 2,432 Jewish victims will receive approximately $3,200 (US) each. Victims received a $5,400 payment last year.

Heirs Win Redress

BERLIN — Heirs to a Berlin department store seized from its Jewish owners by the Nazis in the 1930s are entitled to $17 million (US) in compensation, a German court has ruled. Barbara Principe and her nephew, heirs to the Wertheim department store, will receive money from the sale of property that was once part of the family's holdings. The property was bought by a private firm, Karstadt-Quelle, after the fall of communism in 1994. The company said it would appeal. Cases involving other properties once owned by the family are still in the courts.

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The Canadian Jewish news
Vol. XXXV, No. 12 (1,689)*

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CIRCULATION
Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.
CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS
Canada: $34.95, 1 yr. incl. GST. $62.95, 2 yr. incl. GST.
U.S.A.: $100 U.S funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to Toronto office.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
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Congress urges Canadian action on Darfur

By PAUL LUNGEN
Staff Reporter

Canadian Jewish Congress is calling on the government of Canada to follow up its earlier pledges to help protect the residents of Darfur, Sudan from an "unfolding tragedy" that has already claimed 300,000 lives.

In a letter to Prime Minister Paul Martin, Congress urged the prime minister to make good on the "responsibility to protect" guidelines – which would give the international community the right to intervene in Sudan to prevent gross violation of human rights – that Martin has previously advocated.

"We trust that all necessary further steps will be implemented forthwith to ensure a successful Canadian foreign policy as it relates to Darfur. We also know from our advocacy work that many Canadians await with great anticipation the speedy enactment of an effective strategy, which will help protect the millions of innocents whose lives are at risk, while simultaneously bringing credit to us as a nation impelled by conscience," states the letter from Mark Weintraub, chair of Congress' national Darfur committee.

Following the NATO summit in Brussels recently, Martin said Canada was prepared to take part in an international force in Sudan. "We are prepared to do whatever is required, but we cannot simply sit by and watch what is happening in Darfur continue," he said at the time.

Martin discussed the Darfur situation with British Prime Minister Tony Blair and hinted that Canada would support United Nations efforts to establish a UN peacekeeping force in the Sudanese territory.

Weintraub, however, said the UN route appears to be stalled.

Letter sent to Prime Minister Paul Martin

"Notwithstanding the efforts of Canadian and others, the [UN] Security Council seems no closer to taking effective action to provide protection to the people so tragically affected," his letter stated.

In a telephone interview from Vancouver, Weintraub suggested Russia, China and Algeria were blocking a proposed UN peacekeeping force. While Canada can't overcome these roadblocks alone, it can shine a spotlight on these countries for obstructing action on Darfur, he said.

The international community must do something to prevent genocide in Darfur, whether under UN auspices or as part of a NATO operation, he continued.

"We don't have the final answer here. We have skilled people in Ottawa and we need to have the political will to say, we are going to find a political solution here. This has got to be doable."

The Jewish community in particular must lend its support to Canadian efforts to end the Darfur genocide, he continued.

The phrase "never again" must apply to all people, and Jews and Canadians face an "ethical imperative" to speak out against mass murder. "We don't want to add Darfur to the list of genocides in five years and be watching *Hotel Darfur* (a reference to *Hotel Rwanda*, a film about the 1994 murder of Tutsis in that African state) in five years," he said.

"For our own internal credibility, we have an ethical imperative here," he said.

Congress has been urging the government for at least a year to take a leading role to end the crisis in Darfur. It is also calling on the Jewish community to lobby their MPs and other decision-makers on the issue.

Congress is sponsoring a national Purim petition that will be delivered to the government and it is working with rabbis to formulate a Passover program that might be included at seders to highlight the crisis in Darfur.

"The greatest response we've received is from the Holocaust survivor community, as this community wants to know their suffering was not in vain," Weintraub added.

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Greater Toronto Area

Darkness can bring light

From the editor's desk

Bryna Wasserman radiates self-searching honesty. This is quickly apparent early in conversation with the engaging, soft-spoken author of *The Naked Island*.

Indeed, self-searching is the creative thread that courses through every page and chapter of *The Naked Island*. It is an unconventional, darkly imaginative tale of one woman's unsettling confrontation with a malevolent, ancient, evil spirit, even as she confronts her own emotional demons to rescue love from the metaphysical mystery and danger arrayed against her.

One reviewer has described *The Naked Island* as "a haunting story of love and betrayal." Another wrote that it is a "a delicious gothic travelogue – one woman's journey through a tortured dreamscape of love, possession and ecstatic release."

The narrow story line of *The Naked Island* is relatively straightforward: A young Jewish woman from a small town in Ontario leaves her home for places far more exotic – Israel, Australia, India, Nepal and Singapore. She meets and falls in love with someone who is part of that exotic world and completely outside the religious and cultural frame of reference of her Ontario home. The gravity of the couple's love forms the passionate centre of the story. But cutting into that centre time and again are an interfering evil spirit and a knife's edge of other emotional and psychological issues that plague our wandering protagonist.

At times, the book is as much poetry as prose, beautifully crafted, carefully pieced together. But it is not easy reading.

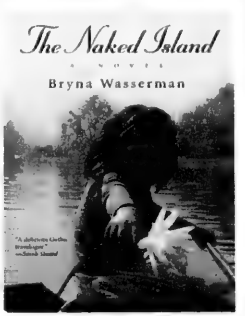
Readers should not expect imagery of a golden-meadow, sun-shiny, hilltop romp of romantic self-discovery. Dark spirits inhabit the story, lurking at the corners of the many critical moments of the story's central relationship, that of Rachel, the protagonist, and Kifli, her lover. The relationship itself is personal, passionate and intimate. Wasserman relies on her considerable skills to convey its full startling depth.

After I read the novel, I wanted to meet the author to better understand the energy, experiences and imagination from which the novel was born.

We met recently at a mid-town Toronto coffee shop, where we talked at length about the hard thought and labour that writing a novel entails.

Wasserman began the book about 10 years ago. "The writing process was a joy and a torture. The book did not simply write itself. It was hard work, but somewhere in the middle I found my groove," she told *The CJN*. "I'd sit down in the morning and write."

Wasserman has a broad, captivating smile, which, when combined with the occasional tilt of her head, suggests a subtle self-consciousness – perhaps that of a first-time novelist – that belies the novel's open, raw emotion and the courage that I imagine was required to write it. But I do not confuse self-consciousness with self-doubt. For Wasserman is assured and relaxed in the opinions she expresses.



She grew up in Hamilton, the middle of three siblings. University took her to Toronto, where she studied business at Ryerson and English literature at York University. But most of her "education," I surmise, occurred outside the classroom through various positions in land development, fundraising, a stint in the boxing ring and a great deal of travelling.

Indeed, her extensive travelling has been the true-life notebooks for Wasserman's writing. She still spoke about the impact of doing good for others that was impressed into her soul when she lived in Israel during the the summer of 1983 and witnessed first-hand the first airlift and rescue of Ethiopian Jews.

"Rachel represents the generation after the Holocaust," Wasserman said. "She really has that question in her soul, namely, how do we deal with evil. I looked at the problem of dealing with our own dark sides. Sometimes darkness brings light," Wasserman asserts in obvious reference to the novel's ultimate resolution.

Wasserman is a deft painter of visual images and emotional insight For example, the following is an excerpt from the conversation between Rachel and her grandmother on the eve of Rachel's departure.

"'I have to see what's out there, Nana. Uncle Joseph said so. He said if I want to know who I am, I have to be in the world. I need to learn about what's inside of me. I can't just stay here. I have a round-the-world ticket. Look at all these places, Nana. I wish you could come. I'll send your love to Uncle Joseph.' Rachel held her grandmother's narrow chin in her hands. She kissed Nana's eyelids, knowing she had memorized the ancestral eyes underneath. And the smell of her grandmother's still perfectly soft, petal skin had permanently pressed into Rachel, long before she ever knew Nana wouldn't be there forever."

Wasserman poignantly captures a scene that all parents eventually experience with their children. When we read it, we sigh.

(An occasional series to introduce readers to Canadians who strive high.)

— MBD

SeeJN

HEART HEALTH AT HESCHEL: Grade 3 students at the Toronto Heschel School recently hosted representatives of the Heart & Stroke Foundation, who gave a presentation called "Healthy living, Healthy hearts." The visit was part of a unit on healthy eating and exercise.

Greater Toronto Area

Russian community organization celebrates 21st anniversary

By PAUL LUNGEN
Staff Reporter

The Jewish Russian Community Centre of Toronto (JRCC) will celebrate its 21st anniversary on April 3 with a gala concert at the Toronto Centre for the Performing Arts.

As many as 1,800 people are expected at the event, which will feature a men's choir from Russia led by Mikhael Turetsky, as well as a silent auction, a reception for major donors and awards presentations to four honorees.

The gala is an important part of the community's annual calendar, said Rabbi Yoseph Zaltzman, senior rabbi and founder of the JRCC. About half of the centre's $3.7 million budget will be raised at the gala and the fundraising that precedes it. The rest of the JRCC's budget is derived from tickets, tuition and other program revenues, he said.

In the past few years, the JRCC has expanded to meet increasing demand for services from the GTA's estimated 8,000 Russian Jewish families. Last year's gala was held at the same venue, but in its 1,000-seat recital hall. This year, the community requires the extra space of the main stage, Rabbi Zaltzman said.

"We're serving more and more people and we're becoming older," he continued. "We improved the services to the community and more people are getting involved."

Rabbi Zaltzman estimated that about half the Russian Jews in the GTA participate in community programs.

The JRCC was established to maintain Jewish identity, continuity and integration among Jews from the former Soviet Union (FSU), he said.

Since its inception, the JRCC has established an education network that serves 300 youngsters from pre-school to Grade 9 and includes evening and weekend supplementary programs as well as adult education and day care.

Religious services are widely available and community celebrations that attract more than 1,000 people mark such holidays as Purim, Passover and Simchat Torah, Rabbi Zaltzman said. The community publishes both Russian-language and English magazines.

Rabbi Zaltzman said the JRCC has developed a high profile among Jews from the FSU. "I think we are moving slowly forward... In general, the understanding of the importance of Jewish education is growing, but there's a long way for it to grow."

Many Russian-born parents find it hard to meet the tuition requirements of Jewish day schools and choose to send their children to public schools instead, the rabbi said. Some who can afford it are opting to send their children to secular private schools, and "we must compete with that," he added.

Still, the JRCC believes the best way to ensure Jewish continuity, instill Jewish values and develop pride in one's heritage is through Jewish education, he said.

Recent arrivals from the FSU are generally not as connected to their Jewish past as those who emigrated in the 1970s, but they would still like to combine their secular lifestyles with some exposure to Jewish programs, he said.

Some of the younger arrivals feel closer to other gentile Russian immigrants than they do to the established Jewish community in Toronto, because they share the same language, culture, background and history, Rabbi Zaltzman said.

"So, there's still a lot of work to introduce the Russian Jewish community and make them part of the larger Jewish community."

Looking back on the JRCC's 21-year history, Rabbi Zaltzman said the organization's main success has been in its wide range of services for those who wish to connect with their Jewish roots.

Russians who have seen other communities in New York, Los Angeles, Philadelphia and other large centres "say, 'You know rabbi, we didn't know how good we have it,'" he said.

Concert commemorates 60th anniversary of liberation of Auschwitz camp

The Cantor Joseph Cooper Memorial concert, to be held in the main sanctuary of Beth Tzedec Congregation on April 6, at 7:30 p.m., will commemorate the 60th anniversary of the liberation of Auschwitz and the concentration camps.

Cooper was chazzan of Beth Tzedec from 1955 to 1980, and served as cantor emeritus until his death last year. He was a Holocaust survivor himself and the concert would have also commemorated the 60th anniversary of his liberation.

In a media release, concert chair Shep Gangbar said there has been a large response, and he expects a capacity audience. "All of us have, in one way or another, enjoyed the benefits that those liberated have brought to our community, financially, culturally and spiritually, and feel that this is the least that we can do to express our appreciation."

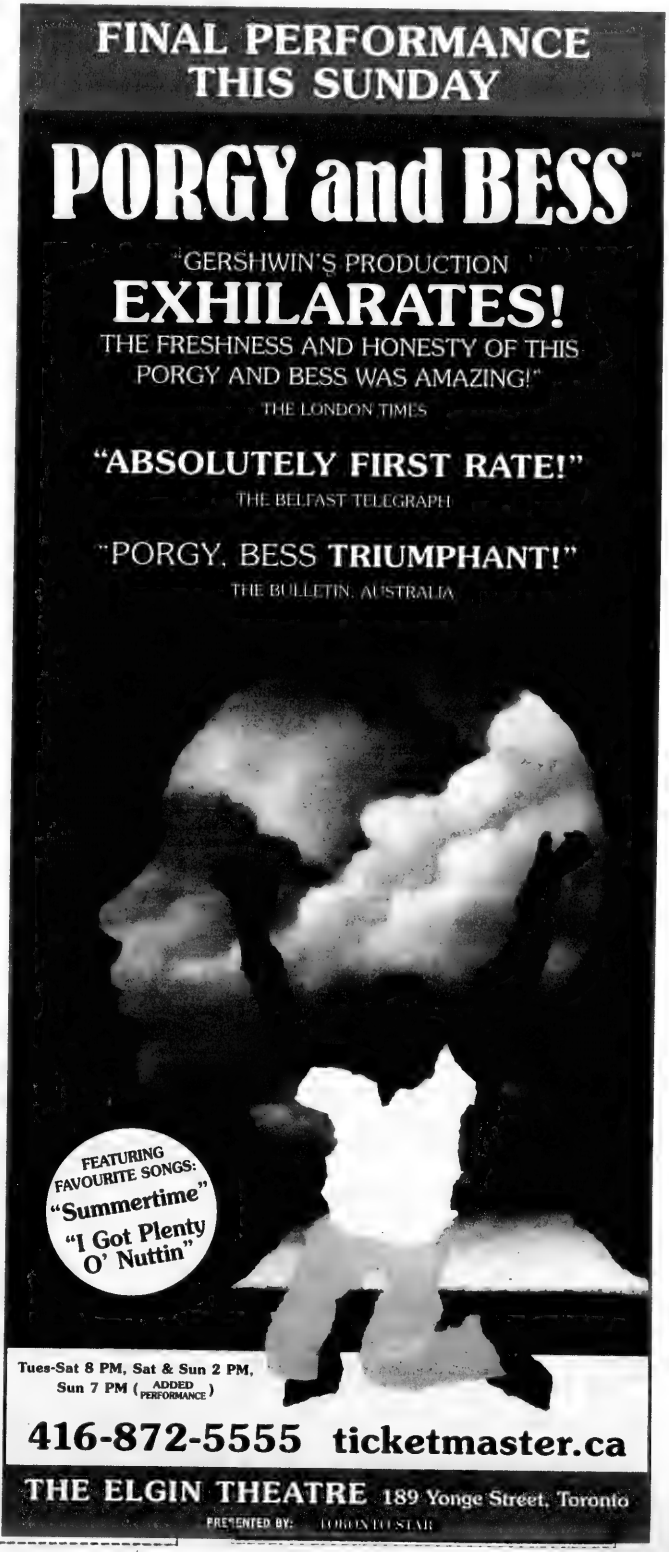
The evening features a symphony written by the synagogue's cantor Meir Finkelstein for the concert. Cantor Gideon Zelermyer, of Congregation Shaar Hashomayim in Montreal, will be guest soloist.

Also performing will be the 60-voice Mendelssohn Chorus, along with 60 musicians from the Toronto Symphony Orchestra, the Toronto Philharmonic and the Toronto Opera Company orchestra, conducted by Kerry Stratton. The Beth Tzedec Youth Choir also takes part.

Narrators will be Senator Jerry Grafstein, Judge Jack Grossman, Judge Kathy Feldman, Judge Marvin Catzman and Rabbi Baruch Frydman-Kohl, spiritual leader of Beth Tzedec.

Prices are $150 for select seating, $75 for preferred seating, and $36 for general admission.

For more information, or for tickets, contact Beth Tzedec, 416-781-3511.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Nefesh B'Nefesh smooths path to aliyah

By CAROLYN BLACKMAN
Staff Reporter

Three years ago, if anyone had asked olah Tova Serkin whether she could see herself moving to Israel, her answer would have been a resounding "No."

Recently, however, the New York City native spoke to a small group at Beth Tzedec Congregation about why she changed her mind.

Serkin, a Harvard University graduate, was here recently on behalf of Nefesh B'Nefesh, an organization that provides olim with financial assistance, employment resources, social services and guidance through governmental absorption.

In just over three years, it has brought almost 4,000 new immigrants from North America to Israel, including about 90 from Toronto.

Tova Serkin

The organization recently brought over a number of "aliyah ambassadors" to speak to local communities about their new lives and experiences, and to provide a personal perspective on life in Israel as North American olim.

Serkin said that growing up in Brooklyn, she lived in a home that was "committed Jewishly," and Israel was part of that commitment.

"I did not feel a deep emotional connection to Israel, though. Aliyah was not on the radar screen."

When she was a junior at Harvard, however, the intifadah started and she began to consciously think about what Israel meant to her. "Suddenly I had to defend [the country] on campus, and it was something I didn't really understand."

After deciding that she should go to Israel and see first-hand what she was talking about, she spent a year volunteering through Project OTZMA, a program for recent university graduates.

"This was the first time I saw Israel as an insider. I lived in an apartment and I took part in daily, everyday life. I also worked at places where no English was spoken, so I experienced the cultural gap. I had learned Hebrew at day school, but I really picked it up then.

"Something happened that year. I fell in love with the country in a deep way, and I refell in love with being Jewish. In New York, I had lived a [personal] Jewish life, but in Israel I felt it as a national identity. It gave me a real appreciation for the richness of Jewish heritage and culture.

"I began to understand that being an Israeli tourist was just a flirtation. I was seeing all sides of the coin."

When her year with Project OTZMA was up, she said, she went back to New York and gave herself three months to decide what to do.

"I knew that it was right for me to go back. Israel is the future of the Jewish people, and there is so much work to be done there. I felt a sense of obligation. I had a gut feeling that it was the place for me."

Living in Israel is both so much better and so much worse than living in North America, Serkin said. "Issues of terrorism are there, but the highs in terms of living a Jewish life [are indescribable]."

The practical aspects of moving to Israel can be daunting, she conceded, "but I had the privilege of making aliyah through Nefesh B'Nefesh. They have been a tremendous support for me and they streamlined the process," said Serkin, who now lives in Jerusalem with two roommates and does freelance consulting work.

For information on Nefesh B'Nefesh, call 1-866-4-ALIYAH, or visit www.nefeshbnefesh.org.

PLAYING THE PART:

Grade 1 students at United Synagogue Day School's Richmond Hill campus have been learning about Purim by taking on the role of characters in Megillat Esther. Seen, from left, are Ariel Ontman, Noah Klausz, Ethan Sager, Noah Blaff and Devon Gertner.

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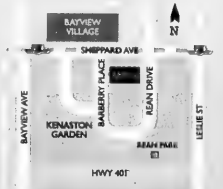

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Head Office:
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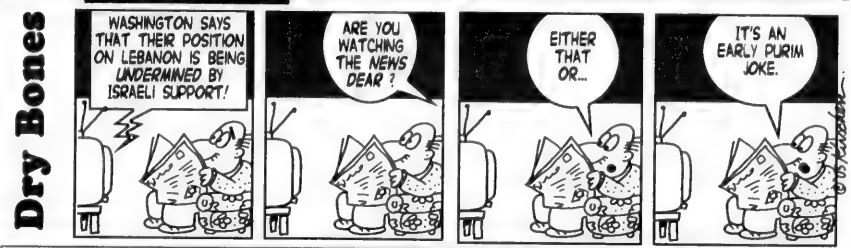
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Their ambivalence, our alarm

Prof. Steven Cohen of Hebrew University recently published his very worrisome conclusions about a study on the attitudes of American Jewry to the State of Israel. "In the distant past," Cohen said, "the Israelis were viewed as heroes; in the recent past as victims. Today they are neither heroes nor victims. Israel is increasingly viewed as boring and irrelevant to American Jewry."

The study was funded by the Jewish Agency for Israel, and asked the very same questions in December 2004 as were asked of a group of 1,448 Americans two years earlier.

"The attachment of American Jews to Israel has weakened measurably in the last two years," Cohen concluded.

According to the study, "about 26 per cent of American Jews were very emotionally attached to Israel in 2004, compared with 31 per cent in 2002. When asked how much being Jewish has to do with caring about Israel, 48 per cent said a lot in 2004, compared with 58 per cent in the earlier survey."

The poll's results appear to be confounding experts, most of whom attribute the decline to the Palestinians' war of terror against Israel that began in 2000. But the experts find opposite meaning in the intifadah.

Some researchers, such as Prof. Shulamit Reinharz of Brandeis University, suggest that the conflict with the Palestinians has "damaged the image of Israel among American Jews and led many to distance themselves from the Jewish state."

Cohen himself, however, disagrees with this view. He attributes the decline to the relative calming of the violence directed at Israel at the time the study was conducted last December. But irrespective of the precise causative factors for the 2004 findings, Cohen did observe that the results, alas, were part of a downward spiral in the collective Jewish identity of American Jews, including attachment to Israel, over the past 40 years.

Cohen's findings are disturbing, especially so because, as study after study has shown, the link to Israel is weaker among the upcoming, younger generation than it is among their parents and grandparents. One's link to Israel, we know, is also an indicator of one's link to his or her Jewish identity.

American community leaders, decision makers, educators and parents must calmly but comprehensively try to understand the full import of the study's findings. For example, how do they correlate to the Birthright Israel program, which has been widely viewed as a success? What, indeed, is becoming of American Jewry? Are there any lessons in Cohen's findings for the Jews of Canada?

The apparently increasing ambivalence among American Jews towards Israel is cause for profound alarm. But now that the alarm has been sounded, we must react.

Sharon's disengagement policy

Rabbi Marvin B. Pachino's article ("Just who is putting all of Israel at risk?" *CJN*, Feb. 24) is one of the best pieces on Prime Minister Ariel Sharon's disengagement policy. It is honest, unemotional, unpoliticized, factual and questioning.

Sharon, with the collusion of the media in their demonizing and delegitimizing of his opposition, will come back to haunt him.

I know dozens of maligned, hard-working, patriotic families who are the present-day chalutzim (pioneers). Why are they portrayed as extremists – fanatic perpetrators who are risking Israel's future for their own selfish means? Why has the liberal media, first to call foul play, not been heard from?

The world might respect honest debate in the form of a referendum rather than Sharon's autocratic power-plays.

I pray that his peace-seeking efforts in appeasing the Palestinian Authority, the Arabs and the West, at the cost of Israel, meet with success, but I have strong doubts that they will.

Max M. Glassman
Toronto

* * *

Sharon compromising for peace

Rabbi Marvin B. Pachino claims that the minority he is speaking for is being treated harshly and unfairly, especially by the Israeli government and "the complicit media."

He is on the wrong side of history. More Israelis and Jews in the Diaspora have come to realize that it is the settler ideology that is most likely to jeopardize the future of the Jewish state.

Rabbi Pachino sees Sharon and Deputy Prime Minister Shimon Peres as "indifferent to the lessons of the last dozen years." I see two statesmen who have learned that peace is only possible through compromise.

He concludes that "a serious threat comes from those who will not learn from history and would divide this nation [Israel] into 'them' and 'us' by the tyranny of the elites – or those who fancy themselves to be the elites."

I agree that is it unwise to allow "the elites" to divide the nation. But I have in mind a different group who refuse to learn from history and who fancy themselves to be the elites.

Nathan Pila
Toronto

* * *

Dissent and government legitimacy

Your editorial endorsement ("Legitimate debate," March 10) of the *Globe and Mail* column by Shira Herzog, like Herzog's column itself, went overboard in seeking to suppress debate on Prime Minister Ariel Sharon's disengagement plan.

Freedom to dissent is inherent in the nature of a democracy, including the right to dissent as to the legitimacy –as opposed to the merits – of a government enactment.

Your editorial and Herzog's column confuse two separate issues – the substance of the protesters' message and the nature of their protest. The editorial refers to some of the methods used by some of Sharon's opponents. Many critics of disengagement have objected to these methods, too.

On the other hand, no criticism of the government or even of the system of government should be off limits. Our own democracy frequently deals with issues of governmental legitimacy. Political finance, judicial "lawmaking," election "gag laws," the alleged flaws of the constituency electoral system and the sponsorship scandal – all of these go not to the question of the merits of a government decision, but to fundamental questions of how governments are chosen and how they govern.

These questions are not new to Israel, either. What is new is that those who were silent when the dissent came from the left – including the call for mass disobedience by soldiers – are calling for a stern response when the dissent is from the right.

Those of us who are committed to Israel's democracy should call on all sides, especially the government, whose responsibility is the highest, to show respect for the democratic expectations of all concerned.

There will never be a resolution that satisfies everyone. The value of democracy is that it confers legitimacy on decisions we don't like. When we are imprecise in condemning dissent, we do not sustain that legitimacy, we undermine it.

Shoel Silver
Toronto

* * *

Funding Jewish education

In the article "'Crusading spirit' needed for Jewish education," (*CJN*, Feb. 24), I was quoted incorrectly. The article said that I "suggested that parents could be charged tuition for a maximum of two children, instead of for all their children, if they have more than two children at a time in the system" and "also that tuition could be reduced."

I actually suggested the opposite: we should not cut the tuition. Cutting the tuition would mean that those who can afford it will not be paying the full amount, thus reducing community resources to be spent on subsidizing those who cannot afford it. Until about 30 years ago, the system of subsidizing all tuitions by grants to schools was in effect, but because it did not target the needy students, but rather all students of a school, it proved to be wasteful of resources.

Saul Koschitzky
Toronto

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Purim meets Good Friday

By RABBI JOSHUA HAMMERMAN
Jewish Telegraphic Agency

This year, for the first time since 1910, Purim will coincide with Good Friday. While it is tempting to toss it aside as a calendrical quirk, this collision of holy days yields fascinating shadings in the meaning of each.

The Christian Holy Week is supposed to coincide with Passover, with Easter occurring on the Sunday after the first full moon following the vernal equinox. But during Jewish leap years, Passover is occasionally pushed more than a month beyond that, leaving Easter and Good Friday to contend with Passover's little sister, that mischievous demi-festival, that masked "Mardi-Gras," Purim.

Purim is in many ways the anti-Passover. One is noted for its levity while the other is totally unleavened. On Purim, Jews let loose, freeing themselves from restrictions and imbibing until all boundaries are dissolved, even those distinguishing good from evil. On Passover, the key to liberation is through tightening those restrictions, exchanging Purim's anarchy for a severity of structure so complete that its main meal is even called the seder, which means "order."

For American Jews and Christians, it's natural for Passover and Holy Week to coincide.

That way, the networks can show *The Ten Commandments* and we can have lots of interfaith discussions on the seasonal symbolism of the egg and whether Manischewitz was served at the Last Supper. As far as we know, none of the apostles was asked to pass the hamantaschen.

But this year, although the markets are already stocked with matzot, that prankster Purim is showing up instead. So while our Christian neighbours will be commemorating the crucifixion, we'll be contemplating the passion of the prune.

And rather than dwelling on those eternal questions of collective guilt, this year, Jews will proudly proclaim, on Good Friday, "We did it! Yep. We hanged him" – speaking of Haman, of course, not about Jesus.

Although Purim and Good Friday so rarely coincide (strangely, it will happen again in three years, then not until 2113), I am not the first to make the connection between the deaths of Haman and Jesus.

The ancient Aramaic translations of the book of Esther in fact use the word *tzalab*, meaning "crucify," in describing Haman's fate, a view echoed by the first-century historian Josephus, and there is some doubt as to whether hanging using a noose was even known in ancient times.

During the fifth century, Byzantine emperors forbade the Jewish practice of burning an effigy of Haman on Purim, suspecting that they were doing it as a parody of Jesus' death.

In the Sistine Chapel, Michelangelo also depicts Haman's death in Christological terms.

And there are strong parallels between how both the Passion Play and, on a much smaller scale, the Purim story have incited mob violence and hatred toward each other.

A year ago, many Jews feared that Mel Gibson's *The Passion of the Christ* would unleash a torrent of anti-Semitism. What ensued was a flood of free publicity, but very little else.

As I left the theatre after seeing the film, bristling at the stereotypes perpetuated by Gibson, I looked around at the tear-filled eyes of those sitting around me and realized that they had been watching a completely different movie.

I can imagine that the inverse would be true if Steven Spielberg were to tackle the Purim story. Non-Jews would dislike the Jews' gleeful butchering of their Persian hosts, while I would be cheering the last-second salvation of a buzzer-beating God, reassured by the "happily-ever-after" ending too often denied Jews in the real world.

Hitler reportedly banned the celebration of Purim in Poland in 1941 because he understood the power of this story. He sensed that the hanging of Haman could galvanize the faith of Jews in the same way that the crucifixion ignites the passion of Christians.

It is telling that when Christians hear their story, they cry in silence. When Jews hear the Megillah, we laugh and make lots of noise.

We might surmise that if, as Carol Burnett said, "Comedy is tragedy plus time," then "Purim is the Passion plus a good punch line." Come to think of it, a risen Messiah is a pretty good punch line too.

In any faith, God always gets the last laugh.

According to the book of Esther, "These days of Purim will never cease among the Jews." From this, the midrash deduces that when the Messiah comes, Purim is the only holiday that will continue to be celebrated.

Perhaps this year on Purim we will become more conscious of the tears being shed around us, while, at the same time, understand that the laughter ultimately will prevail, for all peoples, on that sunny spring day when hatred dissolves into love and Haman and Mordechai become one.

That will be a very Good Friday indeed.

Rabbi Joshua Hammerman is spiritual leader of Temple Beth El in Stamford, Conn., and author of thelordis myshepherd.com: Seeking God in Cyberspace.

Seniors enjoy the holiday, too

By JANE ULMAN
Jewish Telegraphic Agency

Offering the chance to parade in costume as Queen Esther or King Achashverosh, shake graggers at the mention of Haman's name and feast on hamantaschen, Purim is the perfect holiday – for our kids' grandparents and great-grandparents.

At every age, we must be connected to life's fun side, and Purim, the boisterous and tumultuous holiday that begins this year at sundown on March 24 and celebrates the triumph of the Jews in ancient Persia over enemies determined to destroy them, gives us that opportunity.

But far more than the kids, today's elders – many of whom are dealing with the death of a spouse, poor health, loneliness and/or dwindling finances – need the frivolity that Purim brings. Of the 35 million Americans who are 65 and over, up to seven million suffer from some form of depression, according to the National Institute of Mental Health. That age group also has the nation's highest suicide rate, according to the National Center for Injury Prevention and Control.

"Laughter is the best medicine," says Faye Sharabi, activity director for Jewish Family Service of Los Angeles' Valley Storefront, an adult day health-care centre in North Hollywood, Calif. For the entire month leading up to Purim, Sharabi provides fun-filled activities as part of the Storefront's five-day-a-week program for the physically disabled and/or memory-impaired clients, who range in age from 40 to 99.

"The Megillah is a fascinating story that is not just for kids," says Sharabi, who stresses Queen Esther's positive outlook and ability to inspire the Jewish people. She arranges a Queen Esther "makeover" for the female participants as well as a beauty pageant, with everyone designated a queen. "When you're elderly, you're still beautiful," she says.

The highlight, however, is Purim morning, when the king and queen, selected by lottery beforehand, are crowned and feted with flowers, a fiddler playing Jewish songs and a parade.

In addition, costumed second-graders from nearby Adat Ari El Day School come to sing, dance and share hamantaschen that they baked the previous day. They also bring sequins, feathers and other art materials to make Mardi Gras-style masks.

"The older people love the kids. They see that the kids care about them and that they are not left alone," says Grade 2 teacher Soli Friedman.

For many, Purim evokes positive memories of their own childhood celebrations.

"I played Queen Esther at the Rock Park Theater in Rockaway Park. My mother made me a long white dress with a red sash. My brother was Haman," says Ida Greenbaum, who was originally from New York and now lives in the Los Angeles Jewish Home for the Aging in Reseda, Calif.

Another resident, Anne Marion, who grew up in Chicago, remembers her mother buying cherries and prunes off of a horse-drawn cart. "We didn't have a grinder. We used a chopping knife with a single blade and a big wooden bowl," she says.

Others were denied such memories.

"My father was an atheist. There was no religion in the home," says Dorothy DelMonte, who lives in the Jewish home.

Molly Forrest, the home's chief executive officer, says, "They enjoy and share memories with other Jews here. For some of them, it's a part of their heritage that they discover anew."

With two campuses and two full-time rabbis, the home offers its 800 residents many opportunities to revisit or rediscover their Jewish heritage.

For Purim, there's a full Megillah reading, in Hebrew and English, on both campuses. In addition, Grade 7 students from the Abraham Joshua Heschel Day School in Northridge, Calif., entertain the residents with songs and skits, and then visit with them over hamantaschen.

"These intergenerational interactions give students and seniors an opportunity to appreciate each other's unique outlooks and experiences," says Betty Winn, Heschel's head of school.

But some older adults are not very interested in intergenerational activities. "We have too much fun ourselves," says Paula Fern, director of the Jewish Family Service of Los Angeles' Pico-Robertson Storefront and Holocaust Survivors Program.

Her group is Café Europa, a social and support group for Holocaust survivors founded in 1987 by social worker Flo Kinsler that has spread to other U.S. cities.

In Los Angeles, Café Europa's Purim celebration, funded by the Claims Conference, is expected to draw some 150 survivors. Fern says the March 22 event is a a catered luncheon with singing in several languages, dancing and feasting. Many of the members, who observe a range of religious practices, attend Megillah readings and carnivals with their families.

For some survivors, the festivities provide an opportunity to recall memories of a happy Jewish childhood in prewar Europe.

Eva David, who grew up in Transylvania, remembers her mother covering every available surface of their house with freshly baked cakes. "Mother would put each cake in a cloth napkin, and we would take them to the neighbours… The whole street was filled with Jewish children carrying cakes," she says.

But other survivors remember being rounded up into ghettoes or concentration camps, or hiding, fleeing or living under false identities when they should have been celebrating Jewish holidays.

John Gordon was born in Budapest. Now president of Los Angeles branch of Child Survivors of the Holocaust, he was only two when restrictions against the Jews were enacted. His family's Purim celebration, fresh cookies and a Megillah reading, was confined to their home.

But for all older adults, Purim, the holiday that celebrates the survival of the Jewish people, provides an opportunity to reflect, to recapture childhood memories and to create new ones.

Remembering Iraqi Jewry

I just returned from viewing a documentary film on the Jews of Iraq. Produced by Carol Basri, it focused on the forced exodus from Iraq of a community that had been there for more than 2,500 years. It explored the harassment, the trepidation and the ultimate loss that began in the 1930s and lasted until the 1970s. It portrayed a history that few Jews know. Out of almost 200,000 Jews who once lived in Iraq, only 22 are left.

Norma Baumel Joseph in Montreal

I sat among members of that community, some of whom were interviewed in the film, and some of whom I have interviewed myself. I know and respect these people and was fascinated to share their shared experience. I watched their memories hover in their eyes – sad and good times remembered; fear and love, joy and worry all brought to the surface after many years of contented living. And I marvelled at our multifaceted Jewish world. We come from all over the world, we settled in many places, we managed to adapt, to "make it," and to remember.

Challenged to remember by the biblical commandment of "Zachor," we carry forth our memories of both the good and the bad with defiance, but somehow without debilitating romanticism or bitterness. The Iraqi community prides itself on its rich cultural heritage. Yet it got on with the business of reconstituting itself elsewhere. In Israel, London, Montreal, New York and California, its members turned their backs on Iraq, but not on their heritage as Iraqi Jews.

Getting ready for Purim, I can't help but note the prevalence of memory-driven rituals and celebrations in our religion. And while Purim forces us into a parody of memory, insisting on hearing Haman's name so we can wipe it out, it is a memory that is inscribed in our communal spirit through perennial historical episodes. During the film, viewers sneered at their own Haman, Saddam Hussein. So the story continues. We remember and create memories anew.

This film will be used in many ways. It constitutes testimony against Saddam, as individuals remembered his personal participation in their torture. It engages Palestinian refugee claims, as it is evidence of the hundreds of thousands of Jews who were forced to leave Arab lands. Politically, it connects these Jews to the general human rights issues in the Middle East.

For some, it represents an intriguing exploration of another exotic Jewish community. For scholars, it embodies a treasured example of ethnographic documentaries.

But for Iraqi Jews, it is their life, and it will enable their children to hear and understand. It will forge a link in their own continuity and memory. And for all of us, it will enrich our sense of who we are and how wonderful our heritage is.

Thanks for the memories

"Whenever Russian leaders attempt to change the future, they begin by attacking the past." (*Westworld*, spring 2005).

How true that is. When Soviet leader Lavrenty Beria fell from grace, his entire biography was altered in the Soviet Encyclopedia. Others were simply airbrushed out of history.

Jean M. Gerber in Vancouver

The change of history to fit the present, or the future, is well documented in antiquity. Pharaoh number 2 erased inscriptions of Pharaoh number 1 and inserted his version of events, with himself as the victorious conqueror, and so it went.

An inclination to change the past to fit a new reality seems inescapable. Three thousand years ago, or 30, no occurrence is beyond our ability to manipulate. "Memory," as Yosef Hayim Yerushalmi observes in his book *Zachor: Jewish History and Jewish Memory*, "is among the most fragile and capricious of our faculties."

So maybe that is why we are commanded twice: "'Remember!' Amalek and what he did. 'Don't forget!' that he attacked the weak and defenseless."

We consider ourselves to be a people of history. We never forget a wrong, or a kindness either, but remembering goodness seems harder than remembering the bad. We remember the expulsion from Spain, and forget the Golden Age. We remember the persecutions of Antiochus but forget centuries lived in peace after the return from Babylon.

We remember Auschwitz, but forget the emancipation in Europe that brought us out of the ghetto and gave us a chance to enter into modernity, with all its challenges and opportunities.

Shabbat Zachor, just before Purim, gives us a deep appreciation of the commandment to remember what Amalek's tribe did to us when we were most vulnerable. When we read the Megillah, we are reliving a historic moment of national salvation standing for all our escapes from destruction as a people. Haman, as the descendent of Amalek, faces off against Mordechai, the descendent of Saul.

The rabbis believed that history has a purpose: it will end with the messianic era of universal peace when all nations will recognize the sovereignty of one God. To the biblical writer, all history is a working out of God's purpose for the world. History, then, is directed from above. To remember, therefore, is a religious imperative. That is quite a heavy burden for history to carry.

Modern historians like Yerushalmi do not accept these premises. History has no ultimate purpose – it is a record of human activities with no discernible interference from cosmic forces. There is no apocalyptic end to history, nor will a deus ex machina appear to solve the world's conflicts.

As a people who live by remembering our history, how to reconcile these two opposite assumptions? Jacob Neusner suggests that we do this through midrash, the rabbinic way of reconstructing the biblical past so that it speaks to current situations. Another is the current scholarly way of looking at texts with a variety of tools: literary, historical, rabbinic and linguistic – whatever makes the ancient writings speak to us, rather than trying to harmonize what stubbornly resists harmony.

I suggest we accept contradictions. In fact, we already do accept them. Look at Purim. We spend a whole night and morning reading the book of Esther, enjoined to blot out the best-known name in our history after Jacob and Moses – Haman. We listen intently for his name, then "blot it out" by making an incredible racket. Hardly the way to "forget" something.

We explain our redemption from Egypt partly because the Jews did not change their names or their garments. But Esther is named for a pagan goddess, Ashtarte, and Mordechai's name means "Marduk (the pagan god) lives." It is also unlikely that Esther caught the eye of the king dressed in modest, Israelite garb.

So let's face it. We remember in order not to forget exactly what we are to blot out of the mind: the relentless intent of one nation to destroy another, and the salvation that can rescue both from destruction.

In fact, maybe the reason we are told Purim will be the only holiday celebrated in the messianic era is that, no matter what your take on the holiday, it can accommodate all points of view: traditional, literal, post-modern, whatever. All Jews, and everyone else, too, will celebrate this rescue.

After all, Esther saved not only her own people, but she allowed the rather silly king to save his own nation from coming under the sway of the evil Haman. It is, as they say, a win-win situation and one we, and all nations, would do well to remember.

Chag Purim Samayach.

The evil of Holocaust denial

We read frequently of the court battles and subsequent deportation of Ernst Zundel after years of anti-Semitic hate mongering. We also recall the trial of David Irving in England. They are just two examples of purveyors of hate who include in their hideous and misguided assertion of "free speech" the common denominator of Holocaust denial.

Gerald L. Gall in Edmonton

What is it about Holocaust denial that is so sinister and disturbing?

Holocaust denial is a perverted rejection of historical truth. It is a fictionalization of history. The denial trivializes the personal histories of survivors and their relatives as well as the relatives of those who perished. It robs the victims of their entitlement to be remembered and mourned. In a sense, it robs the victims of both the significance of their lives and the horrors of their murders.

Holocaust denial attempts to deprive all Jews of an essential element of our history – our collective psyche. And, in so doing, it deprives the world of a further lesson in the history of man's inhumanity toward man.

Holocaust denial attempts to erase from all memory a society's willingness to engage in mass murder with little public resistance and much encouragement and co-operation.

Holocaust denial also serves to tarnish modern Judaism as it strives to make liars and opportunists of those that rightfully strive to preserve the memory and respect with dignity of those suffered so much.

It is true that the world has apparently learned very little about the insidiousness of genocide in the intervening years. Reflecting on the Holocaust reminds us of other campaigns of genocide that sadly mark the history of civilization. There are the ravages of ethnic cleansing in the Baltics, wholesale genocide in Rwanda and the ongoing scourge in Sudan.

In addition, the appropriation of the term "holocaust" to describe other acts of genocide is also disturbing as it is nothing less than a form of minimization of the Jewish European experience. Memories of past abuses of this nature, together with these modern scourges, have led to a description of the Nazi extermination machine as the so-called "Jewish Holocaust." It has caused many Jewish scholars and others to describe the Holocaust as the Shoah, thus avoiding the use of the term "Holocaust" and once again identifying our experience as the unique, unprecedented event that it truly was.

No one wishes to minimize the suffering of others throughout history but the term "Holocaust," first used by Nobel Peace Prize-winner Elie Weisel, uniquely describes the systematic horrors and mass murders experienced by European Jews at the hands of Nazi Germany. Its use in other contexts serves to detract from or even minimize the Jewish experience during the 1930s and '40s.

I am sure psychologists have a lot to say and analyze about the pathology of hate and how Holocaust denial plays an integral role in the dynamics of that pathology. But common sense also tells us that Holocaust denial is another weapon in the prevailing arsenal of those that thrive on the promulgation of anti-Semitism.

The Holocaust re-entered the public's consciousness in Canada with the recent attention paid to the commemoration of the 60th anniversary of the liberation of Auschwitz followed a few short weeks later by news reports on the deportation of Canada's most notorious Holocaust denier, Zundel, to Germany, where he was immediately arrested and charged with inciting hatred against Jews. With the end of a prolonged battle in the courts, Zundel was finally removed from Canadian soil after years of promulgating hatred while in Canada and for a period doing the same over U.S. radio stations and on the Internet.

As Elie Weisel wrote: "Let us remember, let us remember the heroes of Warsaw, the martyrs of Treblinka, the children of Auschwitz. They fought alone, they suffered alone, they lived alone, but they did not die alone, for something in all of us died with them. That memory must always live with us and in future generations."

The evil of Holocaust denial is essentially that it represents an attempt to erase or subvert or distort that memory. The Zundels of this world seek to perpetuate that evil, while it is the responsibility of all of us to remain vigilant and counter these distortions whenever and wherever they occur.

The Kirshner File

A story about German settlers in Palestine

When he was 16 and on holiday with his parents in Scotland, Sebastian Hope found out his real grandfather was a German hotelier who had been born and raised in Palestine. The revelation touched off a journey of discovery that opened his eyes to his Teutonic ancestors and the Templer community – which flourished in Palestine from the last third of the 19th century to the outbreak of World War II – and prompted him to write an intriguing book, *Hotel Tiberias: A Tale of Two Grandfathers* (HarperCollins).

Sheldon Kirshner in Toronto

Until the day his mother, Brigitte, set him right, Hope had been under the impression that John Winthrop Hackett – a British army general who had served in Palestine in the 1930s and commanded British troops in Germany during the height of the Cold War and in Northern Ireland in the late 1960s – was his grandfather.

In fact, Hackett was Hope's step-grandfather by virtue of having married Hope's grandmother. Hope's biological grandfather, Fritz Grossmann, was the co-owner and manager of the Hotel Tiberias until he committed suicide in 1938 at 30. His forebears had settled in Palestine in the late 1860s.

Grossmann was the son of Richard Julius, a Templer from Stuttgart who died in Tiberias, on the shores of the Sea of Galilee, in 1916 at the age of 42. He and his mother, Frieda,who were born in Palestine, were members of a Templer community.

The story of the Templers, which forms the backbone of *Hotel Tiberias*, is what is most interesting about this unusual book.

The Templers were evangelical Christians whose mystical beliefs about the End of Days, as chronicled in the Book of Revelations, encouraged them to immigrate to Palestine to prepare the country for the return of the Jews.

Their guiding spirit, Christoph Hoffmann, visited Palestine, a desolate Ottoman backwater, in 1858. Taking his vision of redemption one step further, he and his acolytes established the Friends of Jerusalem, a religious society whose goal was to raise a spiritual temple of true believers in Jerusalem.

Twenty five Templers arrived in Palestine between 1865 and 1867, of whom 15 had died by 1868. The rest settled in Nazareth.

As Hope points out, they were not the first Protestants in the Holy Land. A group of 156 Americans, equipped with prefabricated housing, settled on the outskirts of Jaffa in 1866.

When the American novelist Mark Twain reached them a year later, he found them in a sorry state. Their colony, he wrote, was "a complete fiasco."

The Templers, on the other hand, were successful. In Haifa, at the foot of Mount Carmel, they raised cattle and produced wine grapes. Finding very little good soil on land they had purchased in Jaffa, they acquired promising new lots in Sarona, where the present-day Israeli army headquarters in Tel Aviv is located.

Learning from French colonists in Algeria, they planted eucalyptus trees to drain the swamps and cultivated orange groves, winter wheat and vegetables for export. In Jerusalem, Templers built the first steam mill and opened a hotel to cater to the nascent tourist business. Templers also founded colonies in Wilhelma, south of Jaffa, and in Waldheim and Bethlehem, on the road from Haifa to Nazareth.

In 1898, when Theodor Herzl visited Palestine for the first and only time to lobby Kaiser Wilhelm II on behalf of the Zionist cause, 1,343 Templers lived there.

They were the first Europeans since the Crusaders to establish a foothold in Palestine.

By that juncture, Templer colonies were positively thriving, with German settlers having brought to Palestine new skills in the fields of construction, architecture, engineering, surveying, metalworking, medicine and education.

Hope claims that some of the first Jewish settlements in Palestine were modelled after Templer colonies. Baron Edmond de Rothschild engaged a Templer from Haifa, Gottlieb Schumacher, to draw up plans for the building of wine cellars at Rishon Lezion and to survey and divide the site of Zichron Yaakov.

According to Hope, Templers and Jewish settlers got along cordially. Jewish pupils went to Templer schools and Jewish settlements were an important market for Templer dairy products.

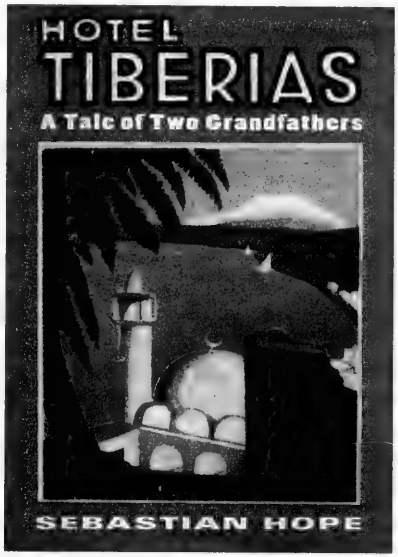
Templer relations with the Arab population were mixed.

As German citizens, Templers were required to enlist in the German army. When World War I broke out in 1914, Templer soldiers fought in southern Palestine with their Turkish allies. Templer colonies provided them with supplies and transportation.

With the defeat of German and Ottoman forces in 1918, the majority of German settlers in Palestine were deported to camps in Egypt and their colonies were razed. But in 1920 and 1921, they were permitted to return and rebuild their homes.

By this point, the Hotel Tiberias, which had opened in the 1890s, was a going concern.

Traveller's Gazette, a publication issued by the travel retailer Thomas Cook, described it as the most comfortable hostelry in Palestine. Gertrude Bell, the legendary British traveller and writer who stayed there in 1902, called it "a nice little hotel."



The Grossmanns, the proprietors of the hotel, were the biggest employers in Tiberias, which depended on the tourist trade. During the British Mandate period, civil servants and army officers frequented the Hotel Tiberias, which bought much of its meat and produce from Jewish settlements in the vicinity.

Templer elders apparently were not enthusiastic about the rise of Nazism in Germany, fearing that Palestinian Jews would boycott their various businesses.

Accordingly, they petitioned German consulates in Palestine not to fly the swastika flag, but to no avail.

In the battle for hearts and minds in Templer colonies, Nazi ideology prevailed, Hope says. New teachers from Germany taught Templer children the Horst Wessel song and Templers joined branches of the Hitler Youth.

By the end of 1935, when 1,300 Templers resided in Palestine, 250 of them, including Fritz Grossmann's cousin in Haifa, belonged to the Nazi party. In the face of these ominous developments, the Templer leadership tried in vain to maintain good ties with the Yishuv.

With World War II looming, 247 able-bodied Templers enlisted in the Wehrmacht. After hostilities erupted, the British interned Templers or confined them to their settlements. In July 1941, 536 Templers were taken by train to Suez and shipped to special camps in Australia.

The Grossmanns moved to the German Colony in Jerusalem. Subsequently, they were detained as enemy aliens in a camp near Tel Aviv before being released and permitted again to live in Jerusalem.

During World War II, Wilhelma was subjected to drive-by shootings and the mayor of Sarona was assassinated. As the end of the Mandate approached in 1948, the Haganah raided Wilhelma. During the raid, three Templers were killed.

In May of that year, the British deported virtually all the Templers to Cyprus. The last remaining ones, residents of Jerusalem, were asked to leave the country by the new Israeli government. They departed on April 13, 1950.

The Hotel Tiberias was temporarily captured by Arab forces during the War of Independence, and then expropriated by Israel.

Today, the hotel is a youth hostel, and the lido on the private beach the Grossmanns added to the hotel is a restaurant owned by a family of Romanian Jewish bakers.

Tiberias has come a long way as a resort since the heyday of the Grossmanns, and in *Hotel Tiberias*, Hope recounts their lives and that of their fellow Templers with German thoroughness and British panache.

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Jewish Life

Bringing God closer to us

By RABBI REUVEN TRADBURKS

Rabbinic Reflections

There is a great attraction among some young people in our time to travel to India in pursuit of the spiritual moment. For young Israelis, including many who have just completed their army service, India is an "in" destination, both because it is inexpensive and because it has an alluring spirituality.

I never fully understood the allure of Indian and Tibetan spirituality, both because of my skeptical, rationalist upbringing and because I find Judaism to be so rich in spiritual satisfaction.

However, its spiritual satisfaction is "inner driven" and not "outer absorbed."

Let me explain what I mean by drawing on this week's parshah.

The beginning of the book of Leviticus, Vayikra, presents a view of man's approach to the Divine in a vivid but almost surreal manner. The book describes the sacrifices and the rules of these sacrifices, and it comes on the heels of the description of the elaborate building of a sanctuary, later the great Temple in Jerusalem.

What is the religious feeling in these ceremonies? What did the Jew bringing her sacrifices feel at that moment? Was it joy, sadness, contrite feelings, elation, subservience or grandeur? Was it a feeling of human greatness, or one of human frailty? Was it a feeling of Hashem's awesome power, or one of human power? Was it a feeling of partnership with the Creator or the meekness of man?

I don't really know what a Jew felt bringing her offering, but I can guess from the feeling that I get when reading about it. I would think the walk up to the Temple Mount would have been awe-inspiring. The building was grand, with its gold, colours, pomp and music. Upon entering the Temple grounds, the Jew was required to bow face down, spread eagle – expressing total subjugation, and almost negation, in the face of the grandeur symbolizing the Divine.

The Jew in Temple times had an opportunity to be "wowed," to be overcome, to be acted upon by the richness of the symbolic world around him and to feel humbled, as the servant in the face of the Master of the Universe.

Today, we have none of that. We don't have the "House of the Master" – we only have our home. We are not acted upon by the grandeur – we have to create it. We don't step into His Home – He steps into ours.

We have to create our own spiritual moment. We are not passive subjects being acted upon by the grandeur around us. We create the grandeur. We do not bow down subservient in our synagogues, spread eagle, face on the ground. We stand up and walk into Hashem's presence. Our main prayers are said while standing. We meet the Shchinah, the Divine Presence, standing tall. On Friday evenings in *Lecha Dodi*, we invite the Shchinah into our midst.

The desire for spirituality is, to some extent, the desire for someone else, something else, something outside of us to inspire us, to move us, to draw us, to lift us up. Judaism wants us to draw Him to us, to move the Shchinah closer to us – we are to walk into Her Presence.

It is much easier to be inspired from the outside, but it is deep and fulfilling to invite the Divine into our home and into our hearts.

Rabbi Reuven Tradburks is spiritual leader at Kehillat Shaarei Torah in Toronto.

Guest Voice

Will someone say Kaddish with me?

By AVRON SHORE

My mother no longer comprehends what is going on around her. She is almost 100 years old, and until recently, she was a vibrant, bustling individual who enjoyed life to the fullest and gladdened the hearts of all who knew her. She has been a wonderful mother – the best – but now, she is as helpless as a baby.

I doubt if she knows I feed her lunch every day, but I do know that, at some deep level, she understands I will perform the ultimate mitzvah for her. After she has gone on to the world to come, I will say Kaddish for her.

It would be more accurate to say I hope I will be able to say Kaddish for her, because it might not be possible. It is getting harder and harder to find a minyan. Our synagogues are practically empty on Shabbat. What is heartbreaking is not having a minyan for Minchah or Ma'ariv. Too many Jewish men no longer go to shul on a regular basis or make it part of their schedules to be part of a minyan.

To say Kaddish, you must have a minyan – in most congregations, a group of 10 adult males. The prayer is recited on behalf of all the Jewish people, emphasizing our responsibility for one another and our interlinked fates. By saying Kaddish, you are first honouring God, and then you are honouring your father and/or your mother.

Over the years, I have often been part of a minyan so that this sacred duty can be performed by a friend, a relative, a stranger. It has not been an imposition. Rather, it has helped to strengthen me and to assist in my understanding of who I really am – a Jew.

Our synagogues have wonderful members who have fulfilled their responsibilities and have said Kaddish for their parents. But sadly, their children are not fulfilling this obligation, and *their* children, the grandchildren, are witnessing this lapse.

Somewhere along the way, we seem to have lost our sense of responsibility for one another. We have busy lives. Work demands a lot from us. Most of us consider our families more important than strangers. But in perspective, the Jewish people form such a miniscule percentage of the six billion people on this planet that, in one way or another, we are all interconnected and are not really "strangers" after all.

Still, we often don't feel a need or an urgency to do the little things that define us Jews. But we have to stop and ask ourselves how many commandments we can violate or not carry out before we are no longer Jews. Can we pick and choose? Maybe. It seems to me that the commandments associated with the life cycle, most importantly, remind us of who we are: we hold a bris for our baby boys, we help our sons prepare for their bar mitzvahs, we get married under a chupah, and when our parents die, we say Kaddish.

It is a sad day when a parent dies. But if a mourner cannot say Kaddish, imagine how this adds, unnecessarily, to his distress.

It doesn't have to be like this. To be part of a minyan takes about 30 minutes out of your day. If you make a commitment to come to shul only one day a month – one day – it would make a big difference. You would be doing a mitzvah by giving comfort to those who have to say Kaddish. You would also be teaching your children, by example, the importance of fulfilling the mitzvah. And it's like insurance – you will be increasing the likelihood of someone saying Kaddish for you.

Surely this is a mitzvah you can live with: 30 minutes one day a month, 12 times a year. Or maybe our synagogues will make it a part of your commitment: once you become a member, you must perform "Jewry duty" one week every year.

So help a fellow Jew perform his obligation. He can't do it alone.

Avron Shore lives in Toronto.

Jewish Life

Sharing the love of reading

A Reading Diary by Alberto Manguel, Random House.

We tend to forget that a book is a miracle. By means of 26 letters, intricate symbols of communication, abstract thoughts and ideas are conveyed.

Across the span of centuries, without regard to geography, the book speaks. It has the power to teach, inspire, activate and delight. It can open windows on new horizons, foment revolution and sustain the troubled spirit. It is no wonder that Charles Lamb maintained that there is more reason for saying grace before one begins a new book than before a meal. For a meal and its satisfactions are soon forgotten, but the power and influence of a worthy book are unending.

Books
Bernard Baskin

Despite vast technological change, the book is not about to disappear. It may be altered to meet changing needs and conditions, but it will not be supplanted. What will not change is the power of the book, as Ralph Waldo Emerson said, "to speak to us, arouse us, terrify us, teach us, comfort us and open its heart to us as a brother."

These reflections about the enduring pleasures of reading and the singular power of the book come irresistibly to mind after enjoying Alberto Manguel's latest offering.

In *A Reading Diary*, the author shares his love of books through 12 of his favourites, as he re-reads them over the course of a year. Some of the titles are familiar: *Kim*, *Don Quixote*, *Surfacing*, *The Wind in the Willows* and *The Sign of Four*. Others are more obscure: *The Invention of Morel* by Adolfo Bioy Casares, *The Tartar Steppe* by Dino Buzzati, *The Pillow-Book* by Sei Shonagon and *Memoirs from Beyond the Grave* by François René, vicomte de Chateaubriand.

What struck the author when he returned to some of his favourite books was how pertinent and apt they seemed. A newspaper article or a controversial conversation would suddenly be illuminated by a passage or quotation in the novel he was reading. Books became a stimulus for exploring the interconnectedness between the world of literature and the vast, many-sided often chaotic "real world."

A Jew, born in Argentina – now a Canadian citizen – Manguel discusses several matters of Jewish interest. He describes a silver mezuzah, given to him by the author Yehuda Elberg, which he "fixed onto the right-hand doorpost of my writing room, as the injunction in Deuteronomy commands. Following tradition, I placed it diagonally, a compromise reached between those medieval Talmudists who argued for the horizontal position and those who preferred the vertical."

He is distressed at the prevalence of anti-Semitism in detective novels of the 20th century. "Agatha Christie, John Dickson Carr, Dorothy L.Sayers, E.C.R. Lorac… Even after Hitler, there seems to be, in the British imagination, a fixed caricature of the Jew, often damned with ludicrous praise."

In one novel, a character declares that "the real pure-blooded Jew is one of the best fellows in the world. It's the hybrid Jew, the Russian and Polish and German variety, that's let the race down so badly." This, laments Manguel, is England, 1928.

A Reading Diary is something between a personal diary and a commonplace book. It includes childhood memories, travel experiences, telling anecdotes, interesting personalities met and a clutch of maxims and aphorisms, old and new.

Manguel would have it that "every book exists in a dreamlike condition until the hands that open it and the eyes that peruse it stir the words into awareness." Many readers of this rewarding book will experience such an awakening.

Pre-Purim humour

By MARK MIETKIEWICZ

Q. Where is the first tennis match mentioned in the Bible?

A. When Joseph served in Pharaoh's court.

Oy! Purim is almost here so that means it's the month of Adar. According to Jewish tradition, this is the month in which we increase our happiness. Today, my humble effort to brighten your Adar.

Perhaps the best humour is rooted in reality. Richard Lederer proved that point when he compiled his biblical bloopers – actual mistakes made by students from around the world. "In the first book of the Bible, Guinessis, God got tired of creating the world, so he took the Sabbath off. Adam and Eve were created from an apple tree. Noah's wife was called Joan of Ark. Noah built an ark, which the animals came on to in pears. Lot's wife was a pillar of salt by day, but a ball of fire by night. Moses died before he ever reached Canada. Then, Joshua led the Hebrews in the battle of Geritol. David was a Hebrew king skilled at playing the liar. He fought with the Finkelsteins, a race of people who lived in biblical times. Solomon, one of David's sons, had 300 wives and 700 porcupines." **[www.scheinerman.net/judaism/humor/]**

Q. Noah's ark was built in three stories, and the top storey had a window to let light in, but how did they get light to the bottom two storeys?

A. They used floodlights.

A website that I enjoy belongs to Esther and Polly Fleagleman. They have created a humorous site that reflects what seems to be two delightful lives. You'll find everything from recipes (why say it with flowers when you can say it with brisket?) to The Art of Collecting Sweet-'n'Low (Collecting is not stealing! If there is more than they need, you are just doing a mitzvah so they shouldn't waste it!) The Fleaglemans claim to be sisters but with names like Polly and Esther, hmm. **[http://tinyurl.com/6kg54]**

Lovers of poetry will be familiar with haiku, three-lined Japanese poems usually composed of five, seven and five syllables. Well, David M. Bader has performed a bit of cross-cultural pollination in his Haikus for Jews (For You, A Little Wisdom) and has come up with a few winners.

- Is one Nobel Prize so much to ask from a child after all I've done?
- Shatner and Nimoy observing Shabbos – "Scotty, beam up a minyan."
- Cherry blos$oms bloom.
- Sure, it's beautiful, but is it good for the Jews? **[http://mssamantics.us/haiku/jewish.htm]**

Anyone who has sat through a few minutes of a telethon knows how terribly earnest they can be. You won't feel that way once you see this clip from the Chabad of California telethon. Let's just say you'll find out just what happens when you bid for the biggest prize of all, a rabbi to call to call your own… and he comes home with you. **[www.intercastlive.com/lchaim/2003/lchaim0318h.wmv]** Tip: If you have trouble viewing the clip, open the Windows Media Player application, click on "Open URL" and paste in the address. (Thanks to Yizchok Rossler for passing this gem of a clip along to me.)

Q. Who was the greatest male financier in the Bible?

A. Noah. He was floating his stock while everyone else was in liquidation.

In the Minyan Penal Code, some synagogue-goers address the decorum problem that plagues many congregations by recommending a violation and fine schedule. Sample violations and fines: "Taking the seat of person called to Torah – fine-$72; and taking seat of the rabbi during the speech – fine-$360 (fine waived if the speech is longer than 30 minutes)." **[http://tinyurl.com/5hjbv]**

Q. Who was the greatest female financier in the Bible?

A. Pharaoh's daughter. She went down to the bank of the Nile and drew out a little prophet.

As mentioned, Purim is just around the corner. Thanks to Ohr Somayach, I leave you with some of the ways to know you've drunk enough on Purim. **[www.ohr.org.il/yhiy.php/top_10s/]**

- You hold a volume of the Babylonian Talmud upside down, thinking, "Hey, they finally decoded the human genome!"
- You ask people how many candles they lit last night.
- You argue with hamantaschen… and lose.

Have a very happy Adar!

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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A passionate plea for tolerance and peace

One on one with Judea Pearl

By TAALI LESTER TOLLMAN
UJA Federation

Dr. Judea Pearl, father of journalist Daniel Pearl, who was murdered in Pakistan, visited Toronto recently talking to audiences about tolerance and hope. Recently, Dr. Pearl began a speaking tour where he has teamed up with a Muslim colleague, Akbar Ahmed, Chair of Islamic Studies, American University. *Jewish Toronto*'s writer Taali Lester Tollman sat down with Pearl to talk about his son Daniel, Israel, antisemitism and the state of our world. His visit was sponsored by Hillel of Greater Toronto, which is supported by UJA Federation.

Judea Pearl

In the face of Daniel's devastating murder, how did you not lose your faith in humanity and, in fact, try to turn it into something positive?

A. It was not a rational decision; it was a compulsion. We wanted to turn this tragedy into something positive, and we wanted to do it in the most effective way with what methods are available to us. We have an opportunity here, the Muslim world is reaching out to us. They gave me a chance to address Muslim youngsters, to explain to them what Zionism is. I have to take advantage of this.

Daniel's last words before he was murdered were, "My father is Jewish; my mother is Jewish; I am Jewish." Why do you think that was his last statement?

A. My theory is that his captors said "tell us something about your background". He probably related to them a much longer monologue then the one that you see, but they had cut and pasted only those sentences which to them seem to be a justification for what they planned.

When you hear about these terrorist events happening in the name of religion and the name of G-d, how does it make you feel about religion?

A. The same as I always felt about religion; it can be used and misused. Religion has been misused by evil people throughout history.

Q. *Why did the men who murdered your son play the Jewish card?*

A. Because their audience hates Jews. It is as simple as that. From what I understand, 85% of the people in Pakistan hate Jews. To them, Jews represent everything that is anti-Muslim. Jews represent a force of evil in their eyes, and it is much worse in Saudi Arabia. And they used the video of Daniel's execution to recruit terrorists in Saudi Arabia.

Q. *There has been a recent resurgence of anti-semitism around the world. In your opinion what are the reasons for this?*

A. If you take the position that Israel has no right to exist and that Zionism is evil, then it is a reasonable thing; the logical implication is that Jews should be hated, because statistically speaking most Jews are for Israel. So, if Israel is evil, then the natural implication is that Jews ought to be weakened, hated, and marginalized. It is only when we expose anti-Zionism for what it is, racism - that we realize that the premise is wrong. Israel is not evil, and Zionism is a beautiful project, one of the noblest projects of the 20th century, so the whole premise of antisemitism falls apart.

What frightens you about the future for humanity, for Jews?

A. It frightens me that we let patterns of hate propagate unchecked, unidentified, under the guise of political righteousness, I just started talking on campuses. My first campus talk was at Duke, and I see how much confusion there is.

But you know that it is so difficult on campuses, especially with those students who see themselves as left wing, pro-Palestinian.

A. I am pro-Palestinian, too. Never use this word to label those who hate Israel, they are not pro-Palestinian, because as you know the majority of Palestinians are Zionists. Once you start saying that, the whole discussion comes to a different level. Fifty-four per cent of Palestinians endorse a two-state solution, and isn't that what Zionism is all about?

Q. *And those students who argue for a one-state solution, as the only solution?*

A. They are obstacles to peace, and the way to fight it is with gloves off. A one-state solution is a euphemism for genocide.

Q. *How did you begin your work with Ikbar Ahmed?*

A. I searched for a Muslim who was courageous enough to speak for moderation. I got a recommendation and called his office and I told him that I would like to do a dialogue with a Muslim and he was excited, and we went on the road.

Did anything truly unexpected come out of your presentations with Ahmed?

A. Yes, the fact that some excerpts of the presentation were published in Riyadh, Karachi, Beirut and Bangladesh. Perhaps Muslim children will finally learn the truth.

Then and now is a new feature that updates events previously covered in Jewish Toronto

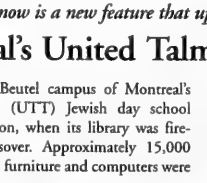
Montreal's United Talmud Torah rises from the ashes

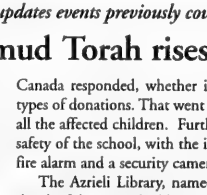
On April 5, 2004, the Beutel campus of Montreal's United Talmud Torah (UTT) Jewish day school became a victim of arson, when its library was firebombed the night before Passover. Approximately 15,000 books, along with all the library's furniture and computers were destroyed in the fire.

UJA Federation of Greater Toronto responded immediately to Jewish Montreal's plight by creating the UTT Library Fund. More than 1,000 Torontonians responded and approximately $80,000 was raised.

"Toronto was truly amazing," explained Rachel Cohen, president of the Board of UTT.

"They came through for us like we've never seen; they gave us more than a financial impetus to go on, they raised our spirits."





Remnants of the burnt out UTT library (left). Now, children enjoy the newly renovated facilities (right).

Since that act of hate last spring, much has been accomplished to rebuild not only the school library but the hearts and minds of those students who use it.

Beyond reconstructing the library, which is now replete with new computers, shelves and books, the community received a huge outpouring of support and recognition. Every province in Canada responded, whether it was financial resources or other types of donations. That went a long way to healing the spirits of all the affected children. Further funds went into improving the safety of the school, with the instillation of exterior lights, a new fire alarm and a security camera system.

The Azrieli Library, named for the family of David Azrieli, the chief donor to the library, now houses over 8,000 new books donated from across Canada, from an Anglican Church in North Vancouver to elementary schools in Ontario and Nova Scotia. Another 5,000 books were purchased with dollars received in cash donations.

On the first night of Chanuka last December, a rededication of the library took place where communities from across Canada were recognized for their aid during Montreal's time in need.

Molly Mann, Chair of the UTT Library Rebuilding Committee reiterated Rachel Cohen's strong sentiments.

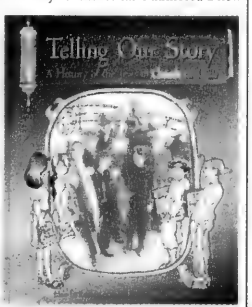
"It was so meaningful for us to receive that type of support from Toronto. It was really touching," she said thoughtfully. "We just want to say a really big thank you!"

New BJE book tells our story

By DANIEL HOROWITZ
UJA Federation

It's not often that a teacher is greeted with a standing ovation from a classroom full of students, but that's what happened recently when Dr. Jack Lipinsky walked into his class at Toronto's United Synagogue Day School.

Lipinsky is one of three teachers from UJA Federation's Board of Jewish Education's (BJE) affiliated day schools to have authored a new book, *Telling Our Story – A History of the Jews in Canada to 1920*. Having collaborated with Meir Balofsky and Donnie Friedman, the book is the first of its kind in Canada, aimed at students in grades seven and eight.



"When they saw my book, my Grade 8 class gave me a standing ovation and spent all period *quelling* over the pictures," says Lipinsky.

The book, which complements the Ontario history curriculum for grades seven and eight, recounts the history of Canadian Jewry from its beginnings through the aftermath of the First World War. It was made possible through the generosity of the Max and Beatrice Wolfe Charitable Foundation and the BJE resources.

The inspiration for the project came from the BJE's Etgar (Challenge) Program, created by Dr. Seymour Epstein, UJA Federation's Senior Vice President for Jewish Education & Identity. The program was created to provide incentives for teachers within the BJE system to develop innovative educational materials.

"This book – as a product of the Etgar process – is a perfect illustration of how incentives to creative teachers, who are devoted to their task, can produce results that enhance the curricular atmosphere of our schools," says Epstein.

"My parents and grandparents never let me forget how fortunate we were to be Jews living in Canada," says Friedman, one of the authors. "I had them in mind when researching and writing."

"I always found it unfortunate that I graduated from the Jewish day school system in Toronto without any exposure to the history of Jews in Canada," adds Balofsky from his home in Israel after making aliyah in August. "Working on this project gave me the opportunity to help create a resource that will help the youth of our community develop some religious and national pride."

For more information, or to order a copy of the book, call the BJE at 416-633-7770.

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Walk with Israel's new mascot ready to roar

Walk scheduled for May 29

By TAALI LESTER TOLLMAN
UJA Federation

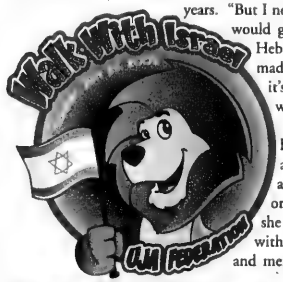
UJA Federation's Walk with Israel 2005, the largest one-day solidarity walk in support of Israel, is set to take place on May 29th, starting at Coronation Park across from the CNE's Princes' Gates. The Walk will wind its way for six kilometres through downtown Toronto, finishing at the RioCan Festival, at Ontario Place, which will offer games, rides and a kosher barbeque.

This year's Walk will feature its first-ever mascot. A city-wide contest to name the Walk with Israel's friendly lion inspired over 250 children to get involved. With as many names to choose from as there were children who had entered them, the competition was stiff. In the end one name rose to the top and Arr-Yeah the Lion was born (Aryeh is Hebrew for lion).

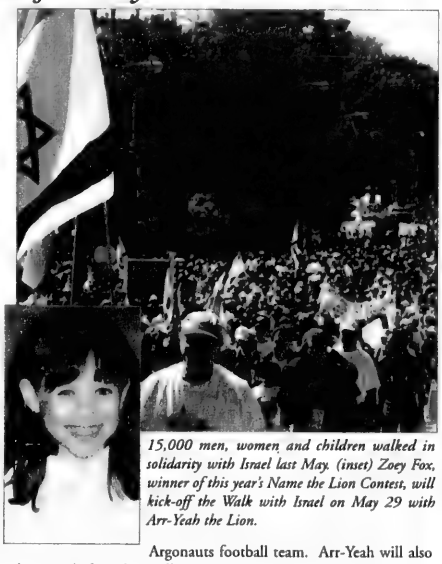
"We wanted to add something new and exciting to what has become the most popular family oriented, community-wide event of the year," said Sara Zagdanski, co-chair of this year's Walk, with her three sisters-in-law, Felicia Posluns, Beth Singer and Nelly Zagdanski. "The response to the contest was so overwhelming, we can't wait to see Arr-Yeah in action," she explained.

Eight-year-old Zoey Fox, a student at Leo Baeck Day School, came up with Arr-Yeah and was thrilled to have her name chosen as the winner.

"I thought it would be fun to try and name the mascot," gushed Fox, who has participated in the Walk for the past several years. "But I never thought my name would get picked. I took the Hebrew word for lion and made it sound like a cheer; it's really cool that I won."



Naming the mascot has won Fox tickets to a Raptors game, in addition to being honored at the event where she will kick off the Walk with Arr-Yeah the Lion and members of the Toronto Argonauts football team. Arr-Yeah will also be seen before the Walk at various community events, gearing people up for the big day.

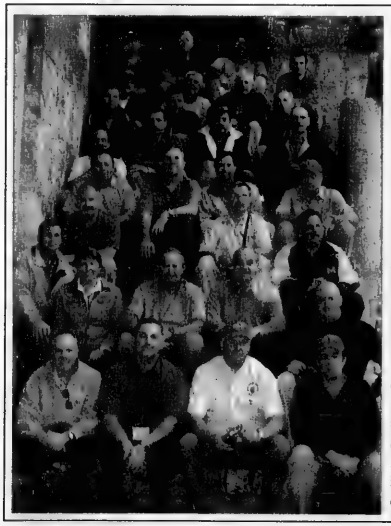


15,000 men, women and children walked in solidarity with Israel last May. (inset) Zoey Fox, winner of this year's Name the Lion Contest, will kick-off the Walk with Israel on May 29 with Arr-Yeah the Lion.

This year's Walk with Israel is expected to attract record numbers in support of Israel and enable the Jewish community to express their pride in Israel's countless accomplishments since the State was created 57 years ago.

"It so important to join this years' Walk and show a united front against antisemitism, anti-Zionism and to demonstrate our overall solidarity for Israel," Zagdanski said.

For further information about the event, call the Hotline at 416.631.5700 or visit www.ujawalkwithisrael.com



Ontario top cops inspired by Israel

The Ontario Police Security Personnel Mission to Israel, sponsored by UJA Federation, Canadian Jewish Congress and the Ontario Association of Chiefs of Police, recently returned after an insightful week of touring and information gathering. The five-day mission was co-chaired by Ontario's Community Safety and Correctional Services Minister, Monte Kwinter, York Region's Police Chief Armand La Barge and CJC Ontario Region chair Joel Richler. Participants on the mission felt inspired by what they learned and saw.

The mission included: former Toronto Police Chief Julian Fantino, who is now Ontario's Commissioner of Emergency Management, as well as Dr. James Young, Federal Commissioner of Emergency Management and senior adviser on security and forensics to Canada's Deputy Prime Minister Anne McLellan, the Minister of Public Safety and Emergency Preparedness. Participants were offered a first-hand look at how Israel meets its security and policing challenges while also providing the unique opportunity to exchange ideas and information with Israel's police elite.

"It was gratifying to see the extremely positive response from Ontario's top cops to the security services witnessed in Israel," said Morris Zbar, Senior Vice President, Operations and Corporate Relations at UJA Federation. "Much was learned in terms of security coordination and more importantly, all participants have a much better appreciation of the political and security challenges Israel faces on a daily basis."

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

Speaking out

This week's perspective focuses on the recent deportation of Holocaust - denier Ernst Zundel.

Zundel affair ends Truth finally emerges

By BERNIE M. FARBER,
National Chief Executive Officer,
Canadian Jewish Congress

The Canadian chapter of the "Zundel Affair" came to an end on March 1, 2005 when Canadian authorities placed Ernst Zundel on a plane bound for Germany, where he will face charges for Holocaust denial, a criminal offence in that country.

Many Canadians wonder why it took two years. In fact, the legal battles involving Zundel go back much further, to November 1983 when Zundel was charged under the "false news" section of the Canadian Criminal Code. Zundel was found guilty in this matter and appealed. A second trial was ordered and he was again found guilty and sentenced to nine months in prison. A second appeal was denied. Zundel then sought leave to appeal to the Supreme Court of Canada where, in 1992, the "false news" section of the Criminal Code was deemed to be unconstitutional.

CJC's Bernie Farber

In the years that followed, the growth of the Internet provided Zundel with a new medium of expression and the Web site known as "zundelsite" soon achieved an international profile. A man handing out flyers on a street corner could only hope to reach a few hundred people a day. The Internet gave Zundel a "streetcorner" with unlimited pedestrian traffic.

It's ironic, then, that it was the Internet that handed Zundel his first significant legal defeat. A complaint brought forward in 1999 alleged that "zundelsite" contravened section 13 of the Canadian Human Rights Act in that it exposed members of the Jewish community to hatred and contempt. In hearing this case, the Human Rights tribunal for the first time asserted its authority over the Internet. Canadian Jewish Congress applied for and received intervenor status in these hearings and participated in the proceedings that lasted for more than three years. In January 2002, the tribunal ruled that specific elements of "zundelsite" were hateful, and ordered their removal. By then, Zundel had left Canada to take up residence in the United States.

And there the matter might have ended, but in March of 2003, Zundel was arrested by agents of the US Immigration Service. He was charged with overstaying his visitor's visa and deported to Canada.

Zundel immediately claimed refugee status, stating that he would be subjected to cruel and unusual punishment if he were to be returned to Germany. Hearings before the Immigration and Refugee Board to determine this matter were underway when the federal government signed a certificate in which it alleged that there were reasonable grounds to believe that Zundel posed a security threat to Canada.

Over the next two years, the Crown and a number of defense lawyers debated the matter before Justice Pierre Blais of the Federal Court of Canada. Through more than 40 days of hearings it became clear that Zundel was well connected to a rogue's gallery of racist and white supremacist leaders in Canada and internationally. Justice Blais did not believe that these connections and encounters were benign. In the end, Blais took Zundel at his word when he described himself as being a "guru of the right."

There is an old proverb which informs us that "truth is the daughter of time." In the case of Ernst Zundel, the truth has finally emerged for all to see.

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ייִדיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

פורים אין אונדזער ייִדישן שטעטל

פון אַלעק סילווער

איך האָב בכיוון נישט אָנגעגעבן דעם נאָמען פון מיין שטעטל, ווייל איך בין זיכער, אַז אַ גרעסערע צאָל לייענערס אין מיינע יאָרן, וועלכע שטאַמען אויך פון אַזעלכע קליינע שטעטלעך, און אַפילו פון גרעסערע שטעט, וועלן האָבן די זעלבע געפילן ווי מיינע מיטן אָנקום פון יום־טוב פורים. איך וויל אָבער דאָך צוגעבן, אַז דער נאָמען פון מיין שטעטל איז סטאָפּניץ, ווייל איך וויל ווידמען די פאָלגנדיקע ווערטער צו מיינע אַמאָ־ליקע יוגנט חברים, אומגעקומענע אין דער שואה.

עס דוכט זיך מיר איצט, אַז איך הער נאָך אַלץ די קולות פון געזאַנג און פרייד, וואָס פלעגט אַרומכאַפּן קליין און גרויס אין אונדזער ייִדישן שטעטל, ווען עס איז געקומען פורים. כאָטש דער נָס איז געשען נישט אין סטאָפּניץ, נאָר אין ווייטן שושן הבירה אין פערסיע, האָבן די ייִדן פון שטעטל געפילט יעדן פורים — יאָר־איין, יאָר־אויס — אַז דאָס איז זייער אייגענער נָס, דער נָס וואָס וועט זיכער ברענגען די גאולה שלימה.

מיר, די יונגוואַרג, האָבן ליב געהאַט דעם יום־טוב, ווייל כאָטש עס איז געווען יום־טוב האָט מען געמעגט אַלץ טאָן. פאַרשטענדלעך, אַז אין חדר זיינען מיר נישט געגאַנגען. צו דעם צו האָט פורים תָּמיד אָנגעזאָגט, אַז דער פרילינג איז שוין נישט ווייט. דער טאָג איז שוין געוואָרן לענגער; די זון־שטראַלן האָבן זיך אָפטער באַ־וויזן און געוואַרעמט און דער שניי האָט שוין אָנגע־הויבן צו צעגיין. עס איז געוואָרן פריילעכער אויף דער נשמה.

די ייִדישע שטובן האָבן אויסגעזען יום־טובדיק. די טישן זיינען געווען באַדעקט מיטן שענסטן און בעסטן, וואָס די סטאָפּניצער מאַמעס האָבן צוגעגרייט. פון די טישן האָבן אַראָפּגעשמייכלט המן־טאַשן און כָּלערליי אַנדערע געבעקסן. פון די פענצטערס האָבן זיך גע־טראָגן די ריחות פון די הייסע קרעפּלעך, וואָס האָבן זיך געקאָכט אין ייִדישע טעפּ און די פאַרבייגייענדיקע גוייִם האָבן געפּלאַצט פון קנאה ווען זיי האָבן אַריינגעאָטעמט די ריחות פון די ייִדישע „פאָטראַוועס". דאָס עסנוואַרג איז געווען געגרייט אויפן טיש און מיט געדולד גע־וואַרט אויף די באַלעבאַטים און אויף די קינדערלעך זיי זאָלן אַהיימקומען צו דער פורימדיקער סעודה.

כאָטש דעם טאָג האָבן ייִדן געאַרבעט, האָט אָבער דער יום־טוב אויך אַריינגעשמעקט אין יעדן ייִדישן וואַרשטאַט, אין יעדן ייִדישן געשעפט אָדער געוועלבל. ספּעציעל זיינען דעם טאָג געווען פאַרנומען אַזעלכע געוועלבלעך ווי פּנחסל „רויטע נאָז", חיימעלע ראָכ־מעס, חיימל פרידמאַן, ווייל די באַלעבאָסטעס פלעגן זיך יעדעס מאָל דערמאָנען וועגן עפּעס, וואָס עס פעלט זיי צום קאָכן און באַקן. איז מען שנעל געלאָפן אין די גע־וועלבלעך איידער זיי זיינען פאַרמאַכט געוואָרן. (אגב, דעם פרידמאַנס אַ זון, מאָטל, איז געגאַנגען מיט מיר אין „שקאָלע". אַ צווייטער זון, משהלע, האָט געהאַט אַ זייער שיינע שטימע און געדאַוונט מיטן חזן).

סטאָפּניצער ייִדן האָבן גאָר שטאַרק געהאַלטן פון דעם יום־טוב פורים און אים געפייערט מיטן גאַנצן קנאַק. די דערוואַקסענע האָבן זיך אויסגעטאָן פון דער וואָכעדיקייט און די יונגע חברה האָבן זיך איבערגעטאָן און זיך פאַרוואַנדלט אין יענע היסטאָרישע געשטאַלטן פון אונדזער ווייטער פאַרגאַנגענהייט, פון יענער צייט ווען עס איז געשען דער גרויסער נָס.

נישטאָ שוין מער די קולות, די פרייד, דאָס געזאַנג, פון מיינע יוגנט יאָרן. געבליבן זיינען בלויז זכרונות פון פורימס, וואָס איך האָב געפייערט צוזאַמען מיט מיינע חברים ע"ה אין אונדזער ייִדישן שטעטל, וואָס איז אָפּגעווישט געוואָרן פון דער נאַצישער בעסטיע.

Book highlights 'extraordinary ordinary' people

By CAROLYN BLACKMAN
Staff Reporter

Over the past several years, Paula Todd, co-host of TVOntario's *Studio 2*, has discovered what it means to be "an extraordinary ordinary person."

In her book *A Quiet Courage: Inspiring Stories from All of Us*, Todd wrote about 12 regular people who endured tragedy and triumphed from it.

Todd, who is also host and producer of the TVO biography program *Person 2 Person with Paula Todd*, was the guest speaker at Toronto Hadassah-WIZO's recent 11th annual Women For Women Breakfast, in support of WIZO services.

Paula Todd

In an interview prior to the breakfast, Todd said she was inspired to write the book after seeking interview subjects for her biography program.

"Our idea for the show was to interview ordinary people who were successful in their community. After doing about six interviews, I realized I had the wrong take on success. I was startled to discover that the key to triumph was often tragedy.

"I needed to change my way of thinking. I was collecting [interviews with] people who went through a forced emotional evolution, and they believed that this forced them into a place they couldn't have gotten to on their own."

When asked about their success, she said, "they spoke of failure and loss, and all pointed to a pivotal traumatic experience that transformed them into exceptional people.

"What nearly destroyed them sparked an emotional transformation that gave birth to their newer, stronger selves. Rather than seeing tragedy as their downfall, they embraced its lessons and spoke openly of its gifts."

Among the 12 people profiled in the book, which grew out of the interviews, were a teacher who endured torture in an Ethiopian prison, an award-winning chef who was paralyzed in a car accident, an artist whose husband and daughter were murdered, a doctor who hid his alcoholism for 30 years, and a veteran police officer who suffered from depression after investigating some of Canada's notorious murderers.

"These people turned my head around. They were a wake-up call. [They taught me] that life is precious. We live in a world in which we become upset if something fabulous doesn't happen, and we've lost touch with the fact that every moment is a precious gift."

Reading about what other people have lived through is an inspiration, Todd said. "It helps us see that people suffered and thrived. It gives us insight into how profound life can be.

"We don't need to go through any of these things to [learn] something. We can still carry away life's lessons."

Society prizes the easy, and hides the difficult, she said. "We've created the victim mentality. We see loss as diminishing, and it should be an opportunity to build strength of character."

Money raised during the WIZO services campaign benefits projects in Israel and Toronto. In Israel, projects include Nahalal Youth Village and Agricultural School, Hadassim Children and Youth Village, Mirial Small Youth Club, and the Rose Dunkelman Day Care Centre, as well as hotlines, shelters for battered women, a rape crisis centre, legal advice bureaus and information centres for women.

In Toronto, the campaign is linked to the North York Women's Shelter, Yellow Brick House, MicroSkills, and ASTEH – Alternative Short Term Emergency Housing.

Chabad holds worldwide Purim costume contest

The World's largest Purim costume contest has been launched.

Until one week after Purim, which takes place this year on March 25, children of all ages from around the world are invited to submit a photo of themselves modelling their disguises.

"This is the first time ever that a Purim contest is being held on such a grand scale," said Rabbi Mendel Kaplan, Spiritual Leader of Thornhill-based Chabad@Flamingo. It is being organized by the international Chabad-Lubavitch movement.

"We're getting entries from across the globe, and it's clear that the initiative is helping to heighten excitement for and anticipation of the holiday, while bringing the global Jewish community a little closer together," said Rabbi Kaplan.

Contestants can enter the world-wide contest by visiting www.chabadflamingo.com and following the instructions. Those interested can also vote on which costumes they think are most creative, with the final tally of "ballots" submitted by site visitors to be announced one week after the holiday.

Prizes include a $150 (US) shopping spree at Toys R Us for the winner and books, videos and computer games for runners-up.

For more information, visit www.chabadflamingo.com or call 905- 763-4040.

The Gerald Schwartz/Heather Reisman Centre for Jewish Learning
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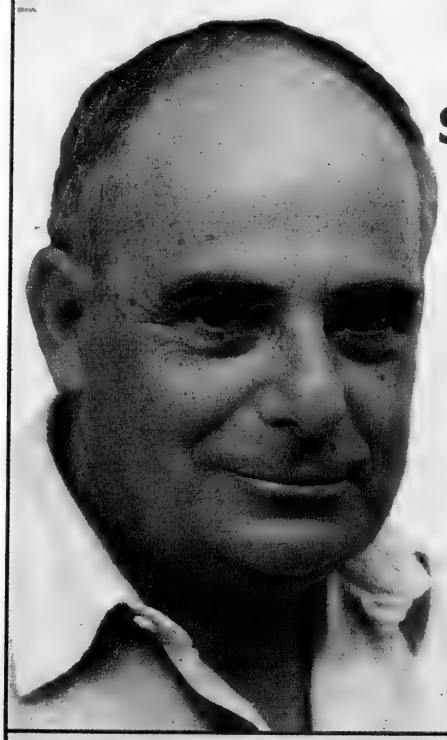
The Lawrence and Frances Bloomberg Spring Author's Lecture

Hirsh Goodman
will speak on his new book

Let Me Create a Paradise, God Said to Himself:
a Childhood in South Africa and a Life in Israel



Wed. Apr. 6, 2005, at 8 p.m.

Hirsh Goodman, former Vice President of *the Jerusalem Post* and Editor-in-Chief for *the Jerusalem Report*, is a Senior Research Associate at the Jaffee Center for Strategic Studies, Tel Aviv University. His new book is a moving memoir and a controversial examination of a nation's conscience.

Introduction: Hershell Ezrin,
CEO, Canadian Council for Israel and Jewish Advocacy (CIJA)

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Play reflects recent research on dementia

By LEILA SPEISMAN
Staff Reporter

"I'm still here!" proclaims a member of the cast of a play by the same name, a dramatic yet heart-breakingly poignant depiction of the effects of dementia.

The play, written and directed by Vrenia Ivonoffsky, is based on research conducted by Christine Jonas-Simpson, director of nursing research at Sunnybrook/Women's College Hospital and Gail Mitchell, professor of nursing at York University.

Mitchell and Jonas-Simpson have studied how people cope with dementia, both in themselves and in a family member, for some 15 years. Some of the research, specifically into early onset dementia, was done via Internet.

Mitchell said that they wanted to give a voice to those affected, as well as to lessen the stigma associated with it.

""We wondered how we could best show our new understanding of patients and their families," Jonas-Simpson said. "Sunnybrook has put on plays about various problems, like cancer, so we thought that was an interesting approach."

The cast, all of whom have been touched by dementia, are from Ryerson University's Act II Studio, a theatre school and creative drama centre for adults over 50. It is part of the Seniors Education Program in Ryerson University's Continuing Education Division.

Funding is from the Collaborative Research Program – Long Term Care; Ken Murray and the Murray Alzheimer & Research Education Program, University of Waterloo; and Sunnybrook & Women's Research Institute.

Mary Fox, director of the Collaborative Research Program, explained that the program is a "practice-based knowledge exchange, a consortium of Baycrest Centre for Geriatric Care; Sunnybrook & Women's College Hospital; Toronto Rehabilitation Centre; and Bridgeport Health." It is based at Baycrest.

"We aim to develop knowledge to help people in the community, with researchers, clinicians and people in the community on an equal footing."

Cast all have been touched by disease

The consortium doesn't just fund research, though – it also funds the dissemination of knowledge. Which is how it got involved with *I'm Still Here*.

The play, Mitchell said, gets to the core of what it means to be human, which is probably why it has such a tremendous impact on those who see it.

The actors take different roles during the production, switching effortlessly from patient, to nurse, to friend, to mother and daughter, to husband and to commentator. Different scenes show the terror of realizing what is happening to the person with dementia and the hopeless feeling of getting the formal diagnosis. Friends are at a loss as to how to respond, especially as the condition worsens.

Family is also at a loss, seeing a loved one's personality changing as the skills they prided themselves on slip away.

When the person with dementia has to go to live in a nursing home, a whole new set of problems opens up. The sufferer can't understand why they are where they are, and wants to go home. The family has to advocate against uncaring staff.

One of the most moving themes in the play is the relationship between a mother and daughter. The tension and uncertainty of the early days after the diagnosis gives rise to a kind of resignation and comfort, as they sing songs together, and talk about old times. Much of the daughter's feelings come from a real diary of a woman chronicling the mental deterioration and eventual death of her mother, an Alzheimer's disease sufferer.

The title, *I'm Still Here*, comes from the painful reality that the people around someone suffering from dementia talk about them, rather than to them, ignore what they are saying, make assumptions about them, and simply don't take the time to really listen.

The eventual goal, if they can get the funding, is to take the play across the country. A dream of Jonas-Simpson, Mitchell and Fox is to find some way to film the play, so it is available for the general public and those working and dealing with dementia.

For more information, call Tammy Muskat at 416-785-2508, ext. 2557.

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Sunday, March 20, 2005 – 8 p.m.

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"The Art of Biblical Translation"

Professor Alter is Professor of Hebrew and Comparative Literature at the University of California at Berkeley. He has published new translations of *The Five Books of Moses* (2004), *Genesis* (1996), *Samuel I & II* [*The David Story* (1999)], and has written extensively on literary aspects of the Bible. He has also written widely on the European novel from the eighteenth century to the present, on contemporary American fiction, and on modern Hebrew literature. His twenty published books include two prize-winning volumes on biblical narrative and poetry and an award-winning translation of *Genesis*.

The lecture will take place in the Vanier Lecture Hall, Room 135 Vanier College, Steeles Campus.

The Wolinsky Lectures are sponsored by the Centre for Jewish Studies, the Faculty of Arts, and the Faculty of Education of York University in cooperation with the Toronto Board of Jewish Education.
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Syria's involvement in Lebanon not likely to end

According to Reports

By PAUL MICHAELS

What do we really know about what's going on in Lebanon? With most media reports focusing on the anti-Syrian rallies that followed the assassination of former Lebanese prime minister Rafik Hariri, one could assume that many, if not most, Lebanese want freedom from Syrian occupation – and freedom in the broader sense of democratic reform.

That assumption was contradicted last week, when the media reported on a huge pro-Syrian rally, orchestrated by Hezbollah.

The BBC's Orla Guerin (*Newsworld*, March 8) said of the estimated half-million people at the rally: "When Hezbollah calls, the people answer. Take a look at the group. The pro-Syrian camp coming out in massive numbers, just a few hundred metres from where the opposition gathered. Proof that the picture here isn't quite as neat as the outside world would want."

But camera-friendly pictures of anti- and pro-Syrian demonstrations show only part of the underlying reality. Often overlooked are the ways in which Syria will most likely continue to control Lebanon, no matter how many Syrian troops eventually leave.

Neither Guerin nor most of her colleagues have even touched on this story because they have failed to examine in any detail the various ways Syria has entrenched itself over the past decades into the fabric of Lebanese economic and political life.

Samuel Segev is one of the few journalists who are looking beyond the rallies to the bigger picture. In his *Winnipeg Free Press* column of March 8, "Assad splits Lebanese opposition," Segev wrote about "the fate of the 5,000-strong Syrian intelligence machine that runs a 'Syrian state within the Lebanese state.'"

These intelligence agents matter far more than conscripted soldiers. In a telephone conversation, Jim Lederman, senior Israel analyst for Oxford Analytica, an international institution that draws on various experts to provide analysis of international events, said about 500 of these agents have absolute control and will remain in Lebanon. Unlike military troops, whose movement can be monitored, plain-clothed intelligence officers cannot easily be tracked.

Segev is also one of the few journalists to draw attention to Syria's support of Iran's involvement in Lebanon: "Syria allowed Iran to ship via Damascus airport medium-range rockets, mortars, and recently also Iranian-made reconnaissance drones that can be fitted with explosives. A unit of the Iranian Revolutionary Guard is stationed [in Lebanon] in the Beka'a Valley. It includes a medical team so that wounded Hezbollah terrorists are not treated in civilian hospitals but in clinics run by the Iranian group."

Then there are the approximately one million Syrian workers in Lebanon who, along with the intelligence apparatus, contribute substantially to Syria's otherwise extremely weak economy by sending money and goods back home.

On March 5, Israel's deputy prime minister Shimon Peres remarked that Syria's occupation of Lebanon is economic as well as military. He said 20 per cent of Syria's economy comes from Lebanon. That figure may be low, but it underscores just how desperate Syria is to maintain its stake in Lebanon. Syria's very survival depends on it.

Lederman remarked: "No matter what happens, no matter how many troops and intelligence agents are withdrawn, Syria will remain in control of the Lebanese economy. And because it is in control of the Lebanese economy, it will continue to control the Lebanese political system."

He continued: "The Syrian economy is so antiquated and in such shambles that the Assad regime could not afford the payoffs it needs to survive if it cannot continue to siphon off money and goods among countless other things from the Lebanese economy."

You can find more detailed analysis of this situation at Lederman's blog: www.jimlederman.com.

Paul Michaels is communication director for the Canada-Israel Committee.

FABULOUS BAKER BOYS: Students at Netivot HaTorah made hamantaschen in anticipation of Purim. Pictured, from left, are Shai More, Stuart Jesin, Jonah Hart, Josh Aziza and Aryeh Fortinsky. [Rebecca Ansel photo]

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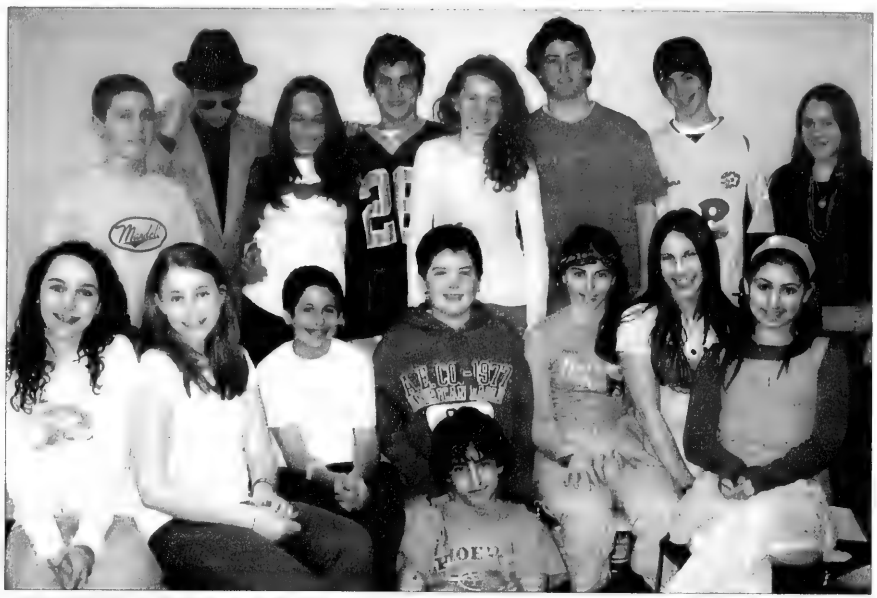

BUILDING HOUSES: Bialik Hebrew Day School has adopted a house system for its senior division students in grades 6 to 8. Its the first Jewish day school in the city to do so. The aim is to enhance school spirit and promote healthy competition across the grades, as well as to develop leadership skills among older children, who become role models for their younger counterparts. The house system has its roots in British educational culture and was recently re-popularized in the Harry Potter series of books and movies. Each Bialik student is assigned to one of four houses, which are named after universities in Israel that represent major cities and/or geographic regions: Bar Ilan/Tel Aviv University; Hebrew University of Jerusalem; Haifa University/Technion; and Ben Gurion/Weizmann. Pictured are house captains and vice-captains.

'Israel' removed from passports

Continued from page 1

Kingsbury pointed out that passports listing the bearer's birthplace as "Jerusalem, Palestine" will be recalled as well.

Canadians born in Jerusalem will have only the city name listed as their birthplace in their passports, Kingsbury said.

Asked if it is illegal to carry a Canadian passport with the notation "Jerusalem, Israel," Kingsbury said, "An administrative error was made. We're moving to rectify this error."

The issue surfaced last January when Eliyahu Yehoshua Veffer, a 17-year-old Torontonian born in Jerusalem, filed a lawsuit, with the aid of B'nai Brith Canada, seeking a judicial review of the policy.

Veffer, a Grade 11 student at Community Hebrew Academy of Toronto whose father is Rabbi Shmuel Veffer, spiritual leader of the Village Shul, was brought to Canada by his parents six years ago. He's a citizen of both Canada and Israel, and has an Israeli passport.

Veffer said Canada's refusal to recognize Israel as his birthplace is insulting.

In response to the decision taken by the federal government, Shimon Fogel, chief executive officer of the Canada-Israel Committee, issued a statement from Israel.

"Jerusalem is Israel's capital. Its centrality to the national, political and religious identity of the Jewish people has never rested on the agreement or validation of the international community.

"The CIC nevertheless understands the significance of Jerusalem within the context of Middle East peace negotiations. In that regard, it must be recognized that the final disposition of the Jerusalem question can only be resolved through the process of direct, bilateral negotiations involving Israel and the Palestinian Authority, as prescribed in the internationally endorsed 'road map' [peace plan].

"Even then, any viable negotiations must acknowledge, respect and incorporate Israel and the Jewish people's unique attachment to the entire city of Jerusalem, along with Israel's efforts since reunification in June 1967 to guarantee freedom of religious practice to the city's diverse faith communities.

"The CIC encourages Canada to reflect this fundamental reality in all aspects of its Middle East policy."

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At Darchei Noam, we value lifelong Jewish learning and provide a wide diversity of educational programs, open to members and non-members alike.

Our engaging Spring line-up includes the following programs, and many more! Attend any and all, and grow Jewishly with us.

SATURDAY March 19 (7:30pm)

"Sing Your Yiddish Heart Out With Lenka Lichtenberg"

Join a superb Yiddish songstress for an evening of singing and sing-along. The evening begins with a Havdallah service and concludes with delicious sweets. You don't have to speak Yiddish to enjoy this event!

SUNDAY April 10 (1:00pm - 5:30pm)

"Enriching Your Pesach Experience: An Afternoon Prep-athon"

Explore how to enhance your seder through music, home preparation and inter-active story telling:

1:00 - 2:30 "Getting Your Home Ready for Pesach"
2:30 - 4:00 "Re-telling the Passover Story at the Seder"
4:00 - 5:30 "Music of Memory: Singing at the Seder"

Congregation Darchei Noam
Reconstructionist Synagogue of Toronto

For more programming information: www.darcheinoam.on.ca *or* 416.638.4783
Shabbat services: 10:00 a.m. Rabbi Tina Grimberg
All events at 15 Hove Street (Bathurst and Sheppard) • Office: 20 Martin Ross Avenue

On Campus

Incident in Israel highlights peace issue for students

By JONAH BROTMAN
Special to The CJN

The recent election of Mahmoud Abbas as Palestinian Authority President signalled a new era for the Palestinian people and the possibility for lasting peace with Israel. After the ceasefire discussions at Sharm el-Sheikh, even the international media appear to be hopeful about the shifting dynamics.

Guest Voice

However, on the heels of this new wave of optimism for peace lurks the strong undertow of a lived reality. This reality is one in which confrontation is a fact of daily life for two peoples.

The enormous chasm was demonstrated to me on a recent trip to Israel. While we were on our way to visit a friend's house in Jaffa – which has an Arab-Israeli majority – the large group of North American Jewish university students that I was with encountered a smaller group of Arab-Israeli street kids.

After most of our group had passed them, one of the Arab-Israeli kids began yelling at one of us.

Within a moment, the situation escalated. The street kid claimed that a rock had been thrown at him. Suddenly he lunged at my friend with a hand knife, holding it up to my friend's stomach.

Instantly there was chaos: yelling, pushing and some scuffling. Our Israeli counsellor, along with some other Israeli adults, quickly dealt with the kids by first, asking the kids to leave, and eventually pushing some of the kids and yelling at them until they ran away. That desolate residential street in Jaffa had become the battleground between two fighting nations, two sworn enemies, only to return to its shadowy tranquillity within five minutes.

Many members of our group were shaken by the incident. Some nervously recollected how close they had been to injury or even death, while others were simply shocked. Some seemed unfazed – possibly like the post-suicide bombing feelings of desensitized emptiness.

But most importantly, all of us were shocked by the palpable anger and hatred that was evident in those children. The prospect for peace and the election of Mahmoud Abbas held no meaning for them at that moment. The grandeur of a stable infrastructure and an improved quality of life was all too distant. The situation, as it has existed during their lives and for many years before, has nurtured these children. Born into a world of hatred, they have developed the inclination to become filled with hate.

Whether the international community realizes it or not, any government effort at change is superficial until it affects the reality on the ground. Those kids we met, who have been taught to hate, need to unlearn that teaching. The poisoned states of mind that exist on both sides need to be healed before a lasting change can occur. And only then can the optimistic wave of peace become a sustainable tide of reality.

Jonah Brotman is a journalism student at Carleton University.

ISRAEL WEEK IN GUELPH: The Israeli Affairs Committee (IAC) at the University of Guelph put on its second-annual Israel Week – an apolitical celebration of all things Israeli, the week of March 7-11. There were eight tables with 17 display boards and plenty of pamphlets and free Israeli food. A mock "Kotel" (Western Wall) was constructed and passers-by were invited to write messages of peace. Members of the executive of the IAC were present each day at the booths to welcome people and field any questions. Here, Esther Mendelsohn and a visitor to the displays talk about diversity and democracy in Israel and the people's desire for peace.

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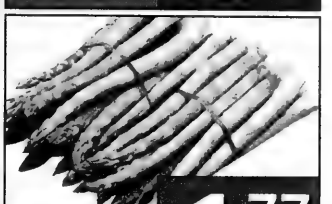

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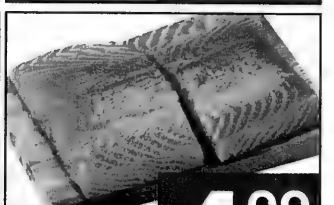

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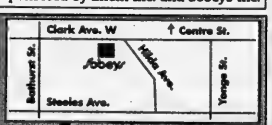

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Seniors Scene

Karla Goldberg's art

Artist overcomes effect of stroke

By BILL GLADSTONE
Special to The CJN

Although it usually doesn't host art exhibitions, the Baycrest Geriatric Centre has made a rare exception in the case of Karla Goldberg, an 84-year-old Toronto artist who trained herself to make art with her left hand after a stroke paralyzed the right side of her body two years ago.

The exhibition "Creative Strokes of the Brush: Karla Goldberg and Her Artistic Journey Post-Stroke," which consists of about 40 paintings and needleworks from both before and after her medical calamity, went on view in the Baycrest main lobby last week and remains on display until March 27.

Arranged chronologically, Goldberg's post-stroke paintings highlight her inspirational artistic progression.

The sombre colours, simple lines and limited complexity of the early works give way to the increasing colour intensity, depth and sophistication of the later pieces as the artist acquired significant fine motor control of her left, formerly non-dominant hand, and regained some of the visual-spatial perceptual acuity she had lost.

In one of her earliest post-stroke creations, Goldberg drew a squiggly line to convey her sense of mental confusion. Later she realized she had it backward and made a second painting with the squiggly line – representing a question mark – now facing in the right direction.

Although she has found it hard to resume her needlepoint – "It's difficult to thread the needle and to get it down and up again with one hand," she explained – she was determined to finish the last piece she was working on before the stroke.

A needlepoint of a female face had lain unfinished in her home studio for nearly two years. Last autumn, she returned to it with a vengeance and worked on it for three days, non-stop, until it was done.

Today, she concentrates mostly on acrylic paintings: she twists open tubes of paint by catching their caps in a drawer.

"I can paint, thank God," she said during an interview in her midtown Toronto home, which is graced with sculptures, tapestries, hooked rugs, ceramics, paintings, macrame, candlesticks and other evidence of a bounteous talent.

Her post-stroke pieces seem to rise fully to the quality of her previous work even as they convey the message, "If there's a will, there's a way."

Born in Germany in 1920, the former Karla Baer fled Germany with her family after Kristallnacht in November 1938 and was interred with her mother in Gurs, a concentration camp in the French Pyrenees. In 1947, her family was reunited in Paris and she married David Goldberg, a Canadian ex-serviceman working in Europe with the Joint Distribution Committee. The couple settled in Toronto in 1948 and had sons Marty, Gary and Robby.

"It's appropriate for this show to be at the Baycrest because it can give an incentive to others who have had a stroke," said David Goldberg.

Karla Goldberg does not sell her work and has never seriously contemplated a commercial exhibition. She has designed ark curtains for Toronto-area synagogues Shaar Shalom, Beth Tzedec and Beth Torah, as well as a menorah weaving for the Ohel Moishe Synagogue in Shanghai, China. Another of her pieces hangs in the office of a member of the Israeli Knesset; many others are found in the homes of friends and family members.

Comic and tragic masks are a recurring theme in her work; so are clowns, whose stylized faces are often represented in her colourful, semi-abstract designs.

"I like clowns. I think we all are clowns," she said. "I have a lot of sympathy for them. They can be desperate, but they make people laugh. Ridiculous as they look sometimes, there's a human face behind the clown face."

Goldberg's art remains on view in the Silverman Garden Court in the main lobby of the Baycrest Centre for Geriatric Care through March 27.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Happy 90th Birthday

Leo Goodman

Love your children: Rick & Fran, Arnie & Elaine, your grandchildren: Marc & Natasha, Stacey & Rich, Bonnie & Richard, Shari and all your great grandchildren

Lasman Lechter

Rahel Eynan and Rami Lasman of Toronto are thrilled to announce the engagement of their daughter

Ravit

to

Kenneth Bernard

son of Bunny and Dr. Morty Lechter of Montreal. A June wedding in Toronto is planned.

Paul Finewax recently celebrated his 94th birthday. Wishing you many, many more, from your wife Mollie, family and friends.

Happy 92nd birthday to our father and zeide, Joseph Y. Nadler, from Berl, Rebecca, Allan, Pamela, Adam, David, Tara and all the Nadler and Emmerich grandchildren.

Kieran Wall was born on Jan. 14. Proud mother is Jodie Wall. Congratulations from Grandmother and Grandfather Wall and Great-Grandmother and Grandfather Heaney.

Honey & Jerry Mahl and Susan Seigel are thrilled to announce the marriage of their children Melanie & Adam Seigel on Dec. 12. Mazel tov.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less. Send a self-addressed, stamped envelope for return. Mail to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

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What's New Deadlines: Monday, March 21, is deadline for March 31 issue and Monday, March 28, is deadline for April 7 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, March 17

FUTURE OF JERUSALEM

Canadian Friends of the Hebrew University of Jerusalem presents "Special Briefing: The Future of Jerusalem, Today's New Realities," a panel discussion with former ambassador **Reuven Merhav** and professors **Yaacov Bar Siman Tov** and **Israel Kimhi** of The Hebrew University. 8 p.m. at Beth Sholom Synagogue. 416-485-8000.

Friday, March 18

FAMILY KABBALAT SERVICE

Downtown Jewish Day School and First Narayever Congregation invite the community to a Friday night family Kabbalat Shabbat service. RSVP at 416-928-3537.

Saturday, March 19

KOL YISROEL

The Kol Yisroel Congregation resumes weekly Shabbat services in the Borochov Centre, 272 Codsell Ave. 9:30 a.m. 416-630-9444.

TORAH STUDY

Henry Alkin will lead a Torah study session on the weekly portion, Vayikra, at Beth Tzedec Synagogue. 9:30 a.m. 416-781-3514.

AN EVENING OF SONG

Join Congregation Darchei Noam for "Sing Your Yiddish Heart Out," with **Lenka Lichtenberg**, including a Havdalah service and desserts. Free. 15 Hove St. 416-638-4783 or www.darcheinoam.on.ca.

DEALING WITH ANGER

Rabbi Jonathan Rietti of Gateway Seminars discusses "Finding Your Peaceful Heart" at Anshe Minsk Synagogue. 9 p.m. $10, students $5. 416-595-5723.

Sunday, March 20

BREAKFAST AND TALK

Shaar Shalom Brotherhood invites the community to hear **Dr. Peter Hollands** discuss "The Umbilical Cord Blood Stem Cells: The Gift of Life." Breakfast 8:45 a.m. Talk 9:15 a.m. 905-889-4975.

YIDDISHLAND CAFE

The Workmen's Circle Yiddishland Cafe's "Music From Long Ago: From Moshe Beregovski's Musical Folklore Archives" features the klezmer music of Beyond the Pale. 7:30 p.m. 471 Lawrence Ave. W. $12. 416-787-2081.

BIBLICAL TRANSLATION

Robert Alter, professor of Hebrew and comparative literature at the University of California at Berkeley and translator of The Five Books of Moses, speaks on "The Art of Biblical Translation." 8 p.m. York University, Vanier College, Room 135. 416-736-5823.

JEWISH SHANGHAI

Clifford Korman speaks about his experience redeveloping Shanghai's Jewish Quarter in "Reflections, Images, Experience." 8 p.m. at Shaarei Shomayim Congregation. Non-members $2. 416-789-2313.

Monday, March 21

THE ART OF LISTENING

The Jewish Health Alliance hosts a discussion led by **Debra Joy Eklove** on "The Art of Listening in the Jewish Tradition." 7:45 p.m. $5. For information, 416-208-0601 or www.jewishhealthalliance.com.

BOOK AND FILM CLUB

Alan Gould discusses his book *The Unorthodox Book of Jewish Records and Lists* and his anthology, *What do They Think of the Jews?* at the Beth Tzedec Library's Jewish Book Club. 1:30 p.m. Fee. 416-781-3514, ext. 25.

Tuesday March 22

LUNCH AND LEARN

Beth Tikvah Synagogue Lunch

Continued on page 25

CELEBRATE ISRAEL
Silent Auction
Sunday April 3rd
The Lodzer Centre
12 Heaton Street, Toronto
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Continued from page 24

and Learn reviews *The River Midnight* by **Lilian Nattel**. **Heather Kassel** facilitates. Lunch 12:15 p.m. Learn 1 p.m. $7. 416-221-3434.

STOP LOSING ENERGY

Beth Tzedec Library presents a workshop on "How to Stop Losing Energy: Practical and Effective Ways for Dealing with Stress, Pain, Worry and Other Energy Drainers." 7:30 p.m. 416-781-3514, ext. 25.

Wednesday, March 23

JUDGE JUDAH

Beth Tzedec Congregation presents "Judge Judah: Simulated Cases Before A Beit Din or Jewish Court." Two cases will be presented: a property matter and an employee-employer issue. 7:30 p.m. 416-781-3514, ext. 34.

WORST DATE EVER

Take part in a series of discussions for singles with **Rabbi Yechiel Goldreich** and find out what other singles are looking for in a mate. Tonight, "The Worst Date Ever, Horror Stories." 8:30 p.m. at Shaarei Shomayim Congregation. $5. 416-789-3213 or 647-889-5313.

JWI MEETING

Markham Unionville chapter of Jewish Women International holds its monthly meeting. New members welcome. **Gail**, 905-294-9706.

PASSOVER SEMINAR

Rabbi Moshe Stern begins a four-week seminar on "The Passover Haggadah." Continues through April 13 at Shaarei Tefilah Synagogue. 416-787-1631.

Other news

SOLEL SHABBATON

Solel Congregation hosts **Carl S. Ehrlich**, associate professor of Hebrew Bible at York University, for the weekend of March 18 and 19. $12 includes Saturday lunch. To register, call 905-820-5915.

PURIM CELEBRATIONS

The Beach Synagogue's Purim celebration begins with Megillah reading Thursday, March 24, 6 p.m. followed by a carnival at 7 p.m. Purim Ball takes place Saturday, March 26, 8 p.m. 109 Kenilworth Ave. 416-694-7942.

Celebrate Purim at **Beth Tzedec Congregation**, Thursday, March 24. Minchah 6 p.m. Ma'ariv and Megillah reading 6:15 p.m. followed by a Purim carnival. $5 per person. 416-781-3511.

Chabad of Markham presents an "African Purim Masquerade" with Swaziland Soul choir, improv, Megillah reading, food and entertainment for children. Thursday, March 24, 6:30 p.m. 905-886-0420.

Anshe Minsk Synagogue's "Purimania" begins with Megillah reading Thursday, March 24, 6:30 p.m. followed by a Purim party at 8 p.m. 416-595-5723.

Pride of Israel Synagogue presents a "PowerPoint Megillat Esther Program" accompanying the reading of the Book of Esther, Thursday, March 24, 7 p.m. Also, Friday March 25, 9 a.m., followed by a Purim breakfast. 416-226-0111.

Temple Har Zion's Megillah reading is 7 p.m., Thursday, March 24. Family Purim carnival is Friday, March 25, 11 a.m. to 1 p.m. 905-889-2252.

Beth Tzedec Congregation – Generation Hutzpah hosts Megillah reading, masquerade, dancing and socializing Thursday, March 24, 8 p.m., at Gypsy Co-op in the Hootch, 818 Queen St. W. Contact www.beth-tzedec.org/gen_h.html or 416-781-3511.

SINGLES LONG WEEKEND

Adath Israel Young Business Professionals and Professionals Network and Dynamic Singles host a series of events beginning Thursday, March 24, with a pay for your own dinner at Marky's Deli at 8 p.m. after Megillah reading. Friday, March 25, 8 p.m., "Why Bad Dates Happen to Good Jewish Singles," at the synagogue. And "The Quest," Saturday, March 26, at Bistro Grande, $25, pre-reserve for dinner. Contact 416-635-5340 or rachel@adathisrael.com.

FOR WOMEN BY WOMEN

The annual Purim women's Megillah reading, "For Women By Women," is Friday, March 25. Shacharit 9 a.m. Megillah reading 9:30 a.m. at Shaarei Shomayim Congregation. 416-789-3213.

BEIT RAYIM TRIBUTE

The community is invited to join Beit Rayim Synagogue in honouring **Cantor Eli Bard** and **Eter Bard** at a reception Saturday, March 26, 8 p.m. Musical entertainment by The Joshua Engel Klezmer Trio. $54. 905-770-7639, ext. 31.

LEARN HEBREW

The Canadian Zionist Federation spring Hebrew classes begin the week of Monday, March 28, with day and evening classes at beginner, intermediate and advanced levels. To register, call 416-633-3988.

PASSOVER COOKING DEMO

Celebrity chef and cookbook author **Rose Reisman** is featured at Associated Hebrew Schools' "Kosher Passover Gourmet Cooking Demonstration," Wednesday, March 30, 7:30 p.m. at the Kamin Education Centre, 300 Atkinson Ave. Enjoy dessert reception, recipes, food and wine tasting. $36. Advance tickets only. 416-782-0506 or 905-763-6700.

PASSOVER WINE TASTING

CHAT Richmond Hill Parents' Association hosts an evening of wine tasting, Wednesday, March 30, 8 p.m. at 51 Wright St. $10. Reserve by March 21 at 905-787-8772 or 905-770-0199.

JUNIOR HIGH RETREAT

Junior high school students are invited to join Jewish Futures for a weekend retreat Shabbaton at Eaglewood Resort April 1-3. Cost $50 plus transportation. 905-882-6755 or Jfutures@rogers.com.

RIKUDIYAH 2005

Rikudiyah 2005: Israeli Dance Festival For Children will take place Sunday, April 3, 2:30 p.m., at York University. This year's presentation, "A Tribute to **Naomi Shemer**," showcases 300 participants from schools across the GTA. Tickets on sale at the Bathurst Jewish Community Centre reception, $8, children under 10 $ 6. At door $10 and $8. 416-636-1880 ext. 364.

SUPPORT GROUP

Eating Disorders of York Region provides services, education, support groups and awareness for families and friends of individuals affected by eating disorders. Thursday evenings 7:30-9 p.m. Contact **Robyn** at 416-576-0457 or visit www.edoyr.com.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St., #325. 416-630-6481.

Information sessions for new immigrants every Tuesday morning at 9 a.m. Registration required.

Newcomers to Canada are invited to join a JIAS Conversation Café. Practise your English in a casual and friendly environment with other newcomers and JIAS volunteers over a cup of coffee. For a location, call **Jodi** at ext. 30.

JF&CS GROUPS

Jewish Family & Child Service Lipa Green Building, 4600 Bathurst St. 416-638 7800.

Living With Teens: 6-session group on parenting your adolescent without losing your cool. Begins Wednesday, March 23, 7:30-9 p.m. at Lipa Green Bldg. Ext. 215.

Effective Parenting: 4-session group to help parents learn what they can do to raise a happy, motivated and well-behaved child. For parents of children ages 3 to 12 years. Begins Wednesday, March 30, 7-9 p.m. at Lipa Green. Ext. 215.

Parenting Lecture Series: REAL Parenting: Understanding and Fostering Self-Esteem in your school aged child. Thursday, March 31, 7-9 p.m. Lipa Green Bldg. Pre-registration required. Call ext. 215.

Parenting Children with Challenging Behaviour: 6-session group for parents of children who frequently demonstrate difficult behaviours such as tantrums, aggression, talking back, not following rules, trouble dealing with their emotions. Thursdays beginning March 31, 6:30-8:30 p.m. Ext. 246.

FOR SENIORS

The Association of Jewish Seniors holds its opening meeting of 2005, Thursday, March 17, 9:30 a.m. at Shaarei Shomayim Congregation. **David Zimmer**, MPP for Willowdale, speaks on "Seniors' Issues." **Debbi**, 416-635-2860.

Chabad Lubavitch of Markham offers weekly "Shmooze and Lunch" senior classes. Women's class, Wednesday mornings, 10:30 a.m., and men's classes, Fridays, 10 a.m. 905-886-0420.

Lunch & Learn in Retirement at Holy Blossom Temple presents **Dr. Kelly Murphy** on "Memory and Aging: How Memory Changes and What to Do About It." Wednesday, March 23, at noon. 416-789-3291, ext. 233.

Earl Bales Seniors In The Club House In The Park. Sunday dance, March 27; Casino Niagara, March 28; Casino Rama, April 6. Sunday. May 15, outing to Dixie Mall/ Market. For other club activities, call 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. March 17, members dinner. New members 55+ welcome. Call **Menachem Wallach** 905-731-7748.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Trip to Washington D.C. April 4-7. Members $500, non-members $650. Call 416-225-2112, ext. 123.

Israeli Etrog Club for Hebrew speaking seniors: Tuesdays, 7 p.m. March 22, Purim party. Ext. 110.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

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OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

Gerald Gladstone ז"ל Died peacefully at St. Michael's Hospital on March 7, 2005 at the age of 76 after a very courageous battle against cancer. Loved and cherished by his children, Allycia (Peter), Stephen (Carmella), Seana (Gordon), Lawrence, Angela, and Brant (Jackie), and step-daughter Lisa, his second wife Lorraine, his grandchildren Krysten, Anthony, Aaron, Lara, Jennifer, Gemma, and Alexa, his sister Rose (Louis), his brothers Henry, Irving (Lillian), David (Jacqueline), Joseph (Elisabeth) and Leonard (Nicole), and his many friends. He is predeceased by his parents Dora and Ralph and his brothers Russell and Benny. He is remembered fondly by his first wife, Sheila McCusker.

Gerald was one of Canada's premier artists. Born and raised in Toronto, Gerald, for over 50 years, painted and welded a vast variety of paintings and sculptures that were shown in galleries around the world. He is represented in many major private and public collections.

He created many public works of art for cities across Canada and internationally. One of his largest sculptures, "Universal Man", originally created for and displayed at the CN Tower, is currently installed at the Yorkdale Shopping Centre in Toronto.

A major public fountain, "The Three Graces," commissioned by the Ontario government, stands in front of the Mowat Block at Bay and Wellesley streets in Toronto. His "Reclining Female," commissioned by the Royal Bank of Canada, adorns the upper terrace of Place Ville Marie in Montreal.

Gerald will be greatly missed by his family and friends. His art, humour, sound advice, and his discussions related to art and music are a legacy that continues to enrich us all.

The family would like to thank sincerely the staff of St. Michael's and Princess Margaret Hospitals for all the wonderful care and attention they gave Gerald. It is the family's wish that any donations in appreciation of Gerry's life and work be made to either of those institutions.

A memorial reception will be held at a later time and place to be announced.

ה'רב שימשון הייליק

Harav Shimshon Heilik, husband, father, grandfather, teacher, artist, scholar and author passed away peacefully on March 5, 2005 with his family by his side. Predeceased by his wife Ida in 2000, he is survived by his children James (Bronia), Jacob (Sharron), Geela Blitt (Morris), Don (Riki), and Esther Amir (Danny): His grandchildren Dena, Judy, Joshua (son of Dorothy), Judd, Jonathan, Uri, Talia (Casey), Lisa, Natalie, Matan and Yoav; as well as his special friend Esther Krygier.

Born in 1917 in Baranow, Poland into a household with strong traditions, wealthy in spiritual values and learning, he studied at several yeshivot, including that of the Chofetz Chaim in Radom where he received smicha. When drafted to the Polish cavalry in 1938 he left for Paris, leaving behind his father, Rabbi Yakov Heilik, his mother Geela and siblings Sarah Gitel, Naftali, Pinchas, Dan and Hershl, all of whom perished in the Holocaust. Aided by an uncle, he got a Bolivian visa, landed in Lima, Peru, joined an anthropological expedition and wandered through the South American jungles, eventually ending up in Buenos Aires where he found work in a factory. He soon moved on to a teaching position in the Yiddish town of Mosesville Argentina. There, he met Ida, his wife of almost 60 years. The majority of his working career was spent in the classrooms of the I.L. Peretz Schools of Calgary and Winnipeg.

Shimshon Heilik was multifaceted and will be remembered differently by those who knew him. To many, he was Lerer Heilik, teaching several generations in some families. His many students have spread throughout the world and still regard him with affection and respect, remembering his fairness, firm discipline and depth of knowledge. To others, he was Shimshon Heilik the artist. Painting was a hobby second to his teaching. He studied at the Banff School of Fine Art and counted among his teachers A.Y. Jackson of the Group of Seven. His work can be found in all corners of the globe. He wrote about history, ethics, and philosophy. His books are in major research libraries in Canada, the US and Israel. Using the pen name Shaked, he wrote for various Yiddish periodicals. Some of his books were also used in the schools where he taught. Above all, he was a deeply committed Yidishist who loved all things Jewish, even what he called some of its narishkeit. He never tired of recounting stories of historical, literary or Biblical events and trends, as well as stories drawn from his own life experiences.

He invested himself in his family, colleagues and students and his legacy lives on as they contribute to their communities, their countries and future generations.

LITOVITZ, Terry ז"ל It is with great sadness that we announce the passing of Terry Litovitz. Beloved wife of the late Howie, cherished mother of Aviva and Felicia, dear sister of Barbara and Jeff, and Bernard and Stephen. Sister-in-law of Geraldine and Lou, and devoted friend and teacher of many.

The funeral services were held on Tuesday March 8th at 2 pm at Steeles Memorial Chapel. Interment was at the Beth Lida section of the Mount Sinai Cemetery. Memorial donations can be made to the Canadian Cancer Society (1-888-939-3333) or to the Terry Litovitz Merit Award in Management at the University of Toronto (Michelle Coutinho 416-287-7083).

STARK, Claude Benjamin passed away peacefully on March 4, 2005. Cherished son of the late Milton and Isabel Stark. Also survived by devoted sister Judie Stark. Claude was a special and adored uncle and great-uncle. Also leaves a brother Marvin Stark.

*Donations to **The Reena Foundation 905-763-8254 ext. 3034**, would be appreciated.*

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Harold Drapkin	Feb 27/05	44 Charles St W
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Steeles Memorial Chapel

Soroka, Reuven	Mar 1/05	1085 Steeles Ave W
Pollack, Albert Charles	Mar 2/05	133 Torresdale Ave
Lewy, Sally	Mar 2/05	Private
Gurevitch, Mandle Max	Mar 2/05	Private
Urshon, Gregory	Mar 3/05	22 Whalen Court
Samuels, Allen	Mar 3/05	645 Castlefield Ave
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Lerer, Iakov	Mar 7/05	Private
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Photographer wins Governor-General's award

Presented in the field of visual and media arts

By SHELDON KIRSHNER
Staff Reporter

Montreal photographer Lynne Cohen is one of the winners of the sixth annual Governor-General's Awards in visual and media arts, sponsored by the Canada Council for the Arts.

Cohen, born in Racine, Wis., has lived in Canada since 1973. Now 60, she acquired Canadian citizenship in 1979.

Originally a sculptor and printmaker, she turned to photography in the early 1970s.

Cohen, whose works have been exhibited in Canada, the United States and Europe, specializes in indoor photography.

Lynne Cohen

Her subjects range from halls, beauty salons, living rooms and lobbies to classrooms, spas, military installations and training environments.

"My work has always been about psychological, sociological, intellectual and political artifice," she said.

"This is apparent in my early pictures, but in recent years it is clearer still. I am now more preoccupied by deception, claustrophobia, manipulation and control. I take my work to be social and political, but there is no concrete message."

Armed with a large format view camera, Cohen looks for subjects that strike her as strange and/or beautiful.

Asked if she has ever chosen Jewish topics, she replied, "I'm an internationalist in every sense of the word."

Cohen, who is intrigued by architectural details and hardware, moved to photography out of a need to create art that is more social and political.

Above all, she explained in an interview last week, she regarded photography as an outlet to the real world and a way out of the isolation of a studio.

"I came to photography with intellectual baggage from sculpture and contemporary art history," said Cohen, who studied at the Slade School of Art in London, the Ox-Bow Summer School of Painting in Michigan and the University of Michigan.

"There are uncanny affinities between what I photograph and what artists paint and construct. In my work you will find Kosuth clocks, Van Eyck mirrors, Beuys blackboards, Artschwanger desks, Hatoum wire cages and many other reminders of early and contemporary art."

Influenced by such currents as minimalism, conceptualism and pop art, Cohen works mainly in North America and western Europe.

Her photographs have appeared in the National Gallery of Canada, the Australian National Gallery, the Bibliotheque nationale de France, the Art Institute of Chicago, the Metropolitan Museum of Art in Manhattan.

She is the author of several books, including *Lost and Found* and *Occupied Territory*, and currently, she is finishing a book titled *Camouflage*, which she describes as "a continuation of what I'm doing."

Cohen has taught at the University of Ottawa, Ryerson University, the Nova Scotia College of Art and Design, the Ecole des Beaux-arts de Bordeaux and Eastern Michigan University.

Asked why she left the United States, she replied, "It was time for a move. I would have come here earlier had I been able to."

Cohen received her award at a ceremony at Rideau Hall in Ottawa on March 16.

In a press release, Gov.Gen. Adrienne Clarkson said, "These exceptional individuals have matched their extraordinary talent and artistic vision with the perseverance necessary to succeed in a country as vast and diverse as Canada.

"Working in many disciplines and with a variety of media, they have created impressive bodies of work that help define who we are as Canadians and what we stand for as a society."

The other winners were: Carl Beam, Roland Poulin, Francoise Sullivan, Paul Wong and the partnership of Lisa Steele and Kim Tomczak.

Montreal Jews join St. Patrick's parade

By JANICE ARNOLD
Staff Reporter

MONTREAL – For the first time in its 181-year history, Montreal's St. Patrick's Day Parade had a Jewish presence.

This past Sunday, a Jewish community float, presided over by Jeff Boro, president of Canadian Jewish Congress, Quebec region (CJC,QR), wended its way along the the Ste. Catherine Street route, from Fort to Jeanne Mance streets.

"This is part of Jeff's commitment to the Jewish community to be more visible in Quebec life. The community has been thought of as insular, and it wants to participate more actively," said Rebecca Rosenberg, CJCs' acting regional executive director.

When Boro became regional president last year, he promised in his inaugural address that outreach to the broader society would be a priority. In the audience that night was his friend and fellow lawyer, Richard McConomy, a prominent member of the Irish community.

For many years, Boro has attended the Irishman of the Year Breakfast that precedes the parade, and he and McConomy decided it was time the Jewish community officially joined the St. Patrick's day festivities.

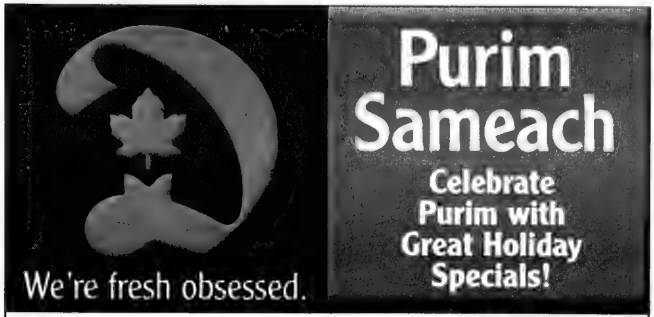
The community's float was a flat-bed truck carrying a large menorah and a banner in English and French saying, "Greetings from the Jewish Community." Around its perimeter, there was a banner with "Hello" written in a multitude of languages, including Arabic, representing Jews' many countries of origin.

Along the way, as DJ played different types of Jewish folk music, such as klezmer, Sephardi and Israeli.

Jewish students from Hillel; AEPi, the Jewish fraternity at McGill, and the Jewish Law Students Association at the Université de Montreal, sang and danced beside the float, dressed in special blue-and-white T-shirts with a menorah.

The Montreal parade is the oldest and longest running St. Patrick's Day parade in North America, and is said to rival even that of Dublin. Ten of thousands line the parade route every year.

CJC plans to have a float, also for the first time, in June's St. Jean Baptiste parade, if it is held. (It was cancelled last year.)



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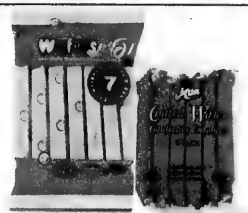

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Purim Food Ideas

Large hamantaschen to represent Haman's hat

By LISA SOLOMON
Special to The CJN

In Purim the Jew laughs. So reads the first sentence of the Purim chapter in my 50-year old reference book, *A Treasury of Jewish Holidays*, by Simon E. Goldfin. Above these words is a wonderful pen and ink illustration of boys in black pants, donning taunting masks, weaving in between girls wearing swirling dresses and trickster masks of their own.

At the small but spirited synagogue my daughter and I belonged to in California, Purim was just such a day. There was the raucous service where, when Haman was mentioned, loud graggers erased the syllables of his name. It was followed by a home-style carnival my daughter and her friend never tired of attending. As I watched the rabbi dance in a ballet tutu and the chicken-costumed cantor getting dunked in the sponge toss, I knew my daughter would be well entertained between running from game to game, trying to win enough tickets for one of the coveted disco lights at the prize table.

I wandered downstairs and away from the noise to the brimming dessert table where trays of delicious homemade and bakery bought treats were being sold. One larger than life hamantasch caught my eye. It was four times the usual cookie-sized triangle and at least twice as thick, and it was the only one left. So I quickly paid my $1.25 and walked away with a two-fisted pastry.

It was so hefty, that it was tempting and funny looking all at once, in the way oversized foods often are. But the taste was pure delight. Because, as I broke off one rustic pastry corner after another, working my way slowly toward the jam-filled centre, my afternoon wandering through the carnival, watching my daughter play, counting her ever growing stack of winning tickets, got sweeter and sweeter, knowing I would still have more than enough of my giant hamantasch to share with her on our tired walk home.

HAT-SIZED HAMANTASCHEN

The three-cornered hamantasch is meant to symbolize Haman's hat, and this over-sized version comes close. You can make them all larger size or add a few smaller ones to the platter, just for the fun of comparison! Also, I like to make the dough and fruit jams one day ahead, so the filling and shaping of the pastries can be mostly play.

Dough:
1 cup butter (or margarine)
1 cup sugar
4 large eggs
4 cups flour
1 tsp. almond flavoring
1 tsp. vanilla flavoring
4 tsp. baking powder

***Filling:**
1 cup raisins (or dried apricots, dates, or favourite fruit)
1 tsp. fresh lemon juice
4 tbsp. hot water
¼ sliced almonds (or pecans, walnuts) (optional)

Or

jar of favourite jam
can of poppy or prune filling
1 cup light and dark chocolate morsels

***Note:** You will need at least two of these options (ie. a dried fruit filling plus one more) to fill the dough.

Dough:

In medium bowl, combine flour and baking powder. Set aside.

In large bowl of electric mixer with paddle attachment, cream butter and sugar until light and fluffy. Add eggs and flavourings and mix well. With mixer set to low, slowly add flour until sticky batter forms. Shape dough into disc, and seal completely in plastic wrap. Refrigerate for three hours or overnight.

Filling:

You can fill your hamantaschen with anything you like. For a dried fruit filling, try the indicated proportions and alter to your tastes. The raisin recipe below is enough to fill three large hamantaschen so you will need one extra alternative.

In a food processor with blade attachment, add raisins and water and allow to soak for a few minutes. Add lemon juice and nuts (optional) and pulse until jam-like consistency.

Repeat steps for another dried fruit filling or use your favourite jam or chocolates as a filling.

Preparation: Preheat oven to 375. Lightly butter cookie sheet or spray with vegetable oil.

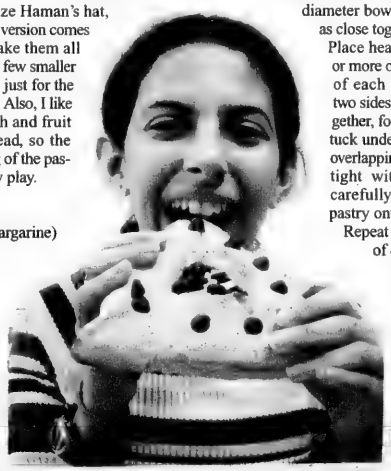
Divide dough in half. Put half back in refrigerator, wrapped in plastic, to keep cold.

On a lightly floured surface with a lightly floured rolling pin, roll dough to one-quarter inch thickness. Using a seven inch diameter bowl rim, cut circles as close together as possible. Place heaping tablespoon or more of filling in centre of each circle. Fold top two sides of each circle together, fold up lower edge, tuck under top two edges, overlapping seams, sealing tight with fingers, and carefully lifting each pastry onto cookie sheet.

Repeat with second half of dough.

Bake 15-20 minutes or until golden brown. Do not over bake.

Remove from tray and cool on wire rack. Makes 6-7 large or 5 large and 7 small hamantaschen.



Enjoy the only traditional Purim food

By SUE EPSTEIN
Special to The CJN

Although it is traditional to have a Purim seudah, there are no specific traditions regarding the food, as there are on other holidays. Some people serve a long coiled challah or an especially long braided one to symbolize the rope that was used to hang Haman; some serve turkey as a symbol of King Achashverosh, whose kingdom stretched from India (*Hodu*, or Turkey, in Hebrew) to Ethiopia; and some serve a vegetarian meal such as Esther might have eaten, since she ate only vegetarian foods in the king's palace in order to maintain kashrut.

Kreplach are another food often eaten at the seudah to symbolize Haman's three-cornered hat. But whatever type of menu is served, the one traditional food of Purim is the hamantasch.

Part of the Purim atmosphere in Israel includes seeing children and adults in costume, walking through the neighbourhood giving baskets and plates filled with hamantaschen and other goodies to family, friends and neighbours. Purim is a major event, with most business closed, and even the bus drivers dress in costume.

Since no celebration of Purim would be complete without delicious baked goods and other sweets, diets are on hold for most people. I try to be very selective about the goodies I eat and not overdo it but it's very difficult.

Norene Gilletz's recipe for phyllo hamantaschen from *MealLeaniYumm!* makes an excellent guilt-free alternative to cookie dough hamantaschen. It's very low in both fat and calories.

PHYLLO HAMANTASCHEN

4 egg whites
½ of an egg yolk
12 sheets of phyllo dough
icing sugar, optional
five-fruit filling

Line a cookie sheet with aluminum foil and spray it with non-stick spray. In a mixing bowl, blend egg whites with egg yolk. Place one sheet of phyllo dough on a dry work surface so that longer edge of dough is parallel to edge of counter. Brush lightly with egg glaze. Cover with a second sheet of dough and brush with egg glaze. (Keep remaining dough covered with plastic wrap to prevent it from drying out.) Cut dough into 6 strips. Place a rounded spoonful of filling 1 inch from the bottom of each strip. Fold dough upwards once so that filling is covered.

Fold the dough like the flag. First, bring the right bottom corner of dough upwards diagonally to meet the left edge, making a triangle. Continue folding upwards and from side to side until the strip is completely folded. Place triangles seam-side-down on prepared baking sheet. Brush lightly with egg glaze. Repeat with remaining dough and filling. (Hamantaschen may be either baked or frozen at this point. Cover tightly and freeze. They do not need to be thawed before baking.) Bake in a preheated oven at 375 for about 18-20 minutes until golden. When completely cool, sprinkle lightly with icing sugar, if desired. These freeze well. Makes 36.

Five Fruit Filling
1 medium seedless orange (thin-skinned)
1 cup raisins
1 cup pitted dates
1 cup pitted prunes
1 cup dried apricots

Cut orange into chunks, but do not peel. Cut away both the navel and the stem end. In the processor, process orange until finely ground, about 20 seconds. Add remaining ingredients and process until finely ground, about 15-20 seconds. Scrape down sides of bowl as necessary. Makes about 3 cups.

CHERRY HAMANTASCHEN

Although I have to admit that I haven't yet tried this recipe myself at the time of writing, it comes from a friend whose judgment I trust and who assures me that this is the ultimate in hamantaschen. It's the one I'm going to make this year. She told me the recipe originally came from someone whose father was a professional baker. If the dough gets too sticky while you're working with it, refrigerate it for a while. These can be frozen in carefully sealed containers until you're ready to use them.

½ cup margarine, softened
½ cup sugar
1 egg
1 tsp. grated lemon rind or a squirt of lemon juice
1 tsp. vanilla
2½ cups flour
½ tsp. salt
few drops water
1 can cherry pie filling or good quality morello cherry jam
sugar for sprinkling

Cream margarine and sugar together in mixer until light and fluffy. Beat in egg, lemon peel and vanilla. Add flour and salt. Beat in water, a few drops at a time, until dough starts to come away from the sides of the bowl.

Form dough into a flat disk and wrap in plastic wrap or place in a large plastic bag. Refrigerate for a minimum of 2-3 hours and maximum of 2-3 days.

When ready to bake, roll out dough flat about ⅛-in. thickness on a lightly floured surface. Using a round cookie cutter or the top of a glass, cut out circles. Spoon 2 cherries and a little bit of filling onto the dough circles. Fold into hamantaschen shape.

If you've never done this before, to shape use both thumbs and the two first fingers on each hand. Slide two fingers from left hand under left side and two fingers from right hand under right side and two thumbs under the bottom of circle. Bring all fingers (with dough) together to form a triangle and try to pinch close. Repeat this process with remaining circles and dough.

Place hamantaschen on a cookie sheet lined with baking paper. Sprinkle a small amount of sugar on top of each one. Bake at 350 for 12-15 minutes or till just starting to brown. Makes about 36.

CHOCOLATE HAMANTASCHEN FILLING

This comes from the same friend who gave me the above recipe.

8 oz. semisweet chocolate
6 oz. unsweetened chocolate
6 tbsp. margarine
⅔ cup flour
1 tsp. baking powder
½ tsp. salt
2 eggs
2 tsp. vanilla extract
1 tbsp. instant coffee
¾ cup sugar
½ cup white chocolate chips
⅔ cup chopped pecans, almonds or walnuts, optional

In a microwave-proof bowl melt the semisweet chocolate and the unsweetened chocolate together. Mix in all the margarine, flour, baking powder, salt, eggs, vanilla, coffee and sugar. Mix to combine and then fold in the chocolate chips and nuts.

The extra filling (if any) may be made into chocolate brownie drop cookies. Makes enough to fill 36 hamantashen.

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Purim Food Ideas

Sweets for your mishloach manot basket

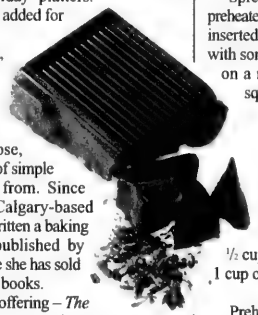
By BARBARA SILVERSTEIN
Special to The CJN

Purim is literally the sweetest holiday of the year. It's the one day on the calendar when Jewish fressers of the world delight in eating sweets with abandon.

On Purim, we forget about South Beach and Atkins. We don't count calories or carbs or points or worry about spikes in blood sugar and insulin surges. Feasting on baked goodies and other treats is part of the festivities.

It's customary to celebrate by noshing on a hamantasch for starters. The three-sided cookies filled with prune or poppy seeds – the traditional Ashkenazi Purim fare – still have a place of honour on mishloach manot platters, but there are usually plenty of other tasty morsels to choose from.

If you're thinking of giving home-made mishloach manot, consider including some squares and bars for variety. They're typically baked in a single pan so they're easy to make. They can be cut into small pieces, which makes them ideal treats for the holiday platters. Cookies can also be added for colour and shape.



One cookbook, *The 500 Best Cookies Bars and Squares* by baking maven, Ester Brody, (Robert Rose, 2003) offers plenty of simple recipes to choose from. Since 1998, Brody, a Calgary-based grandmother, has written a baking book a year, all published by Robert Rose. To date she has sold more than 100,000 books.

Her most recent offering – *The 250 Best Cobblers, Custards, Cupcakes, Bread Puddings and More* – has been on the shelves since September.

The following recipes are sweet treats that would be ideal for a mishloach manot platter. They all come from *The 500 Best Cookies Bars and Squares.*

CHOCOLATE CHIP BLONDIES

2 cups all-purpose flour
1 tsp. baking powder
1/4 tsp. salt
2/3 cup butter, softened
2 cups of brown sugar, packed
2 eggs
1 cup of semi-sweet chocolate chips
1 cup of peanut-butter chips
1/2 walnuts, coarsely chopped
1/2 cup pecans, coarsely chopped

Preheat oven to 350. Grease a 13x9-in. cake pan. In a bowl, mix together flour, baking powder and salt. In another bowl beat butter and brown sugar until smooth and creamy. Add eggs, one at a time, beating until incorporated. Stir in vanilla. Blend in flour mixture. Stir in chocolate and peanut butter chips and nuts.

Spread batter evenly in prepared pan. Bake in preheated oven for 30 to 35 minutes or until golden brown. Immediately place pan on a rack to cool completely. Then cut into squares. Makes 30 squares.

COFFEE MOCHA BROWNIES

3 squares (each 1 oz.) unsweetened chocolate
1/2 cup butter
2 tsp. instant espresso or coffee powder
1 1/4 cups granulated sugar
2 eggs
1 tsp. vanilla extract
2/3 cup all-purpose flour
1/2 tsp. salt
1/2 cup bittersweet chocolate, coarsely chopped
1/2 cup pecans, chopped and toasted

Preheat oven to 350. Lightly grease 9-in. square cake pan

In a large saucepan over low heat, melt chocolate, butter and coffee, stirring constantly until mixture is smooth and coffee is dissolved. Set aside to cool slightly.

When chocolate has cooled, stir in sugar. Add eggs and vanilla and mix until blended. Blend in flour and salt. Stir in bittersweet chocolate and pecans.

Spread batter evenly in prepared pan. Bake in preheated oven for 30 to 35 minutes or until a tester inserted in the centre comes out almost clean. but with some moist crumbs. Immediately place pan on a rack to cool completely. Then cut into squares. Makes 24 brownies.

BETTY'S CORNFLAKE MACAROONS

2 egg whites
1/2 tsp. vanilla extract
1 cup of brown or granulated sugar
2 cups cornflakes, crushed
1/2 cup nuts, chopped
1 cup of shredded coconut

Preheat oven to 350F. Prepare a well-greased cookie sheet

Beat egg whites and vanilla until soft peaks form. Gradually beat in sugar so that egg white peaks remain stiff. Gently fold in cornflakes, nuts and coconut.

Drop by rounded teaspoons about 2 inches apart onto prepared cookie sheet. Bake in preheated oven 15 to 20 minutes or until delicately brown. Immediately transfer to wire racks to cool. Makes about 2 1/2 dozen.

OATMEAL LACE PENNIES

1 cup old-fashioned rolled oats
1 cup granulated sugar
3 tbsp. all-purpose flour
1/4 tsp. baking powder
1/2 tsp. salt
1/2 cup butter, melted
1 egg, beaten
1/2 tsp. vanilla

Preheat oven to 350F. Prepare a cookie sheet lined with foil, bright side up.

In a bowl, mix together oats, sugar, flour, baking powder and salt. In another bowl, beat egg, butter and vanilla. Add flour mixture and mix well. (If dough seems too soft, chill 15 to 20 minutes to firm.)

Drop by rounded teaspoons about 2 inches apart onto prepared cookie sheet. Bake in preheated oven for 8 to 10 minutes. Cool for 2 minutes on foil. Then transfer to wire racks to cool completely. Makes 5 1/2 dozen.

Purim Food Ideas

Wine-tasting techniques

On the Purim table sits a glass of fine wine and you're just about to drink it.

To begin, when pouring a glass of wine, always tilt the glass slightly away from you to prevent any drops from touching you or the table. To prevent the heat from your palm affecting the wine's temperature, always hold the glass by the stem. White wine should always be served chilled, but as for red, word now has it that red can also be chilled but for only an hour before serving. Always check the label to be sure that your wine choices complement your menu.

The aroma that results from the wine-making process is called the bouquet. Swirl the wine in your glass a few times, holding it about one inch from your nose. With your mouth slightly open, take a deep sniff. Ahhhhh!

To truly appreciate the wine's appearance, hold the glass up to the light examining it for colour. Then hold the glass up to a candle and judge its intensity and clarity.

Now relax. Take a full sip. Let the wine rest in your mouth for a few seconds and then swallow. If your wine doesn't linger or make an impression after swallowing, it's called short. And if your wine holds back on its aromas or flavours, it's called stingy. But if it has richness, strength and sweetness (dry, medium or sweet), body (light, medium or full), mellowness and more, you've chosen a winner that according to wine terminology has personality.

And here are some new wines that definitely have personality.

• White Zinfandel, from Baron Herzog, California, is the winner of gold medals at the New World International Wine Competition and the Orange County Fair. It is semi-dry with a crisp texture and has aromas of apple, strawberry and cotton candy. Best with full-flavoured fish, cheese, pizza and chicken.

• Chenin Blanc won gold medals at the Riverside International Wine Competition and at the Orange County Fair. Focused and crisp, with intense passion fruit and citrus flavours, it finishes with a touch of sweetness. Best with full- flavoured fish and Chinese food.

• Syrah has distinct berry and blackberry fruit notes, highlighted by subtle oak for intriguing complexity. Best with cheese and spicy chicken.

• Cabernet Sauvignon 2003, from the Eshkol Winery in South Africa, is winner of four medals, including a gold medal from the Tasters Guild International Wine Competition. It has a leafy, minty elegance with firm tannins tailored for the table. Dry finish with a long, lingering aftertaste. Food suggestions include beef, lamb and chicken.

• Shiraz 2003 has a sweet vanilla aroma and a hint of intense young-berry fruit. Spice rather than berry dominated. Sumptuous feel in the mouth, with great length. Its hallmark is dry but not lean tannins. Food suggestions include barbecued and marinated beef.

• Merlot 2003 has clean fruited aromas and is boosted by ripe fruit, a hallmark of this label. Best with gourmet hamburgers, beef and lamb.

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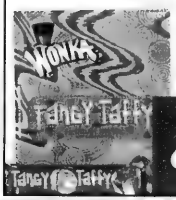

Tangy Taffy Box
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4.97

Lieber's New York Corn Chips or BBQ Tortilla Chips
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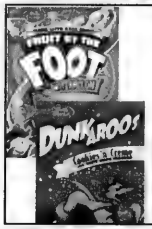
35¢



Fruit By The Foot, Dunkaroos
or Nature Valley Granola Bars, 110-230 g, Selected Varieties
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Chubby Soft Drinks
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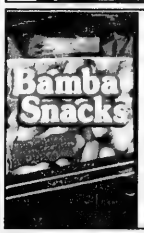

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Coast to Coast

SMOOTH TALKERS: Associated Hebrew Schools' middle school recently held its Hebrew public speaking contest, where first-, second- and third-place winners were chosen in grades 6, 7 and 8. Pictured, back row from left, are Ariel Muskat-Brown (tied, third place, Grade 8), Rachel Charney (tied, third place, Grade 8), Zachary Benatar (first place, Grade 8), Ari Zagdanski (second place, Grade 7), Michael Zagdanski (first place, Grade 6). Front row, from left, are Ari Satok (first place, Grade 7), Leora Mietkiewicz (tied, third place, Grade 6), Sara Banayan (second place, Grade 6), Talia Amira Shmool (tied, third place, Grade 6), Joshua Satok (second place, Grade 8) and Rebecca Ihilchik (third place, Grade 7).

Axworthy calls for UN reform

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The elimination of the veto at the United Nations would be a major step toward making the world body more effective, said former foreign minister Lloyd Axworthy.

"Only with the elimination of the veto will the UN be able to operate under the rule of law," he told a multifaith audience gathered at Congregation Etz Chayim for a discussion dedicated to the question of the moral response of faith communities toward world atrocities.

The evening arose out of Etz Chayim Rabbi Henry Balser's concern about the steadily deteriorating situation in the Darfur region in western Sudan.

"We learned during the Holocaust how easy it is to remain silent. The world remained silent during the killing in Cambodia in the 1970s and in Rwanda in the 1990s. And now Darfur.

"Why isn't anybody doing anything? We can't stand by while our neighbours are being murdered. We have a moral responsibility to act."

Following up on the rabbi's challenge, the synagogue's social action committee invited a Sudanese refugee to talk about his experiences.

In illustrating the moral dilemmas involved in deciding when it is right to intervene in the internal affairs of another country, Axworthy recalled the situation in the Serbian province of Kosovo in 1999.

"As Canada's foreign minister, I tried to espouse the concept of human security as compared to national security.

"I believe that the international community must be able to intervene to protect people from their own governments where absolutely necessary.

"In Kosovo, we knew that ethnic cleansing was going on. We knew what had happened in Bosnia and Rwanda. After months of diplomatic effort, it was clear that there was no other option but to use force for a humanitarian cause."

Axworthy said he grew up in a religious household with an aversion to war. Faced with that internal conflict, he sought out the advice of a minister in Ottawa.

"We spent four hours debating when the use of force could be justified," Axworthy said. "While my decision was guided by my religious considerations, it was not based on any kind of divine revelation."

Axworthy did urge his cabinet colleagues to approve Canadian participation in the Kosovo intervention. He was also forced to argue his case for war with a group of Christian ministers who were opposed to the use of force under any circumstances, he said.

"Unfortunately, so much of our public discourse in recent years has deteriorated to the level of a medieval crusade," he said.

"Particularly in the United States, there are powerful groups encroaching in the separation of church and state. When you cross that line, the results are theocracy and dictatorship."

He spoke of Rafael Lempkin, a Jewish lawyer from Poland who escaped the Nazis and settled in America in 1942. Lempkin, Axworthy said, was the first advocate of an international law outlawing genocide, a law that was promulgated by the newly formed UN General Assembly in 1948.

Axworthy touched on the problem of child soldiers in several countries around the world, a situation that he has been working to combat for many years.

"It all comes back to the question of how we apply our responsibility to protect people around the world," he said. "How do we determine when and how the United Nations should become involved?"

Following his presentation, Axworthy joined a panel that included Rabbi Balser, United Church Minister Loraine MacKenzie Shepherd and Baptist Minister Greg Glatz.

Rabbi Balser argued that in the case of child abuse, the state has determined that the right of the child to protection overrules the sanctity of the family and that the same reasoning should apply where sovereign nations abuse their citizens.

"The Torah requires us to act if someone's life is in danger," he pointed out.

"In situations such as Darfur, our duty as religious leaders is to yell 'gevalt.' Where are our peace makers and peace keepers?

"I would love to see some kind of interfaith network developed," he said.

"As Jews, we tend to take a parochial view. We are so concerned about anti-Semitism and the need to protect Israel that we lose sight of other issues."

Axworthy pointed out that individual actions can lead to great results. He noted that the fight against slavery in England began with 12 Quakers in 1788. (In 1807, the government banned the slave trade, and slave ownership was outlawed in 1833.)

He noted how ordinary Canadians who were stockholders of Canadian-based Talisman Oil were able to force the company to leave Sudan when the Canadian government was unsuccessful in the same effort.

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•**Friday, March 25, 8 p.m.** "Why bad dates happen to good Jewish singles." Free admission at Adath Israel.
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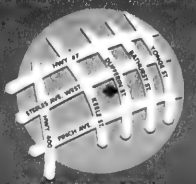

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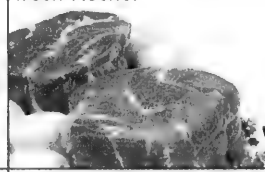

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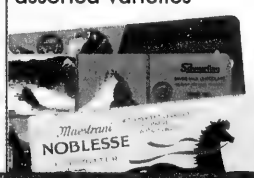

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PRICES EFFECTIVE FROM SUNDAY, MARCH 20th TO FRIDAY, APRIL 8th, 2004

Israeli psychologist launches book on terrorism

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — *The Trauma of Terrorism: Sharing Knowledge and Shared Care, An International Handbook*, edited by Danny Brom and Yael Danieli, has recently been launched in various cities around the world.

Following the textbook's delivery to the United Nations in New York and a second U.S. launch hosted by Senator Hillary Clinton, Brom appeared in Ottawa to launch the book in Canada. The event, held on Parliament Hill last week, was hosted by Carolyn Bennett, minister of state for public health.

Director of the Israel Center for Treatment of Psychotrauma as well as the scientific director of the Temmy and Albert Latner Institute for Research in Social Psychiatry and Psychotherapy at Herzog Hospital in Jerusalem, Brom is a clinical psychologist who is originally from Holland and moved to Israel in 1988.

Bennett recounted her first experience with post-traumatic stress disorder (PTSD) many years ago on a family vacation in Hawaii, where she encountered a Vietnam veteran who suffered from it. "I was still in pre-meds and was totally unprepared," she said. She cited the examples of Lt.-Gen. Roméo Dallaire and Lt.-Gov. James Bartleman, both of whom have publicly spoken of their personal struggles to overcome PTSD, which has helped to educate Canadians about the problem. "The existence of a textbook like this is huge in moving best practices forward," she said.

Having visited Herzog Hospital while visiting Israel, Bennett was impressed with the facility and its programs. She expressed interest in working on joint programs with Israel, to share the research and expertise developed in Israel with Canadians. "I, as always, look forward to ongoing partnerships," she said.

Brom prefaced his remarks by reading a poem written by an Israeli schoolgirl. "The main point that I would like to make is by reading a poem that was written by a 14-year-old girl that is not suffering from PTSD but is an ordinary 14-year-old girl who scribbled it on a paper and gave it to her teacher," he said.

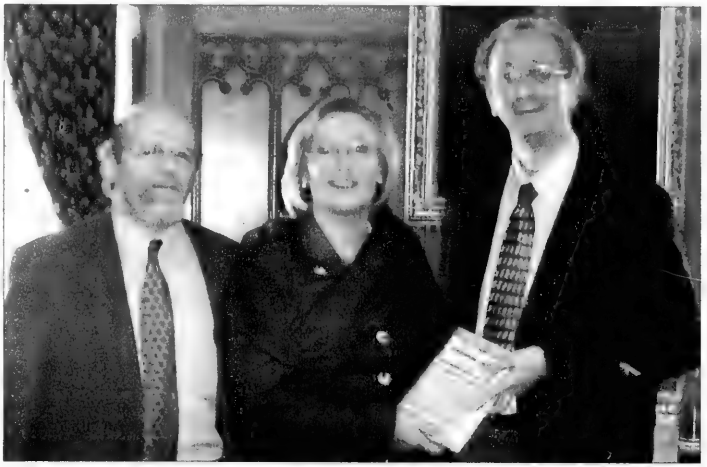
The poem poignantly revealed how terrorism has coloured every aspect of daily living in Israel. "This brings home the message that we in the field of terrorism are not talking about PTSD; we are talking about an attack on the fabric of society," said Brom.

"We have to develop resiliency- building services," he said. Recognizing that there may not be money available for programs, Brom suggested that the educational system could be an alternative delivery system for mental health services if proper testing and training were provided. "At the end of the day, we will become a stronger society or societies as the result of people trying to weaken us," he said.

Israeli Ambassador Alan Baker said that "the international community doesn't know how to deal with terrorism on any level… I am sure that this book and the contributions in this book will help move this forward in how to deal with it…

"Let me congratulate Herzog Hospital for the work that it is doing. I don't think there is any hospital in the world that has such a huge challenge in the work that it does. Let's hope that the next time you [Brom] come and give a book presentation, it will be about something happy that we can enjoy rather than about something that hurts us."

Also in attendance at the book launch were members of Parliament Susan Kaddis (Thornhill), James Lunney (Nanaimo) and Jean Augustine (Etobicoke).



From left are Israeli Ambassador Alan Baker, member of Parliament Carolyn Bennett and Danny Brom, at the launch of *The Trauma of Terrorism: Sharing Knowledge and Shared Care, An International Handbook*, which Brom edited.

Vancouver federation campaign tops $6 million

VANCOUVER — Jewish Federation of Greater Vancouver has announced that it has reached its $6 million fundraising goal for the 2004 Combined Jewish Appeal (CJA) Campaign.

This accomplishment represents the latest in a series of fundraising breakthroughs for the Jewish Federation, the central fundraising and planning body for the Greater Vancouver Jewish community.

Since 2001, CJA has increased its annual results by a cumulative 40 per cent. CJA has grown from $4.2 million in 2001 to just over $6 million in 2004. The 8 per cent increase achieved in the 2004 campaign translates to $450,000 in new dollars while the 2003 appeal generated more than $1 million in new funds.

In addition to new dollars, the number of donors has also increased over the past years. Since 2002, more than 1,200 new donors have made gifts. These are individuals or families who made first-time gifts to the community campaign or returned to contributing after an absence.

The Combined Jewish Appeal provides annual funding for communal programs delivered by Jewish organizations in Greater Vancouver, across Canada, and in Israel and other Jewish communities around the world. Vital programs and services receive funding in the areas of human services, education, community building, arts & culture, and youth.

This announcement comes as Federation marks its 18th year. Since its establishment in 1986, Federation's Combined Jewish Appeal has raised over $75 million to sustain and grow the local Jewish community and to strengthen Jewish life in Israel and around the world.

Jeffrey Goldberg, CJA general campaign chair, explained that this unprecedented growth comes from hard work, and dedicated volunteers and staff, but most importantly from the deep generosity on the part of the donors. "We have so many to thank for our success," Goldberg said.

Federation is particularly grateful for a $100,000 challenge grant from the Phyliss and Irving Snider Foundation, which helped generate the final push that put the campaign over its goal. The 2004 campaign includes gifts from more than 3,300 individuals and families.

Locally in Greater Vancouver, 24 agencies receive allocations to deliver programs and services. Monies earmarked for programs beyond the Lower Mainland are directed to the United Israel Appeal Federations Canada (UIAFC). Most of those funds support the work of the Jewish Agency for Israel (JAFI), and the Joint Distribution Committee (JDC).

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Abbas set to change stance on right of return

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Palestinian Authority President Mahmoud Abbas was set to tell militant Palestinian factions meeting in Cairo this week that the right of return of refugees should be looked upon "realistically" and that not all Palestinian exiles will return to former homes in Israel and the territories, Israel Radio said, quoting the London-based *Asharq al Awsat* newspaper.

Palestinian sources told the paper that Abbas would tell the participants in the Cairo parley that the right of return cannot be fully implemented and that those who cannot return should get compensation.

Palestinian officials hoped the planned three days of discussions would conclude with a declaration of a *hudna*, or ceasefire, to which all Palestinian organizations would agree, including such rejectionist groups as Hamas and the Islamic Jihad.

Abbas is expected to ask the groups to agree to a truce even if Israel violates it. He will stress that he will hold firm in talks with Israel on other core issues, including Jerusalem, settlements and the release of Palestinian prisoners.

The unofficial Palestinian position is that refugees who wish to do so – primarily those who live in Lebanon – should be allowed to re-settle in the West Bank and Gaza Strip, and those who choose not to should receive compensation.

Rejectionist groups have long held that Israel has no right to exist, and that once the Jewish state is dismantled, all refugees should return to their former homes and villages.

Israeli Defence Minister Shaul Mofaz was preparing to meet Monday with Palestinian Interior Minister Nasser Yousef over the deadlock around the transfer of West Bank towns to Palestinian security control.

> ***'The PA must also end incitement in mosques and eliminate anti-Israeli incitement in PA textbooks'***

The two sides hope to settle the latest dispute, which has delayed the Palestinian Authority's assuming control of Jericho. Should Israel and the PA reach a breakthrough, it will likely speed up the transfer of Tulkarm as well.

Sharon and Abbas held an indirect exchange of views Sunday night, starting with Abbas telling Channel 1 that, after the anticipated announcement this week of a formal ceasefire by all Palestinian factions, he would be ready for full-scale diplomatic talks.

Sharon was meeting with United Nations Secretary General Kofi Annan Sunday night in Jerusalem when the state-run television station carried the interview with Abbas. Sharon responded by telling Annan that there would be no progress on the internationally sponsored "road map" peace plan until Palestinian armed factions are completely disarmed, rejecting Abbas' proposal that a ceasefire would be enough to allow the start of final status negotiations.

Sharon told Annan – who was in Israel for the opening of the new Holocaust History Museum at the Yad Vashem Holocaust Martyrs' and Heroes' Remembrance Authority – that the PA must also end incitement in mosques and eliminate anti-Israeli incitement in PA textbooks before Israel would agree to peace negotiations. Sharon said there has been a drop in incitement, but it's not enough.

Sharon also told Annan that Hezbollah's meddling in Palestinian affairs, including by financing terrorist attacks, was endangering Abbas' rule.

U.S. to pay $25.5 million to survivors over 'gold train' affair

Ha'aretz Daily Newspaper Ltd

MIAMI — The U.S. government reached a $25.5 million (US) settlement last week with the families of Hungarian Holocaust victims and will acknowledge the U.S. Army's role in commandeering a trainload of the families' treasures during World War II.

Under terms of the settlement, the money will be distributed to needy Hungarian Holocaust survivors rather those who lost family possessions.

"The case never really was about money alone. It was about having a reckoning with history," said Sam Dubbin, one of the families' lawyers.

The U.S. Justice Department issued a statement saying it was "very pleased to announce" the settlement but said it would be inappropriate to add comment on a pending legal matter.

A commission appointed by then-U.S. president Bill Clinton concluded in 1999 that high-ranking U.S. Army officers and troops plundered the so-called "Gold Train" after it was intercepted on its way to Germany in May 1945.

The train carried gold, jewels, 1,200 paintings, silver, china, porcelain, 3,000 Oriental carpets and other heirlooms seized from Jewish families by the Nazis. The cargo would be worth $45 million to $90 million in today's currency.

About $21 million in funding for humanitarian services will be distributed to social service agencies worldwide, based on a country's percentage of survivors, including 40 per cent in Israel, 22 per cent in Hungary, 21 per cent in the United States and 7 per cent in Canada.

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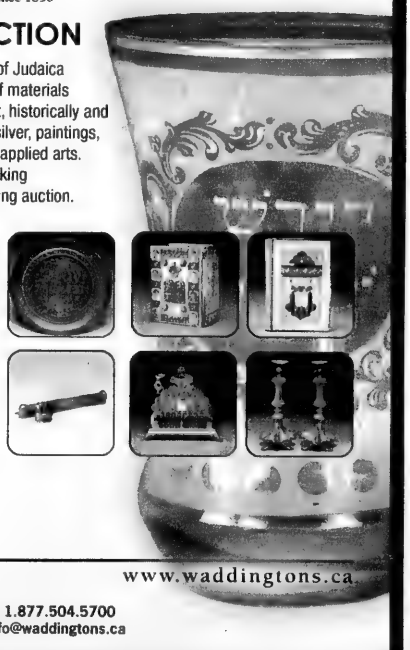
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Young U.S. Jews more ambivalent on Israel, study says

By AMIRAM BARKAT
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The attachment of American Jews to Israel has weakened measurably in the last two years, according to a study carried out by Prof. Steven Cohen of Hebrew University, a leading researcher of U.S. Jewry.

The study was conducted using identical questionnaires circulated during 2002 and 2004 among 1,448 Jewish families. It was funded by the Jewish Agency for Israel's Jewish-Zionist education department.

Cohen's findings, published last month, reinforce findings suggesting that there is a drop in support for Israel among U.S. Jews, especially among youth and university students.

Unlike many in the American Jewish community, Cohen doesn't believe the declining support stems from opposition to Israeli policies in the territories, but rather from the recent lull in the Israeli-Palestinian conflict.

The findings show a drop between 2002 and 2004 in nearly all indicators measuring emotional attachment to Israel.

Forty-three per cent of those asked agreed with the statement that "Israel feels to me more about my parents' and grandparents' generation than to me and my generation."

Another recent study, carried out on behalf of the United Jewish Communities of North America, showed that only four per cent of Jewish students with a non-Jewish parent feel a special link to Israel. Forty-five per cent of U.S. Jewish students have a non-Jewish parent.

The timing of Cohen's second poll, conducted in December 2004 – a relatively quiet period in the Israeli-Palestinian conflict – may have had a significant impact on the question of whether the intifadah has been the main reason for the growing distance between American Jewry and Israel.

A number of researchers who study U.S. Jewry, including Prof. Shulamit Reinharz of Brandeis University, argue that the conflict damaged the image of Israeli "purity" among U.S. Jews and led many to distance themselves from the Jewish state.

This view is echoed by Jewish university organizations, including Hillel: The Foundation for Jewish Campus Life, and the umbrella organization Israel on Campus Coalition, which blame the intifadah for a reduction in visits by American Jewish youth to Israel.

Cohen doesn't accept that thesis.

"During the intifadah years, American Jews did visit Israel less, but cared for it more. Today we see more visits, but they care much less," he said.

"In the distant past, the Israelis were viewed as heroes, and in the recent past as victims. Today, they are neither heroes nor victims. Israel is increasingly viewed as boring and irrelevant to American Jewry."

A 2003 study by political consultant Frank Luntz showed that support for Israel among young American Jews was far weaker than among their parents.

Cohen says that young American Jews have preserved their personal Jewish identities, but not their collective one. He says that studies he has conducted showing stability in aspects of Jewish tradition and religious obligations confirm this.

Among other findings of Cohen's 2004 study:

• About 15 per cent of American Jews said they planned to visit Israel in the next three years, compared with 12 per cent of American Jews in 2002. Some 24 per cent said they encouraged someone to visit Israel in the past year, compared with 19 per cent previously.

• About 26 per cent of American Jews were very emotionally attached to Israel in 2004, compared with 31 per cent in 2002. When asked how much being Jewish has to do with caring about Israel, 48 per cent said a lot in 2004, compared with 58 per cent in the earlier survey.

• The number of U.S. Jews who made a contribution to an Israel-related charity dropped nine percentage points from 2002 to 40 per cent in 2004. About 22 per cent attended an Israel-related program in 2004, down from 27 per cent in 2002.

• Questions of Jewish identity remained relatively constant. Asked how important being Jewish is in a person's life, 57 per cent said very in 2004, compared with 54 per cent in 2002. Some 42 per cent said they were members of a synagogue in 2004, compared with 43 per cent in 2002.

With files from JTA

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Hamas will participate in Palestinian parliamentary elections

By DAN BARON
Jewish Telegraphic Agency

Comment

It seems to be an oxymoron: a terrorist group sworn to Israel's destruction joining a Palestinian Authority now engaged in political negotiation with the Jewish state.

But this apparently will be the case come July, when Hamas takes part in Palestinian parliamentary elections in the West Bank and Gaza Strip – and puts Israeli Prime Minister Ariel Sharon's government in a diplomatic bind.

The radical Islamic group has boycotted elections conducted by the PA.

But on Saturday, Hamas official Mohammed Razal announced that the group had decided to run for seats in the Palestinian Legislative Council "for the sake of the people and to rectify political failings."

The "road map" peace plan calls for the PA to dismantle and disarm Hamas and other terrorist groups in the West Bank and Gaza.

But PA President Mahmoud Abbas has made it clear that he has no intention of implementing this clause to the letter. He prefers to talk rival factions into laying down their arms.

Abbas said that these talks would bear fruit at a conference in Cairo this week, when he predicted that 13 Palestinian groups, including Hamas and Islamic Jihad, would agree to his cease-fire with Israel.

And Israel, apparently pleased at Abbas' success in calming down Gaza before it quits the coastal territory this summer, has not been protesting too much.

"Against the background of cries for liquidating the infrastructure of terror, the Palestinian leadership realizes, and Israel also understands, that there is no other choice than to co-operate with these organizations, which hold a violent right of veto over the peace process," said *Ha'aretz* commentator Zvi Barel.

"The readiness of these organizations to participate in Palestinian politics, and at the same time adopt a ceasefire, with Egypt granting them an umbrella of legitimacy, is part of the upheaval currently under way," he said.

Privately, some Israeli officials accept that Hamas may have made a strategic turnaround.

"No one expects the group to change its charter," said one official on condition of anonymity, referring to a document that calls for Israel's destruction. "The question is how ready it is to act on this. An end to violence and terrorism is always a good thing, even if its motives are cynical."

Before and even during the last 4½ years of fighting, senior Hamas leaders hinted that they could "accept" rather than recognize Israel's existence if Palestinians get statehood in the West Bank and Gaza. Under this doctrine, the group would "suspend" indefinitely its quest to wipe out Israel.

Many believe that in Hamas' scheme of things, the well-being of the Palestinians comes well ahead of the jihad against the Jewish state.

Unlike Islamic Jihad, a group whose activities are devoted exclusively to terrorism and which has already announced that it will boycott the July elections, Hamas has a network of charities in the West Bank and Gaza. Its politicians are considered to be honest, in comparison with the corruption that has tainted many Palestinian Authority officials.

"With Hamas, you know who you are dealing with," the Israeli official said.

"If they call off the jihad, that is the way it will be. And who knows – maybe the very act of getting into politics, of dealing with the day-to-day of nation-building the West Bank and Gaza, will in itself mellow the group."

But Jerusalem is still a long way off from having to deal with a Hamas successor to Abbas. Razal said his group has no intention of seeking seats in the PA's cabinet for now.

There is also the prospect of Palestinian infighting.

Fatah, the dominant PA faction, has been watching with concern the popularity Hamas has garnered in local polls, and it is redoubling its efforts to win hearts in the West Bank and Gaza. It's not just a matter of political jockeying: Fatah represents a more moderate Palestinian, who is unhappy with the idea of Hamas ushering in a Muslim theocracy.

An example of this infighting happened Sunday. In the run-up to campus elections in Hebron University, activists from the rival factions faced off with fists and rocks. Eight students were hurt.

U.N. official seeks balance

The United Nations' human rights chief called for Israel to be treated more fairly by the international forum. "I hope Israel would receive a more balanced treatment in the framework of the changes slated to take place in United Nations institutions, especially in those dealing with human rights," Canadian Louise Arbour, high commissioner of the UN Human Rights Commission, said during a Geneva meeting with Israel's minister for Diaspora affairs, Natan Sharansky. The annual six-week session of the commission convenes this week in Geneva.

Gaza security talks progress

Israel made progress on a plan to pull troops out of a contentious zone between the Gaza Strip and Egypt. After meeting with Egyptian President Hosni Mubarak, Israeli Defence Minister Shaul Mofaz said the two countries had reached a basic agreement on an Israeli pullout from the zone, called the Philadelphia corridor, the *Jerusalem Post* reported. Mofaz, though, later said that another meeting was needed to iron out "some disagreement we faced about Philadelphia."

PA effort vs. results

Palestinian Authority President Mahmoud Abbas said further attacks on Israel from the West Bank and Gaza Strip are inevitable. "They must understand that we cannot achieve 100 per cent control, but we exert 100 per cent effort," Abbas told Reuters, referring to Israeli demands for counterterrorist crackdowns as required by the U.S.-led "road map" peace plan. "We must expect more attacks because there are some who want to sabotage efforts," Abbas said. "The war between us and the Israelis is over."

Settlement furor escalates

Israel's Housing Ministry should be relieved of its authority over settlement building in the West Bank, the author of a report on such construction said. Talia Sasson made the comment after releasing her report showing that the government funded illegal outpost construction. Of 105 such outposts, 54 were built on land that did not belong to Israel, including 15 on Palestinian land. Sasson said the cabinet should assume responsibility for construction.

Long arm of the law

Israel captured a Palestinian police officer who allegedly took part in the 2000 lynching of two of its army reservists. The Palestinian, who fled to Egypt after allegedly taking part in the mob killing in the West Bank city of Ramallah, was arrested in January upon returning through the Gaza Strip, the Shin Bet said. According to Israeli sources, dozens of Palestinians are in custody for the lynching at a Ramallah police station. The two soldiers took a wrong turn into Ramallah.

With files from JTA

Yad Vashem's new museum offers more personal approach

By ELI STUTZ
CJN Israel Bureau

JERUSALEM — Yad Vashem, Israel's Holocaust memorial, has built a new museum four times the size of the original.

The new museum was to open to the public March 15, during a ceremony attended by an unprecedented number of dignitaries from Israel and around the world. Heading the delegations were United Nations Secretary General Kofi Annan, as well as heads of state, prime ministers and senior ministers from some 40 countries.

Representatives were to come from Portugal, Ukraine, Finland, Ireland and Hungary. Italy sent Senate chair, Marcelo Pera, and the U.S. delegation was led by New York Mayor Michael Bloomberg. Prominent figures attending included author Elie Wiesel, museum and memorial directors and scores of Jewish philanthropists from around the world.

President Moshe Katsav and Prime Minister Ariel Sharon were to hold receptions for the participants and meet with visiting heads of state.

In addition to the Holocaust History Museum, several other smaller museums will be inaugurated in the coming year at Yad Vashem, reflecting the profound interest in the Israeli world of art in the Holocaust and featuring a film archives with thousands of testimonies of survivors. The new museums are the final phase of a multi-year development plan devised in 1994.

In an interview with *The CJN*, Yad Vashem's senior art researcher, Eliad Moreh Rosenberg, who was involved in the design of the new museum, explained Yad Vashem's aims in building the new museum.

CJN: *Why did Yad Vashem decide to replace its historical museum?*

Rosenberg: A number of reasons motivated Yad Vashem to undergo such a drastic change. First, with more than two million visitors in the past four years, the old museum was simply too small to handle the number of people coming to see it. Secondly, the old museum was built during the '60s with the idea of documenting the history leading up to and during the Holocaust. While we succeeded in conveying the facts, the human element was sometimes lost. Through the new museum we wanted to give a more personal approach to the visitor of the new millennium, so that he or she could not just connect to the collective story, but also find in the context of the Holocaust the story of the individual victim.

CJN: *What techniques are used to achieve this personal connection?*

Rosenberg: The new museum has a collection of diaries and photographs. We tried to give the identity of the victim beside each photograph. There are over 100 videos, many of which are testimonies of survivors. There are works of art, poetry, quotations and artifacts that belonged to the victims. Beside each artifact is the name of the person to whom the artifact belonged. When you see the artifacts, you can relate to them. A person can read and read about the six million, yet it's impossible to grasp what happened in its entirety. But sometimes a single object can bring it home to you.

CJN: *Can you give an example?*

Rosenberg: The Theresienstadt ghetto was a propaganda ghetto, set up by the Nazis to show the world how humane they were with the Jews. In this ghetto, many artists were forced to draw propaganda pieces for the Nazis. But at the same time, they drew the real face of their experience.

Charlotte Buresova was one such painter. One of her paintings is of a three-year-old child named Clarence Waldenberg. It's very powerful to see the picture of his baby-face, with his strong dark eyes. For the Jews there, it was a symbol of hope – seeing this cute child in the ghetto. To the Nazis, we were just numbers, statistics. They denied our personal characteristics, trying to remove our identities. Buresova's portraits give back the identity to the victims.

CJN: *Is the new museum going to speak to a new generation of children who will never have met a living Holocaust survivor?*

Rosenberg: We hope so. That was the main objective of the new museum. We wanted to relate the story to people who don't have anyone to tell them what happened. We put an incredible amount of effort into displaying the artifacts and works of art so that they themselves tell the story.

CJN: *How is the reaction to the new museum from the first visitors?*

Rosenberg: The museum was initially opened just for journalists. I spoke with a number of foreign, non-Jewish journalists, after they had seen it. They told me they were extremely impressed. They said that while they knew the story of the Holocaust, seeing all the testimonies, the real objects, did something to them. They came out of the museum asking themselves the question, "How could such things happen – how could humanity descend to this level?"

CJN: *Is there any attempt to connect the anti-Semitism of the Holocaust to the anti-Semitism that Israel experiences today?*

Rosenberg: Not really. The Holocaust is such a big subject and Yad Vashem is totally dedicated to documenting what happened. People can make the connection to today's world themselves. I think that Yad Vashem serves as a signal. When each person visits Yad Vashem, he has to decide for himself about how he should be committed to tolerance and to the fight against anti-Semitism and racism in general. We don't want to give lessons. The museum speaks for itself, and each visitor must come to his own conclusions.

With files from Ha'aretz.

For more information about Yad Vashem's new historical museum, visit www.yadvashem.org.

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CanWest fights for control of *Jerusalem Post*

By HADAR HORESH
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — "I have no intention of making changes in the *Jerusalem Post*. The paper as it is now is a good newspaper, and I like it very much," says Leonard Asper, in an exclusive interview with *Ha'aretz*.

Asper, 40, is the controlling shareholder in the Canadian media giant CanWest Global Communications Corp. In 2000, CanWest acquired most of the Hollinger International newspaper network. Last year, CanWest also purchased the *Jerusalem Post* from Hollinger, but a legal battle over control of the newspaper erupted between Asper and his partner in the acquisition of the paper, businessman Eli Azur, the head of Mirkaei Tikshoret.

It is not clear what exactly transpired between Asper and Azur during the last few months of 2004. Asper says that he was sure that he was about to buy the *Post* from Hollinger, in equal partnership with Azur, a young and energetic Israeli businessman who came with references from well-known banks. The partnership appeared surprising: Azur, a veteran of commercial street fights on the margins of the media world, was making his first foray into big business's major leagues. But in the end, Azur wound up with total ownership of the *Post*, while Asper went to court alleging that Azur had violated the agreement to work toward joint acquisition. Asper's associates suspect that Azur had discovered the newspaper's great business potential, particularly the value of its real estate assets, and decided to get out of the agreement. Azur's associates say that Asper has far-reaching plans to change the paper's editorial policy and replace the editor. Asper believes that a public battle will help him get back in the deal, while Azur prefers to have his say in court.

CanWest was founded by his late father, Israel (Izzy) Asper, a tax attorney who began to acquire television stations in 1974, first in his hometown of Winnipeg, then all over Canada. Later, the Asper empire expanded to television and radio stations in Australia and New Zealand as well.

The company bid for one of Israel's Channel 2 franchises in 1994 but didn't win. Ten years later, businessman Yossi Maiman tried to interest the Aspers in investing in Channel 10, to replace his partners who had abandoned the company. "The business plan didn't suit us," says Asper. The Aspers aren't participating either in the race of foreign businessmen to invest in Channel 2 on the eve of the tender that is taking place now. "We were focused on the *Jerusalem Post* deal," he says.

Although the sale of the *Post* for $13.2 million is not among the largest transactions that have been carried out recently in Israel, it is still more than five times as much as tycoon Haim Saban invested in Channel 2. The amount is similar to the sum that Arnon Milchan plans to invest in Channel 10 shares.

"People I knew in Canada introduced us," says Asper of Azur, "and told me that he's all right. It was a mistake to do business with him. He can decide that he doesn't want the partnership with us, but that doesn't give him the right to kick us out of the transaction. Now I'm told that it's his usual business behaviour, to quarrel with partners."

Their future relationship is being discussed in court. The partnership agreement was not implemented. Azur acquired the *Post* on his own, an investment of $13.2 million, which was funded by a loan from Bank Leumi. CanWest sued Azur in New York, saying that according to the agreement between them, any dispute would be adjudicated in an American court. Azur is suing CanWest in the Jerusalem District Court for damages.

Leonard Asper

Asper says he was loath to bring the transaction to the courts. He has ambitious plans for the newspaper. "It has to be a strong international brand name, like Apple and Coca-Cola, through which we will be able to present the facts about Israel and to fight anti-Semitism and anti-Israel propaganda," he says.

He rejects the idea that it would be a propaganda tool: "We are only planning to bring the precise and objective facts to public attention, against the false propaganda of those who are anti-Israel."

The Aspers have always been enthusiastic Zionists. The founder, the elder Asper, was a great fan of former Israeli prime minister Menachem Begin. Asper does not deny his connections with Finance Minister Benjamin Netanyahu, but insists that the family supports the Israeli government of the day, regardless of its political identity. "We support the government and the efforts to bring peace that will make Israel safe and will bring economic prosperity," he says.

A strong pro-Israel line dominates the opinion pages of the media outlets controlled by the family, and occasionally the family funds the production of films and investigations designed to support Israeli public relations. Asper media produced a film that was screened here on Channel 1 and was designed to refute allegations made in the pro-Palestinian film *Jenin, Jenin*.

Azur says that one reason for the dispute is Asper's desire to give the newspaper an extreme right-wing orientation. Asper denies this, saying that he is not opposed to a critical press. "The role of the press is to transmit information and to open people's eyes. The job of the journalist is to present the facts in an objective manner, and not to camouflage his opinions as fact. There is room for criticism and for expressing opinions, but within the context designed for this purpose – the editorial page," he says.

The dispute between Eli Azur and the Canadian company CanWest broke out in January 2005, when CanWest asked the courts in New York to arbitrate between the company and Azur and to prohibit him from carrying out certain business activities at the *Jerusalem Post* until the arbitration process has been completed.

CanWest says that Azur ignored an agreement for joint acquisition of the shares of the *Post* according to which CanWest and Mirkaei Tikshoret, controlled by Azur, were supposed to each hold half of the paper's shares.

Shortly after CanWest turned to the courts in New York, Azur petitioned the Jerusalem District Court with a request for a declarative ruling to the effect that Mirkaei Tikshoret is the sole owner of the newspaper. In his petition, Azur says that CanWest is trying to change the editorial policy of the newspaper. Azur is now working to bring in new partners to the newspaper, and has signed an agreement to sell 31 per cent of the shares to Yaakov Bardugo, former director of the Mifal Hapayis national lottery.

Azur says that "there has never been an agreement signed between us and CanWest, and CanWest never invested a single dollar in the purchase of the *Jerusalem Post*. In light of the legal proceedings taking place on the matter, we are not interested in elaborating on our response or in answering other complaints raised by Asper."

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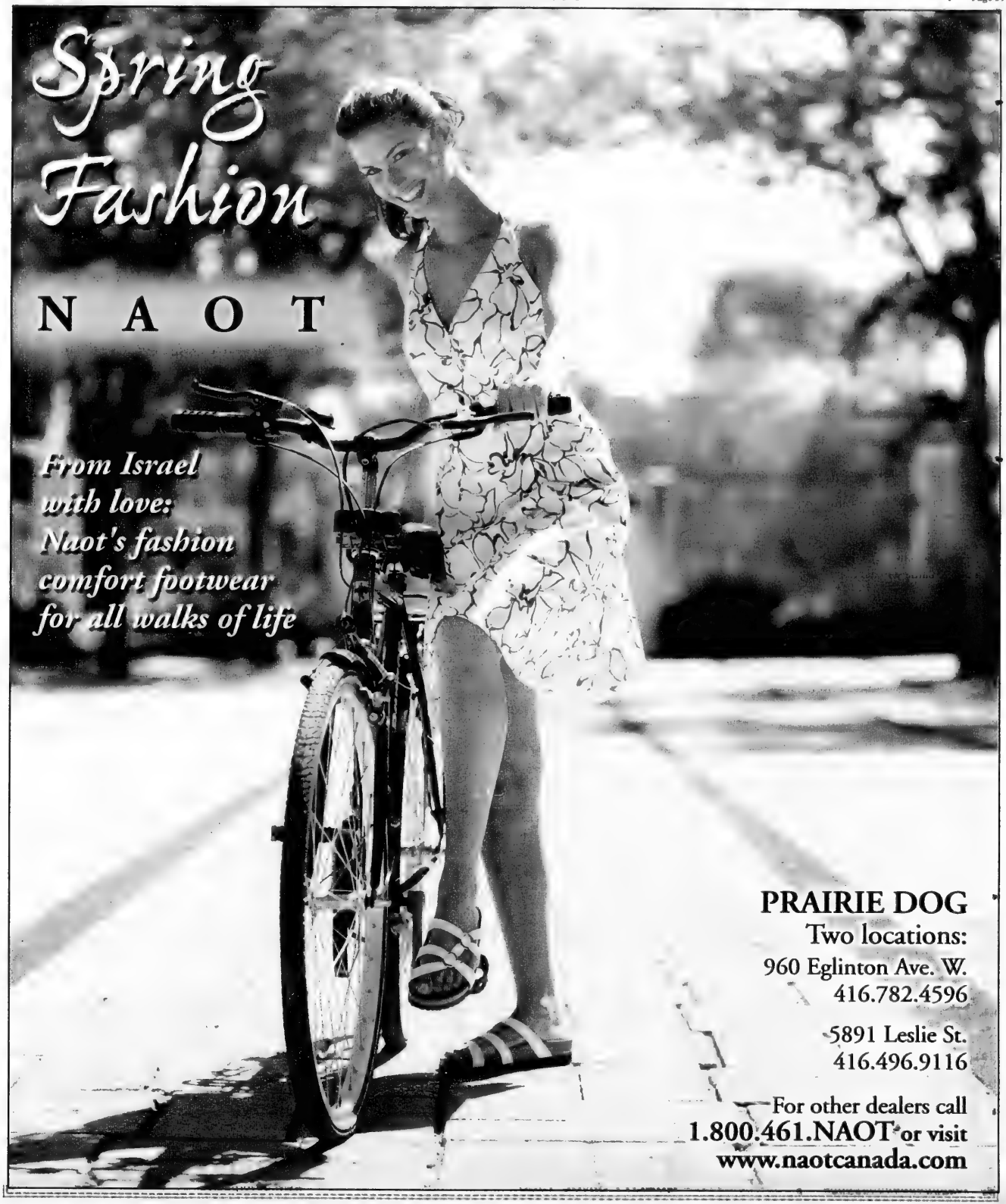
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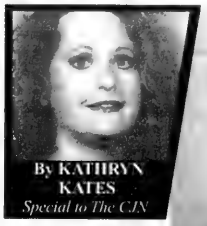


By KATHRYN KATES
Special to The CJN

Carrots, rosehip tea, cinnamon and wild plum… no, it's not the room service menu at The Westin Harbour Castle Toronto, but the product ingredients used for esthetic treatments at the hotel's Votre Beauté European Day Spa.

The owner of Votre Beauté is Judith Tauby, a well-established esthetician with 35 years in the spa business. Before opening her present location in the Westin Harbour Castle's north tower, Tauby operated a day spa on Queen's Quay and prior to that, one on Bloor Street.

Unlike many spas at which the treatment rooms are situated on sub-levels in windowless rooms, all eight of Votre Beauté's rooms are bright and airy, offering spa guests a great view of Lake Ontario and Toronto Island while they indulge in an array of treatments.

"Our décor has been described as Milano chic with very clean lines and neutral tones – great for relaxing," says head esthetician Ronite Tauby, the owner's daughter.

"A wonderful feature here is a floor-to-ceiling natural water flow. One of our rooms is a couple's room, which includes a Bouvier tub with 144 jets… Also in the room is a custom-built aqua therapy rainfall shower over a bench that seats two."

Votre Beauté's has a staff of 12, consisting of registered massage therapists, estheticians, makeup artists and hairdressers. "We are a full-service spa that includes pedicures, manicures, facials, reflexology, aromatherapy, massages, body treatments, hydrotherapy and aqua therapy, which is massage under a hose," Tauby says.

"We use three product lines, Carole Franck and France Laure from France and Éminence from Hungary. Éminence is 100 per cent organic and all the products are heavily concentrated and mixed with waters, teas and juices in order to activate as well as emulsify them. The products are highly active, so they work very well with your skin." All products used by the spa are based on grains, flowers and fruits.

Tauby says that one of the spa's signature treatments is "the multi-herbal facial." It is customized "with a choice of six different masks, such as the Eight Greens Phyto Masque that helps to rejuvenate fatigued skin."

Votre Beauté's newest signature treatment is the Multi-Grain Body Booster, a multi-stage body treatment that begins with a 10-grain scrub exfoliator with cinnamon, followed by a carrot mask for hydration. The guest is wrapped in camomile- and eucalyptus-dipped towels, then covered in plastic while lying on a vibrating massage bed, which helps stimulate the product into the skin.

After 20 minutes, you enter the aqua rainfall shower and the treatment ends with a massage with cinnamon-based cream, which Tauby says is good to combat water retention and cellulite. Be forewarned – the delicious aromas wafting off your body will make you hungry!

Votre Beauté offers its clients – which have included sports personalities such as Toronto Raptors players, celebrities like rocker Tommy Lee Jones and former U.S. secretary of state Madeline Albright – services à la carte or from a variety of packages. You Deserve It includes a European facial, rejuvenating manicure and pedicure and a half-session aromatherapy massage. The Ultimate gives you a double oxygen facial, spa manicure and pedicure, milk essence hydrotherapy, rainfall aqua therapy and a half-session massage therapy. Just The Two Of Us, done in the couple's treatment room, includes two European facials, rejuvenating manicures and pedicures and half-session massages.

Guests of The Westin Harbour Castle Toronto may purchase a spa/hotel package. The package – in addition to a choice of one of the hotel's deluxe, spacious 977 rooms or suites featuring its famous "heavenly beds" – includes a $100 gift certificate toward any spa service at Votre Beauté.

The hotel is dog friendly, so if you are travelling with Fido or Fifi, your canine friend will be pampered in a "heavenly dog bed," while you are being ministered to at the spa.

Votre Beauté European Day Spa is open seven days a week. For more information, visit www.votrebeautespa. com. To book an appointment, call 416-203-8483. To book a hotel/spa package call The Westin Harbour Castle Toronto at 416-869-1600.

Anti-aging formula is 'nothing short of miraculous'

By CAROL WISE
Special to The CJN

This might sound like an advertorial, an endorsement or perhaps an ad, but what you are about to read about is without question one of the most innovative anti-aging formulas available.

Empress' Secret is an ancient Chinese tea that nourishes you from within and enhances your outer beauty, including restoring hair colour. It is nothing short of miraculous.

Originally designed by royal physicians, its sole purpose was to keep emperors and empresses' families youthful, healthy and tremendously vital. The physicians prescribed different herbal medicines based on the mood, stress level, pulse and symptoms of complaints. The effects of the tea were sensational and all vied for the magical formula that was kept hidden.

Dr. Sherman Lai, a renowned traditional Chinese medical practitioner, has for years been creating healing formulas that help those with various conditions and illnesses, including menopause and cancer, and that help build up the immune system.

Years ago, Lai met an 80-year-old Chinese gong-fu master at a martial arts function in Taiwan and everything changed for him from that moment on.

When the master realized Lai was a traditional Chinese medicine practitioner and a martial arts expert, the master decided to share a few of his secrets. He showed him some herbal remedies that were hundreds of years old. One of these remedies was Empress' Secret.

Lai has been searching for a modern method of remaking the complex ancient formula. Finally, with the help of some breakthrough technologies, in March

Continued on page 42

Spring Fashion

The Pearl Girls make stunning beaded brooches

By CYNTHIA GASNER
Special to The CJN

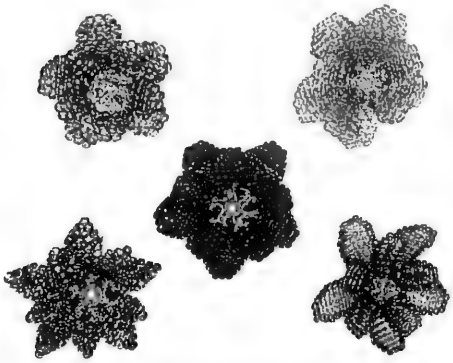
Today high quality crystal jewelry can be seen on runways, and it is worn by trend-setters and celebrities.

Recognizing the interest in costume jewelry, Arlene Himel began creating flower brooches made with Czech crystal beads.

When friends and family saw her one-of-a-kind Swarovski pins in a myriad of colours with pearl or rhinestone centres, she began to get orders. Some people chose from the variety of pins she prepares in advance and others would specify the colours, designs and combinations of stones they preferred.

To handle the growing demand for the pins, Himel invited her sister, Gail Atkins, to join into a partnership. Using their maiden name, Pearl, the multi-talented sisters became Crystal Blooms by The Pearl Girls.

Himel, the mother of two and grandmother of one, studied at the Ontario College of Art, Buckhorn School of Fine Arts and Seneca College. She has made needlepoint canvasses, quilts and ceramics. She worked as corporate affairs officer at Mount Sinai Hospital Foundation and volunteers for the Kidney Foundation. In retirement, she says, she finds beading relaxing and gets lost in the creativity.



Brooches by Crystal Blooms by The Pearl Girls.

Atkins, a semi-retired schoolteacher, mother of three and grandmother of two, also studied at the Ontario College of Art and the Buckhorn School. She has quilted, done needlepoint and ceramics, and painted. Along with an active family life, she is a volunteer for the United Jewish Appeal.

Himel says, "Our mother, Esther Pearl, was always designing and knitting creations such as dolls' clothing and other items. The proceeds were donated to several charities."

Himel and Atkins say that their mother taught them, as children, to design and knit.

"I always had a love of beads," says Himel. "Gail and I began beading sweaters and working with a variety of beads when we were teenagers."

Atkins adds that they always did things together and are enjoying their Crystal Blooms venture.

It all began a year ago when Himel saw a picture of some jewelry in a magazine. "I realized that I knew how to do the beaded jewelry since I did this beading 35 years ago."

She began experimenting with high quality crystal beads. "It took me some time until I was happy with the designs," she says.

"It is very time intensive as it can take between 300 and 700 beads, which are strung on wire."

Atkins says that when she saw her sister's brooch designs, she "realized that they were beautiful, elegant, exquisite. Arlene taught me her method and that's when we formed the partnership."

Their display case includes pins in several designs, in a variety of sizes, and in more than 35 colours.

"Every colour is in style today" says Atkins.

Gail Atkins, left, and Arlene Himel of Crystal Blooms by The Pearl Girls show off some of the brooches they created.

"We receive requests for paler colours for the spring and summer and darker ones in the winter. But many people will wear any colour throughout the year."

They note that pins can be worn on sweaters, jackets, coats, jeans, belts, hats, necklaces and even on a purse or shoes.

Each brooch has two small inconspicuous pearls at the back to identify The Pearl Girls.

The cost of the pins is $100 to $130, with a portion donated to the Mount Sinai Hospital.

For more information, call Arlene Himel, 416-580-9994, or Gail Atkins, 416-488-0103.

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Anti-aging formula

Continued from page 40

2001 Lai found a way to formulate his first batch of Empress' Secret.

He began 12 months of studies to make sure that the tea was effective. The studies produced remarkable results. Subjects had increased vitality, minimized pores and wrinkles, and their grey hair had returned to its original colour. One lady felt that someone was gently stretching her entire body skin, making it feel softer and firmer. That is only the beginning of the effects of Empress' Secret.

Lai says the amazing results of drinking the tea also include:

- significantly reduced wrinkles around the eyes and mouth;
- lifting of sagging facial skin, including around the chin;
- firmer skin overall and firmer breasts;
- change of eye colour from green to ocean blue, which indicates healthier liver function;
- dramatically improved energy and sex drive;
- more muscle gain through workouts, and weight begins to stabilize;
- brown skin colour pigmentation minimized, and sometimes disappears; and
- improved eyesight.

Empress' Secret is made of exquisite Chinese herbs; each one has a unique function for a woman's health. The benefits of each herb has been well documented in Chinese herbal texts and proof of no side effects has been established. Empress' Secret is prepared by a certified "Good Manufactory Practice" herbal manufactory in Taiwan.

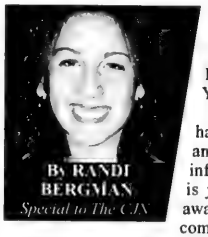
I started using Empress' Secret in December 2003, and let me tell you, the results are fantastic. My skin has never looked better, I look younger, my hair is 50 per cent brown (from grey) and my energy is vastly improved! Treat yourself to the fountain of youth! I love it.

Empress' Secret is available through Sherman Lai, C.M.D., Dr.Ac., and BSc at Oriental Healing Arts Research Inc. Guelph, Ont, telephone 1-519-763-6340. The cost is $158+ GST per bottle. Two bottles are required per month. Recommended length of usage is six months, although results are usually seen in the first month or two.

The new millennium cool

These days, it seems that fashion is just a tad bit confusing.

It is five years into the new millennium, and we still lack a definitive style. It was elegance in the 1940s, excess in the '80s, but it seems like the '00s are just a regurgitation of other eras.



By Randi Bergman
Special to The CJN

With our most beloved designers acting like the greatest schizophrenics of our age, fluctuating between decades and eras, where do we look for a definition?

In 2005, we are not flying in saucers as the '60s so famously predicted. In fact, space age garb seems a bit passé. If looking back is fashionable, then what can be defined as the style of the new millennium?

Perhaps millennium style is that of confusion itself.

Since 9/11, the world has become a scarier place. Every day, we turn on our televisions hoping for something pleasant, but all we're left with is uncertainty and disorder. The reflection of this in our clothing styles is all too obvious.

Re-invention of old wonders has taken precedence and we swing back and forth in our definition of cool, trying to put our finger on a time when things seemed a little more comfortable and safe. Take, for example, designer John Galliano, who is known far and wide for his eccentricities. Within the span of two years, through his collections, he has channelled ancient Egypt, czarist Russia and Warhol's New York.

And this new eclecticism has been accepted with wide and open arms. In the age of information, when everything is just a hop, click or jump away, being creative is welcomed.

If the tank top is everywhere, why not pair it with something that isn't? If Beyonce is already there, why not delve further into an early Tina Turner?

The new millennium is quite strange, even though we are not travelling by flying saucer. We search for an inner comfort level, and this is reflected in our clothing as well. We are confused on the inside, but on the outside it doesn't look all that bad!

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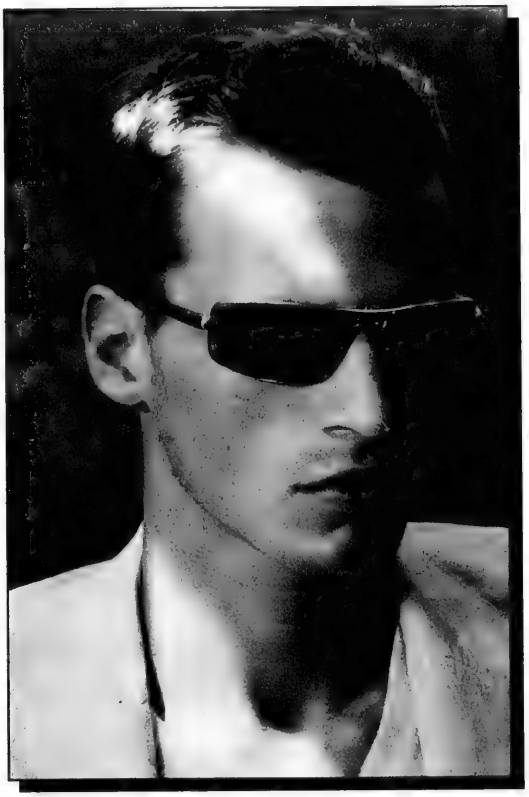

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NEWS, NEWS, NEWS

BEAUTY NEWS: Spiced floral blends surround the spring beauty diva. Pearls and shimmer adorn every body part with colours of mint green, bubble gum pink and aubergine. Sexy, smouldering eyes dazzle with smoky shades, and lips are glossed and pumped up with everything.

• **SpaMedica** is introducing **Bio Alcamid**, a new soft tissue filler. Bio Alcamid is a gel-like polymer that is soft, mobile and very non-reactive. It is excellent for augmenting and enhancing cheek volume, chin, brow and smile lines. The product will also be valuable for post-liposuction defects. Bio Alcamid, which lasts for many years, is currently approved for soft tissue augmentation in people with soft tissue atrophy syndromes like HIV, TB or cancer, but it will likely be available for the general population later in the spring.

• **Maurice Fiorio** joins Beauty Shop with a team of experts to beautify you from head to toe. To add to all his talents, Fiorio has recently opened a beauty academy that creates an environment where future stylists are taught the fundamentals of hair. Equipped with a full spa, impeccable hair designers and glorious signature products for both men and woman, the Fiorio salon (108A Cumberland St., Toronto) is second to none. The bath, body and foot care collections are brand new this season, and Fiorio suggests that glam is back for spring, with textured cuts, soft waves and curls. To celebrate, they are offering a complimentary travel size of their new line with the purchase of a new body product! What are you waiting for?

Maurice Fiorio

• The **Hugo Boss** Spring/Summer 2005 Ready-to-Wear Collection reverberates with excitement for both men and women. The black collection features pointed, contemporary men's fashion with a slim silhouette, focusing on luxury fabrics and discreet eye-catchers. Natural colours set the tone, extending from cream, soft pink and sand to mud, graphite and black. The Boss orange collection features a look that is fitted, sharp, slim and sensuous, but always with a light touch. Fabrics are combined, for example, leather, nylon and neoprene. The Boss women's group has a sporty influence detailed with sensual fabrics, ribbons and corsets. A predominantly spicy colour palette with splashes of gold, red, saffron and tangerine are all in the mix.

Dior Kiss: Long-lasting lip gloss.

CAROL'S TIPS

SKIN CARE: Clinique introduces Super Defense Triple Action Moisturizing SPF 25, a multifunctional moisturizer that fights dryness, maintaining an optimal plumpness level for up to 12 hours, with an added punch of antioxidants to fend off free radicals.

Estee Lauder unveils Hydra Complete Multi-Level Moisture Eye Gel Cream. This cool, refreshing gel reduces puffiness and smoothes fine lines – bye, bye puffy!

Lise Watier's latest apple-a-day Hydra-Temps Éclat collection has preventative and curative properties that bring out the derma-cosmetic benefits. It is derived from the flesh and seeds of apples.

Line Peel anti-wrinkle peeling treatment, exclusive from **Biotherm**, stimulates the skin with a natural, self-peeling process by reactivating essential biological mechanisms, as well as boosting the cellular renewal process.

NeoStrata Sunshield SPF 30 protects and prevents aging of your skin with its new light as air, oil-free sun block lotion.

Shiseido research leads us to an exciting advance – Body Creator Aromatic Sculpting Gel. This gel is launched with Body Creator, an aromatic firming cream and scrub. The results are phenomenal!

Ruban Perle from **Chanel's** Star Product is an original complexion-illuminating cream. This limited edition is pure luxury. Also from **Chanel**, the Rectifiance Intense Serum is a retexturizing line corrector that improves the appearance of lines and wrinkles in 3D – length, width and depth.

Dior pioneers Capture Sculpt 10, a global treatment to restore firmness to the entire face by fighting the slackening of the chin and throat.

Continued on page 46

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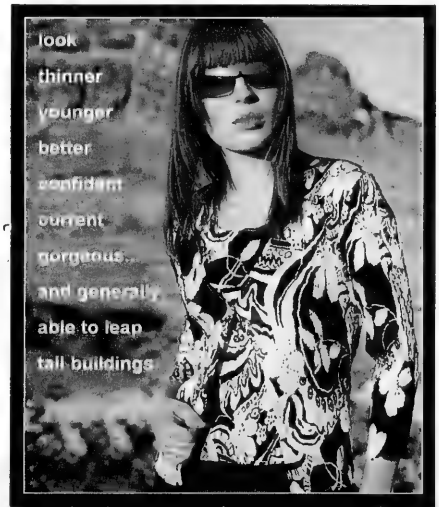

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Winner will be picked on May 2, 2005 at 4:00pm at Edith's Fashions.

Spring Fashion

Continued from page 44

SPA: Dermaglow's NuVectin is a significant anti-wrinkle breakthrough this season. It claims to be a safe alternative to Botox treatments and cosmetic surgery. In a fascinating discovery in the United States, where it was being used as a stretch-mark reducing cream, it was discovered that when used on the face, it reduced wrinkles – what a thrill! Celebrities such as Paula Abdul and Simon Cowell seem to believe the cream is the ultimate anti-wrinkle, anti-aging and anti-crow's feet product.

Ladies, are you ready for a tampon that truly understands a woman's body? New **Tampax** Pearl has a myriad of features and very smart design – a smooth pearl plastic applicator that provides comfort and protection.

Style is always important, and that is why **Always** brings women the first ultra-thin pad and a thong pantiliner. The soft cotton-like weave is the softest **Always** shield ever.

Water, life's basic necessity, takes a sensual turn with **Donna Karan's** limited edition Watermist Collection. Formulated with natural spring water, these invigorating, alcohol-free body sprays instantly quench thirsty skin and renew the spirit. Skin is hydrated and left lightly scented in one of three ultra-soft aromas.

The new **Michael Kors** Shimmering Self-Tanner creates an instantly bronzed, subtly sparkling effect on the skin. The shimmering bronze tint, scented with the intoxicating **Michael Kors** fragrance, develops into a streak-free, deep, lasting tan.

The Precise Manicure Corrector, by **Lise Watier**, is a crayon that instantly dissolves and removes every last trace of unwanted nail lacquer. It is the ultimate little helper for a perfect manicure!

Asprey – made from distinctive purple flowers.

Canderm Pharma introduces the New Alyria Skin Optimizer, offering collected works of skin care, including eight state-of-the art-technologies – truly fabulous products. Each product offers state-of-the-art technology, provides improved skin tone and texture, and reduces fine lines.

Neo Strata treats us with a New Deep Repair Foot Cream. You won't need a pumice or foot paddle to relieve cracked, thin skin on the heels and balls of your feet.

Freeze 24/7 is one of the most potent antioxidants on the market, complete with four sensational age reversal skin-care products that promise to instantaneously melt fine lines and wrinkles. It claims to last up to 24 hours. Its new patent-pending expertise releases topical muscle relaxants to penetrate skin and work from the inside out to yield a smoother, plumper complexion – all within minutes.

Pucker up with a big, juicy kiss with **Estee Lauder's** Perfection Correcting Concentrate for lips. It improves the appearance of lines and feathering – forget that you ever saw them!

FOUNDATION: All-Over Pressed Powder from **Clinique** is a lightweight, sheer powder that instantly delivers a healthy veil of colour.

Biotherm presents Touch Soft, a radiant compact foundation that is light as a feather yet conceals all imperfections for a fresh glow.

Shiseido's Brilliant Bronze Quick Self-Tanning Gel absorbs quickly, is non-sticky and has a unique cooling sensation.

Estee Lauder introduces Aeromatte Ultralucent Pressed Powder, an elegantly sleek compact promising an airy flawless finish.

BLUSH: Chanel's Irreelle Blush, in the shade tea rose has a velvety soft iridescent rosy peach that is great slipped over cheek bones.

Beauty products from Chanel

Caryl Baker Glitter Stick is special for face and body, perfect for those sexy nights on the town.

Sheer tone Shimmer Blush Breezy Plum with red pearl from **MAC** is one of the highlights of the spring session.

Estee Lauder introduces Tender Blush, which has a naturally glowing colour, a streak-free finish and an air-light texture, all housed in **Estee Lauder's** new signature blue and gold art-deco inspired compact.

EYES: MAC's eye shadow – angel cake – is pale pink iced with red pearl frost.

Lauder's new King of the Jungle Brow Grooming treasure is an amazing all in one brow kit you will never want to be without. It is easy to use and gives great results.

Maximum Glamour mascara from **Lancaster** thickens your lashes with intensity. Full coverage in one easy sweep, and it has oodles of staying power. Also from **Lancaster** in a limited edition is an eye palette with four great colours – perfect for travelling.

Chanel's harmony of four hues is a combo of two light and two dark. Outline with the dark shade for sensuality and contour and highlight with the light iridescent to achieve a pearlescent effect. The sublime solution – a dash of gold or silver in the very middle of the eyelid.

La Poudre aux Yeux, by **Lancôme**, is applied with the fingertip and worn alone or as a top coat.

Biotherm revisits the pop art look of the '60s for the spring and summer of 2005 with Color Mood Skin Loving Colors collection. Magic Mix is a new makeup technique that boosts the colour and luminosity of **Biotherm's** Play On pearly powders. The search for all your lash needs has finally come to an end with the Smashbox That's a Wrap Lash Kit! which contains everything you need to ensure your lashes are flawless everyday, easily.

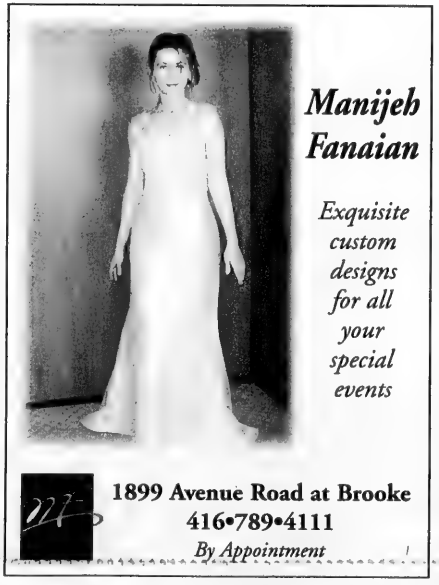
Create a glaze and sparkle of intense colour with **Shiseido The Makeup's** Hydro-Power Eye Shadow in five glorious colours. Eyeliner Pencil Duo, also from **Shiseido The Makeup**, is double dipped in contrasting colours and touched with pearl in a smudge-proof formula.

NARS dreamy duo eyeshade is soft and subtle with a very silky finish.

Clinique's Cream Shaper for Eyes captures the best of both worlds – the precision of a sharpenable pencil and the softness of an automatic pencil rolled into one.

Lancaster's four-colour eye shadow palette is perfect for your purse. The colours are great and the texture even better.

Continued on page 47



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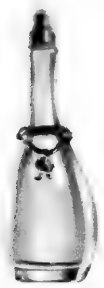
Beauty Shop

By Carol Wise

Continued from page 46

LIPS: Estee Lauder's Pure Color Duo Lip Chromatix is designed to give lips a full and sensual look, with punctuated colour and chromatic shine – a demi-matte finish on one side and a chroma-glaze for gleam on the other.



Miami Glow from JLO

Lancaster caresses lips in sheer delight with Gelato Lip Gel Shine. It glides on the lips in a palette of clear and sparkling colour.

Lancôme's star gloss is a great brush-on lip gloss in sensational colours – great for touch-ups all day.

When a **Dior** addict goes pink, we know sunshine is here and we can say good-bye to good girl sweet pink and hello to Pink Attitude. Little girl pink is now the sexiest and most provocative colour with 14 impertinent new shades of gloss, lip shades and nail enamel.

New Color Surge Impossibly Glossy by **Clinique** drenches lips with soaking wet colour without leaving a reservoir of unwanted stickiness behind.

HAIR: Kerastase Resistance Volumeactive literally works wonders on fine and delicate hair. Say good bye to fly-away hair and manage your tresses with finesse with **L'Oreal's** latest discoveries in hair care for use by the distinctive Kerastase brand. Soleil contains UV filters and vitamin E that combine with ceramides, glycerin and silicone derivatives protecting colour and preserving shine.

FRAGRANCE: Confidence, success and character spell one person to me – Donald Trump. **Aramis and Designer Fragrances**, a global leader in the industry, unveils Donald Trump, The Fragrance. The man who settles for nothing but the best embraces his scent with the highest level of excellence and craftsmanship – a vibrant testament to a remarkable man.

Demeter Fragrance Library includes 18 outstanding scents that are adorable and affordable. Check out Sex on the Beach and Wet Garden.

Lacoste's hot off the press, newest fragrance Touch of Pink is fresh, playful and exudes vitality. The pink liquid in the bottle is ever so sensual. A sueded floral embodies the spirit, heart and soul of the Ralph Lauren style of a woman. Sparkling citrus-like tangerine and violet are dashed with gardenia and magnolia, just to name a few.

Happy To Be is **Clinique's** new expression in fragrance. It debuts a mixture of lush, dripping notes, sparkling with floral and a dash of crisp, vibrant notes.

Miami Glow by **JLO** (Jennifer Lopez) is a heady cocktail, fertile with tropical fruits imparting a vivacious mix of youth and joy. The bottle is a wrap-around charm bracelet – a bond between the star and her fans.

Asprey, the British luxury house founded in 1781, continues its evolution by distilling the essence of the Asprey lifestyle into a fragrance – Purple Water, an eau de cologne for men and women made from distinctive purple flowers. It has a fresh citrus scent blended with spicy undertones to give it added strength and stature.

Moschino: I Love Love

Moschino introduces I LOVE LOVE, an irresistibly joyful fragrance that is perfect for the lively, fun-loving woman. Its youthful freshness captures her zest for life the moment she wears it.

Bvlgari offers AQVA Pour Homme, a new eau de toilette for men. This fragrance blends natural marine notes and noble mineral ingredients that only **Bvlgari** can bring to life with its unmistakable signature of elegance and style.

Hugo Boss' Boss Intense Shimmer Edition is a captivating fragrance of absolute femininity. It is a magical combination of an elegant and sensual fragrance, with a glamorous shimmering effect on the skin.

Cellulite can be reduced and managed

By KATHRYN KATES
Special to The CJN

For those women in search of products to diminish the orange-peel look of cellulite, there is a new offering now in Toronto from Natura Bel Fitocosmetics of Belgrade, Serbia, exclusively available at Health Winds, The Health And Wellness Spa.

Heather Wells of Bellatri International discovered the organic products through a Serbian friend and was so impressed by the results that she decided to import the line to Canada. Upon her return from visiting the manufacturer in Serbia, Wells approached Kailee Kline, owner of Health Winds, to develop a spa treatment to complement the home-kit products.

Health Winds literature says that while there is no cure for cellulite, it can be reduced and managed. The spa's cellulite treatment, using Natura Bel Fitocosmetics, combines a heat wrap and a hydrotherapy bath treatment. The results a client should expect are improvement with blood and lymph circulation and a reducing of fluid retention. One spa visit costs $140; a series of five treatments is $625.

According to Natura Bel Fitocosmetics' brochure, cellulite is a result of hypertrophy of the fat tissue and accumulation of extra cells, liquid toxins and fats in the adipocyte vacuoles affecting women's thighs, belly, knees and arms. Natura Bel Fitocosmetics suggests a regular, day-to-day treatment of the affected areas, using its five-product, take-home kit.

Wells highly recommends having a spa treatment before using the products at home, as the spa's therapist will take the time to explain the proper application of the home-care kit.

The home-care products include ivy oil, with ivy leaf and marigold extracts, which, when massaged into the skin morning and night, improve micro-circulation and lipolysis. An ivy gel, made also from ivy leaf extracts, is said to improve circulation when rubbed into the skin after a shower. In the evening, use the ivy oil, then follow up with a bath with a capful of juniper bath (juniper and lavender essential oils) or juniper salts (minerals and essential oils of juniper and lavender), which claim to increase the elimination of toxins. Then apply the ivy gel. Once a week, use of the Laminaria Body Mask is recommended. Containing extracts of brown seaweed, horsetail, ivy, chestnut, guarana and juniper essential oils, it gives an extra boost to your anti-cellulite regime.

To book an appointment for a cellulite treatment or to purchase Natura Bel Fitocosmetics, call Health Winds at 416-488-9545.

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Yoga offers an array of health benefits

By BARBARA SILVERSTEIN
Special to The CJN

Helen Goldstein, director and founder of the Yoga Studio, knows all about the healing and the restorative powers of yoga.

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In the 1980s and early '90s, she was a highly successful real estate agent and a confirmed workaholic who was constantly on the run.

"I worked 60 hours a week," Goldstein recalled. "I lived on 10 cups of coffee a day. I ate a sandwich in the car and I got my energy from chocolate bars."

But her body could not endure the stress indefinitely. After she was diagnosed with hepatitis in 1986, Goldstein rediscovered yoga. In 1995, she left real estate to open the Yoga Studio.

Yoga is an ancient discipline that combines stretching, deep breathing and relaxation. In hatha yoga, the classic approach, the body is configured in various postures or asanas, as they are called, which stretch different muscles of the body to improve flexibility and strength, Goldstein explained.

"The many different types of yoga range from very sedentary to very aerobic. The aerobic-type yoga, one of which is known as 'power yoga' or ashtanga, is relatively new and geared to North America."

The postures massage the various organ systems, increasing energy and relieving physical problems caused by injury or chronic illnesses, and they are really good for the hormonal and digestive systems, she said.

Goldstein, who has since recovered from hepatitis, attributes the restoration of her health to yoga. "I was a mess... I couldn't get out of bed for six months... Yoga was a powerful force in getting my health back."

She went on to say that she offers a particular style of yoga geared to people with injuries or chronic diseases – restorative yoga. This type of yoga, which incorporates gentle, therapeutic techniques to release tightness and increase mobility and flexibility, is now also taught at several yoga centres in the city.

Goldstein said that there is a greater use of props in restorative classes than in other types of yoga classes. "We use blankets, bolsters and pillows to help people feel more comfortable in the postures."

As well, the postures and movements are gentler, she said, noting that the classes can also incorporate Kripalu yoga, a more meditative and self-reflective yoga.

Restorative yoga is good for fibromyalgia, neck, shoulder, hip and back problems, Goldstein said. "There are clinical studies that say restorative yoga is the best treatment for fibromyalgia."

Indeed, she recounted how a former student came to the studio barely able to walk because of fibromyalgic pain. "She started in the restorative yoga class and within two years she was backpacking though India. When she came back, she became a yoga teacher."

Goldstein said that restorative yoga is also beneficial for cancer. "A number of our teachers teach classes at Wellspring, a centre for cancer patients and their families."

She added that restorative yoga definitely heals sports injuries.

Former Blue Jay star Carlos Delgado and National Hockey League star Eric Lindros are among several well-known athletes who have come to the Yoga Studio for private restorative yoga classes, she said.

"They're young guys coming because of injuries and they're using the restorative powers of yoga to improve their game and to avoid more injuries."

Goldstein said all forms of yoga offer a considerable array of benefits, especially in the area of preventative health. "Yoga creates a very strong back. It's really good for osteoporosis. Your spine twists. When your spine twists, it creates flexibility in your body and it strengthens the central nervous system."

Yoga also helps specific organs like the liver and kidneys release toxins, she added. "Certain postures squeeze the vital organs and they cleanse the toxins and strengthen the organs."

The relaxation response, which is what happens during meditation, can prevent cancer and heart problems, she said.

"Dr. Dean Ornish, a well-known American cardiologist, found very definite proof that diet, yoga, meditation and hugs can prevent and reverse heart disease. His patients have shown an astounding recovery rate."

She stressed that yoga and eating healthy go hand in hand.

"One of the things that is a natural byproduct of yoga is that you are more aware of your body and sensitive about what you put into it," she said.

The Yoga Studio offers 14 different types of yoga styles, as well as Pilates and mediation, Goldstein said. "Sometimes you want something challenging and aerobic and sometimes you want something more meditative and restorative."

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TSUNAMI AID: Students in grades 5 to 8 at Leo Baeck Day School's Thornhill campus recently took part in an afternoon of fundraising activities for tsunami relief. Pictured are students who created a mural depicting the tsunami's devastation and Canada's desire to offer hope and aid to its victims.

'Soldier of science' found a cure for pellagra

Goldberger's War **by Alan Kraut, Hill & Wang.**

By SHELDON KIRSHNER
Staff Reporter

The American master epidemiologist Joseph Goldberger is not exactly a household name in medical circles today, but he ought to be. His contribution to public health in the United States was nothing less than stellar.

Alan Kraut

Until he came along, pellagra was an incurable disease that plagued legions of Americans in the early 20th century.

Known as "the scourge of the South," pellagra was a mystery disease that defied physicians. No one knew what caused it, how it spread or how to find a cure.

First identified in early 18th-century Spain, pellagra began with a hideous rash and was followed by a painful swelling and irritation of the hands and mouth that led to tortuous digestive disorders and insanity. It culminated in death in about 30 per cent of the cases, and doctors were powerless to deal with it.

Pellagra, which was prevalent in various parts of Europe, the Middle East, Africa and Asia, came to the attention of U.S. public health officials in the early 20th century, at a time when epidemic diseases such as smallpox and cholera were on the wane.

Goldberger, a member of the U.S. Public Health Service who had battled yellow fever and typhus in Mexico, hypothesized that pellagra was caused by a nutritional deficiency rather than air-borne germs.

But Goldberger's thesis ran into resistance, and as a result, he had to resort to unorthodox methods to prove his critics wrong.

The story of Goldberger's heroic efforts to eradicate pellagra is the subject of a first-rate biography by Alan Kraut, *Goldberger's War*. Kraut, a professor of history at American University, sheds light on his discovery through an exploration of medical and Southern history.

Like many trailblazers in America, Goldberger was an immigrant. Born in the Austro-Hungarian Empire in 1874, he arrived in New York City with his family when he was just a boy. Raised in the tenements of the fabled Lower East Side, he graduated from Bellevue Hospital Medical College in 1892.

By then, as Kraut points out, the pattern of discrimination against Jewish applicants was not yet firmly in place.

Joining the U.S. Public Health Service as an assistant surgeon, Goldberger first honed his skills in Manhattan where he was required to examine newly arrived immigrants.

In 1900, he was assigned to a quarantine station in Delaware that inspected ships seeking entry to the port of Philadelphia.

It was there that he met a man who was to become a lifelong friend, Thomas Farrar Richardson. He introduced him to his cousin, Mary, Goldberger's wife-to-be and collaborator in the struggle against pellagra.

Reassigned yet again, but to a posting abroad, he and Mary went to Tampico, Mexico. Attached to the U.S. consulate, Goldberger's task was to inspect cargoes bound for the United States. Contracting yellow fever, he treated himself as he charted the progress of his illness.

In 1914, he was asked to take over a pellagra study from a colleague, who described it as "one of the knottiest and most urgent problems" facing the country.

Breaking with conventional wisdom, Goldberger concluded that pellagra was triggered by a flawed diet and not a pathogen, and was essentially a function of poverty.

Prescribing a change in diet, he urged sufferers to forego cornmeal, grits, fatback and molasses in favour of lean red meat, fresh vegetables, eggs and milk. Goldberger noted that pellagra did not affect people on a well-balanced, varied food regimen.

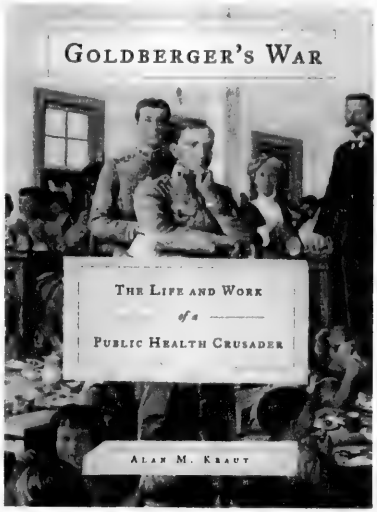
He urged tenant farmers and sharecroppers, often the victims of pellagra, to cultivate cowpeas, or black-eyed peas, to supplement their normally poor diets.

Goldberger, however, needed to conduct controlled trials to prove his theory beyond a reasonable doubt.

Detractors claimed, for example, that he had not eliminated the possibility that well-nourished individuals could contract pellagra. Taking up their challenge, Goldberger turned to convict volunteers at Rankin State Prison Farm in Mississippi to silence the critics.

Concentrating on the meals they were served day in and day out, he observed that breakfast usually consisted of biscuits, fried mush, grits, brown gravy, cane syrup and sugared coffee, lunch was made up of corn bread, collards, sweet potatoes, grits and syrup, while supper was a combination of the above two.

Many southerners of modest means, including cotton mill workers, were reduced to virtually the same diet.



Like beriberi and scurvy, pellagra was caused by a nutritional deficiency and not an errant microbe, Goldberger theorized.

He continued his path-breaking study at the U.S. Pellagra Hospital in Spartanburg, S.C., only this time his devoted wife was one of his guinea pigs.

He injected her with seven cubic centimetres of blood taken from three pellagrins. "This was an act of faith," she said years later. His aim was to disabuse skeptics of the notion that pellagra was an infectious disease.

Goldberger was also a volunteer. He not only took the blood of pellagrins but ingested their scabs and excreta. What a brave man!

Much to his delight, none of the volunteers developed pellagra. He wrote: "These experiments furnish no support for the view that pellagra is a commnunicable disease; they materially strengthen the conclusion that it is a disease of dietary origin, brought about by a faulty, probably 'deficient' diet."

He presented his findings to the Southern Medical Association in Atlanta on Nov. 16, 1916, little more than a year after Leo Frank, a Northern Jewish businessman, was lynched by an anti-Semitic white mob in Georgia after being accused of murdering a teenaged girl.

Goldberger, who wiped out a dreaded disease and saved the lives of literally thousands of southerners, died on Jan. 18, 1929, in Washington, D.C.

Southerners mourned his passing, as did the media. Typical of the praise, the *Daily Clarion-Ledger* in Jackson, Miss., said of him, "Civilization owes a debt of gratitude to this soldier of science who attacked and conquered an unknown enemy."

He was indeed a hero, inspring appreciation from peers, two films and a comic book. And thanks to *Goldberger's War*, a new generation of North Americans can now become acquainted with him.

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Authors & Poets

The CJN is pleased to announce its

Annual Passover Literary Supplement

We invite our readers to submit unpublished, original works of fiction or poetry that explore Jewish themes. Stories should not exceed 2,000 words.

We must receive your submissions no later than Friday, March 18. E-mail submissions are preferred, but works can also be sent by mail or brought to our office.

E-mail: **info@cjnews.com.** Mail: 1500 Don Mills Rd., Suite 205, Toronto, Ont., M3B 3K4.

Please note: submissions will *not* be returned. Only writers whose work is chosen for publication will be contacted.

Arts & Travel

Sol, Garfinkel read at Jewish poetry night

By DAVE GORDON
Special to The CJN

Touted as "a night for bubbies, mensches and Jew-lovers everywhere," the first-ever Jewish poetry night will be presented under the auspices of Suburban Spoken Word – a monthly poetry gathering north of Toronto.

Poets Adam Sol and Jonathan Garfinkel will be featured at the March 20 reading at Queen of Hearts Pub. Both are published authors whose Jewish-themed writings have been acclaimed.

David Silverberg, the host of Spoken Word, is a 26-year-old freelance writer and poet who began the successful poetry readings three years ago.

"I've noticed more poets e-mailing me to request to be a feature, and that's a sign that word-of-mouth is spreading quickly," says Silverberg, who adds that he "couldn't wait to create a Jewish poetry night." It was just a question of finding the right poets.

When Silverberg ran into Sol and Garfinkel at other readings, he says he knew the timing was right to create an evening of Jewish poetry.

Sol has been giving readings for more than 10 years, and has two published books of poetry to his credit, *Crowd of Sounds* (House of Anansi) and *Jonah's Promise* (MidList Press).

Sol has written that he wants to write poems "that deal with Jewish subjects from the inside – not as an alienated witness, but as a participant – and to explore the inherent difficulties of allying oneself with any community, religious or otherwise."

Sol has been writing poetry since high school, but began to take it seriously when he had the American Pulitzer Prize-winning poet Philip Levine as a teacher as an undergraduate at Tufts University. He then earned an MFA in creative writing at Indiana University, which he says also made a difference to his creative muse. He finished his PhD at the University of Cincinnati and now teaches at York University in Toronto and at the University of Toronto, Scarborough campus.

Garfinkel's poetry has appeared in various publications. His first book of poems, *Glass Psalms,* will be published in April by Turnstone Press. His poems include odes to his travels in eastern Europe and the Middle East – including Israel, Egypt and the West Bank. He has read at Ashkenaz: A Festival of New Yiddish Culture, the Jewish Book Fair, and University of British Columbia.

No stranger to Jewish-themed writing, one of his poems, *The Shoichet Room,* is about his experience sleeping in the shoichet's bedroom in the Twarda Street synagogue in Warsaw, Poland. His play, *The Trials of John Demjanjuk: A Holocaust Cabaret*, will be published this summer.

Garfinkel, who has been writing poetry since elementary school, says he is looking forward to reading with Sol at the Queen of Hearts. Sol is a friend of his and helped him edit *Glass Psalms* over the past four years.

Of Sol's poetic influence, Garfinkel says, "He has pushed me to keep editing, keep writing, to make things better and always look for the edge, the inventive, and to get rid of the cliché, and pay attention to every word."

For those who aren't acquainted with the poetry scene, or who perhaps expect to meet beret-wearing, latté-swilling artistes snapping their fingers in appreciation, don't fret. No one with such faux beatnik airs has yet attended Suburban Spoken Word. They come, barely drinking age or barely divorced, verse novice or verse veteran, to be entertained by words and the wordsmiths.

In true suburban style, Spoken Word takes place in a bridge-room-cum-poetry-café. It usually attracts an audience of about 40 people, many of whom are neophytes to performance poetry.

They seat themselves classroom-style, facing the dais, listening as a cross-section of poets strut their stuff.

The audience can participate in open mike sessions, during which anyone is allowed to step onto the stage. Those brave enough to come forward are awarded prizes – books, appropriately enough.

Guests of Suburban Spoken Word have included many renowned poets, among them Wakefield Brewster. Known as "The Lyrical Pitbull," Brewster, who has an aggressive delivery style, has performed in New York, Los Angeles and across Canada. Jewish poets who have read at Spoken Word include Barbara Adler, Elyse Friedman, Stuart Ross, Noah Leznoff, Jacob Sheier and Mike Drach.

Jewish poetry night takes place at the Queen of Hearts Pub, 390 Steeles Ave. W, Thornhill, 8 p.m., on March 20. Cover is $5. For more information, visit www.suburbanspokenword.com

Career of photographer Andre Kertesz minutely examined in coffee-table book

By SHELDON KIRSHNER
Staff Reporter

Andre Kertesz (1894-1985) was one of the most influential photographers of the 20th century, fixated with recording the complex web of modern city life.

Kertesz, who thought he was born to be a photographer, left a valuable portfolio of stunning black-and-white photographs of Paris of the 1920s and 1930s and New York City of the late 1930s to the mid-1980s.

In *Andre Kertesz* (Princeton University Press), he is memorialized in a bright coffee-table book brimming with stark, strong photographs of cityscapes and people.

The editors are Sarah Greenough, curator and head of the department of photographs at the National Gallery of Art in Washington, D.C.; Robert Gurbo, curator of The Andre and Elizabeth Kertesz Foundation in New York, and Sarah Kennel, an assistant curator at the National Gallery of Art.

Kertesz, a Hungarian Jew, was born in Budapest, the son of a bookseller and a coffee shop attendant. A few days before his final high school examinations, his mother bought him and his brother a camera.

Drafted into the Austro-Hungarian army in 1914, Kertesz always carried a camera in his knapsack. His pictures of raw recruits and towns he visited are evocative.

Wounded in 1915, he spent much of 1916 convalescing. In 1917, a Budapest weekly published his first photograph. Concluding that photography could not sustain him, he turned to beekeeping. But soon, he returned to photography, displaying his work at exhibits.

Not satisfied with his progress, he settled in Paris. His timing was fortuitous. The European illustrated press had an unquenchable thirst for new talent. Nevertheless, he also worked as a retoucher and developer to make ends meet.

Galvanized by a job offer from the Keystone Press Agency in New York, he settled in the United States in 1936. On the side, he freelanced for such magazines as *Collier's*, *Harper's Bazaar* and *Vogue* and exhibited widely.

He was not entirely happy in New York, which lacked that sense of community he had become accustomed to in Paris. But as the editors suggest, Kertesz believed American critics short-changed him.

During the 1960s and 1970s, he found a niche as collectors clamoured for vintage prints and institutions sought him out as a guest lecturer.

Toward the close of his career, Kertesz was an internationally renowned photographer.

Andre Kertesz, a book of 250 photographs, erudite essays and revealing excerpts from the photographer's previously unpublished diaries and correspondence, distills the essence of his career as an exceptionally talented artist.

Travel Talk

BY BILL GLADSTONE

NEW EXHIBIT SHOWCASES 'TRIUMPHS AND TREASURES' FROM VAST YIVO COLLECTIONS

An upcoming exhibit at the YIVO Institute for Research in New York showcases hundreds of rare and select items from its huge archival collection of 23 million items and 360,000 volumes.

YIVO at 80: Triumphs and Treasures spans centuries of East European and American Jewish history.

Still, the wide-ranging exhibit "is not a cohesive story of Jewish life," said curator-archivist Krysia Fisher. "Rather, we are making the public aware of the breadth and depth of YIVO's holdings and of the priceless resource these materials represent to the Jewish people."

One of the rarest items is the book *Hatsa'ah 'al odot haget* (*An Account of the Bill of Divorce Given* by Samuel Vintoroso), published in Venice in 1566. It relates the story of a woman who was jilted by her betrothed, whose father urged the Venetian rabbinate to excommunicate the reluctant bridegroom.

Other items include a fancy 18th-century talmudic tractate, a 19th-century photo of Warsaw cantor Moishe Koussevitzky, a 1916 photo of Jewish immigrants waving American flags outside the Hebrew Immigrant Aid Society on East Broadway, letters to Jewish leaders from Theodore Roosevelt and Herbert Hoover, and a pennant from the 1936 Convention of the International Ladies Garment Workers Union.

The show opens at the Center for Jewish History, Manhattan, on April 6.

* * *

ARZA Study Tour: "Jerusalem: Walls of Stone, Barriers of the Spirit, Gateways to Beyond" is the name of ARZA Canada's 2nd annual Israel study trip.

Classes at the Hebrew Union College Jewish Institute of Religion are supplemented with afternoon field trips into the "living laboratory" of the city of Jerusalem. Participants also meet with leaders of the Israel Reform movement, politicians and activists.

Pre-tour preparatory study course and visits to former Soviet Union and Reform communities in Greater Tel Aviv and Jerusalem available. July 8 to 14. Hosted by ARZA Canada (Canadian Association of Reform Zionists). Rabbi Sharon Sobel, ssobel@urj.org or Cheryl Englander, cenglander@urj.org. 416-630-0375.

* * *

Family Camp at Yavneh: Families with children, couples, singles and grandparents are invited to enjoy Camp Yavneh, a 65-acre property in Northwood, N.H., 90 minutes from Boston. Activities include Jewish learning, sailing, arts, sports and Israeli dance and more. Plentiful kosher food and various accommodations options. No previous camping experience necessary. August 24 to 28. 617-559-8860; www.campyavneh.org/familycamp.

* * *

Explore Jewish China: Explore the Jewish-Chinese connection on "Shang-Chai," a 16-day full land tour of Jewish life in China that includes visits to Beijing, Harbin, Kaifeng, Xi'an, Shanghai and Suzhou. Led by travel consultant Brian Stein with guides from Regent China and the Centre of Jewish Studies, Shanghai. $2,795(US). May 9 to 24. East-West Travels, 130 Cumberland St. 416-961-8234.

* * *

New US Travel Guide: Oscar Israelowitz, the Brooklyn-based maven of Jewish travel guides with more than 50 publications to his credit, has just published the 2005 edition of the United States Jewish Travel Guide. The guide lists hundreds of Jewish museums, JCCs, landmarks, cemeteries, memorials and other sites and institutions. It features kosher restaurants galore for all tastes – from Italian to Israeli, Mexican to Japanese – as well as multitudes of kosher cafes, pizza shops, bakeries, supermarkets and butchers. Synagogues of all denominations are also listed. Whether you're looking for a mikvah in Memphis or wondering whether there's an eruv in Atlanta, you'll find the answer here. Available at Jewish bookstores or at Amazon.com.

* * *

Eli Cohen Memorial Tour: Eli Cohen's career as Israel's greatest Mossad agent has been recounted in two books, *Our Man in Damascus* and *The Shattered Silence*. Now, 40 years after he was executed in Damascus, his family is hosting a specialized tour of Israel in his memory.

The tour includes visits to key locations in modern Israel's history and briefings at the PMO and with the President of Israel and a Mossad officer. Travel dates (from New York) are May 8 to 19. Early registration advised. $2,750 (US). 703-587-4420 or hazelnut@attglobal.net.

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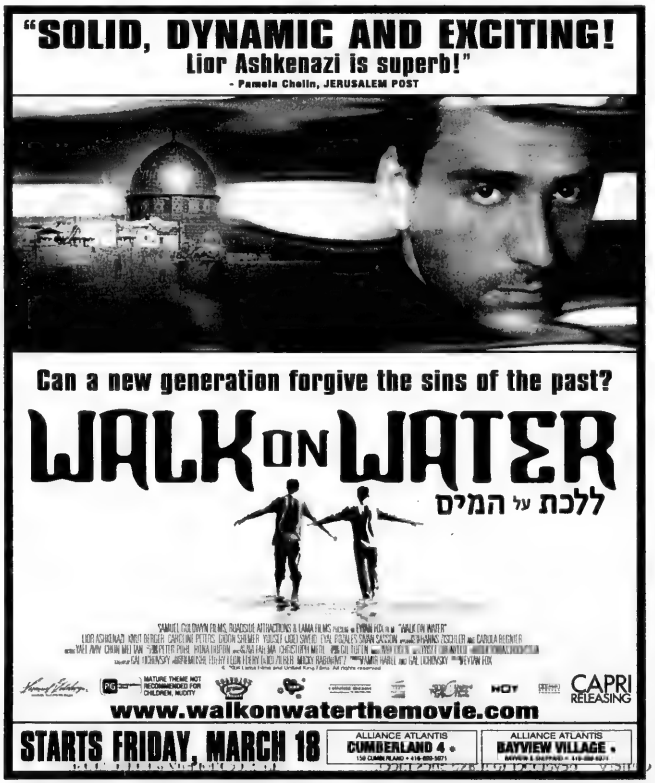
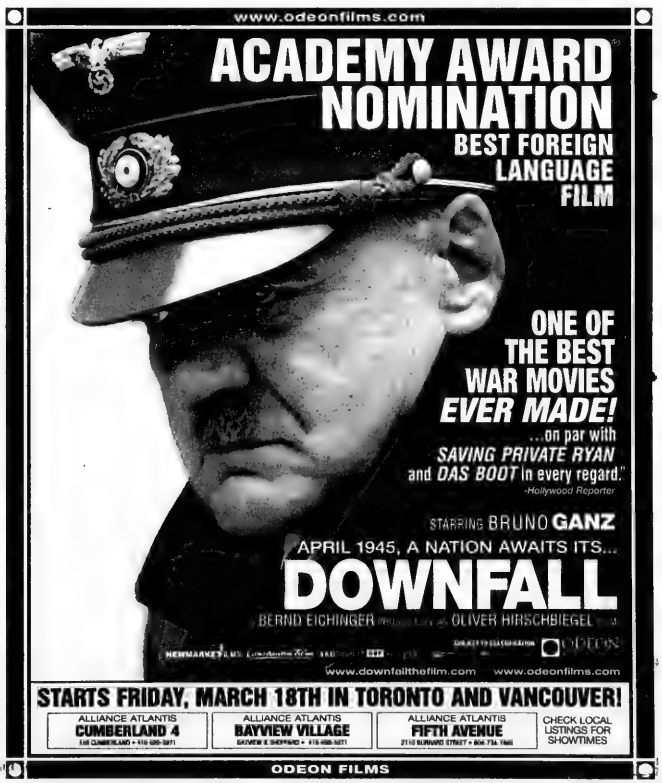




Arts & Travel

Eye on Arts

By Bill Gladstone

KOFFLER CENTRE OFFERS EVENING OF TALK AND OPERA

No matter whether you're a novice or well-polished opera buff, you're bound to learn a great deal at the Il Trovatore Opera Talk, an evening of instruction and opera hosted by the Koffler Centre of the Arts.

Instructor **Sabatino Vacca** explores the cultural, historical and conventional meanings of opera, focusing specifically on *Il Trovatore* before its scheduled opening with the Canadian Opera Company. A live performance accompanies the speaker. The centre made a late announcement that renowned tenor **Ermanno Mauro** is slated to make an appearance.

Tickets $25 by phone or at the door. 4588 Bathurst St. Tuesday, March 22, 7:30 to 9:30 p.m. 416-636-1880, ext. 228.

* * *

Home-Studio Show: Toronto artist **Leah Belfon** was born in Rome and grew up in St. John's, Nfld., where her parents settled after the Holocaust. She has been painting for several years but began showing her work publicly only last year. Focusing mainly on the elements of land, water and sky, her paintings are bold with colour and evoke intense emotion.

A show of Belfon's semi-abstract watercolours takes place at 29 Khedive Ave., Toronto. (One block south of Ranee, west off Bathurst.) Strictly kosher refreshments will be served; all are welcome. Sunday, March 20, 2 to 6 p.m.

* * *

Names in the News: Winnipeg author-historian **Allan Levine**, who alternates between writing engaging historical works and murder mysteries set in early-1900s Winnipeg, has produced a new non-fiction work, *The Devil in Babylon: Fear of Progress and the Birth of Modern Life*. Levine's eighth book examines North American culture and a host of moral and ethical issues from about 1900 to 1930. Toronto-based McClelland and Stewart plans to publish it in April.

Montreal-based photographer **Lynne Cohen** is one of eight recipients of a Governor General's Award in visual and media arts this week. The Wisconsin-born Cohen, who lived in Ottawa for many years, has had countless solo and group exhibitions around the world and is represented in 47 public collections, including the National Gallery of Canada. The awards ceremony is Wednesday, March 16 at Rideau Hall in Ottawa.

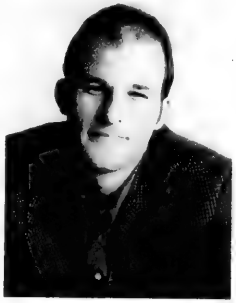
Steve Coll, associate editor of *The Washington Post*, has won the 15th annual Lionel Gelber Prize for the world's best book on foreign policy writing in 2004. Coll's book is *Ghost Wars: The Secret History of the CIA, Afghanistan and Bin Laden, From the Soviet Invasion to September 10, 2001* (Penguin). He gives a public lecture and picks up the $15,000 award at the University of Toronto's Munk Centre on March 30. Established by Canadian diplomat **Lionel Gelber**, the prize has been called "the world's most important award for non-fiction."

* * *

Film Workshops for Kids: The National Film Board of Canada Mediatheque offers youngsters two choices of filmmaking fun over March break.

The popular Open House Workshops series, for children from three to 13, offers daily workshops at 10 a.m. and 2 p.m. $5 per child; reservations required. For more extreme filmmakers aged nine to 12, Animation Film Camp offers four days of training in how to create characters, build an animation movie set, use sound, create storyboards and more. Parents and guardians are invited to the premiere of their child's animation films on the big screen. 150 John St. March 21 to 24. 416-973-3012. nfb.ca/mediatheque

Brian Katz



Adam Sol

* * *

Musical Notes

• **Brian Katz**, acclaimed guitarist, pianist, composer and improviser, draws on jazz, Jewish, classical and world music. He performs an evening of his own compositions, jazz standards and improvisations. Mezzetta, 681 St. Clair Ave. W. Wednesday, March 16, 9 p.m. Reservations, 416-658-5687.

• Klezmer group **Beyond the Pale** and vocalist **Yeva** perform "Music from Long Ago: From Moseh Beregovski's Musical Folklore Archives" at the Workmen's Circle 47th Yiddishland Café evening. $12. Workmen's Circle Hall, 471 Lawrence Ave. W. Sunday, March 20, 7:30 p.m. 416-787-2081.

* * *

Literary Events

• Spoken Word features Jewish Poetry Night with **Adam Sol**, **Jonathan Garfinkel**, **David Silverberg** and others. $5 cover. Free snacks and brain tickles. Queen of Hearts Pub, 390 Steeles Ave. W. March 20, 8 p.m. 416-312-3865 or www.suburbanspokenword.com

• The Betel Centre's Lifelong Learning Institute presents *A Nurse's Story* by **Tilda Shalof**, ICU nurse at Toronto General Hospital, as part of its literary luncheon series. $15 to $17 with luncheon; $5 book review only. Betel Centre Auditorium, 1003 Steeles Ave. W. Wednesday, March 30, 12 noon. (Book review starts about 1 p.m.) Last day for luncheon tickets, March 28. 416-225-2112.

New date for *Walk on Water*

Eytan Fox's thriller *Walk on Water*, starring Lior Ashkenazi, will open in Toronto and Vancouver on March 18; it was originally scheduled for March 11.

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Downfall portrays the last 10 days of Hitler's life

By SHELDON KIRSHNER
Staff Reporter

Oliver Hirschbiegel's remarkable feature film about Adolf Hitler's last 10 days on this planet, *Downfall*, paints a chilling picture of the Nazi dictator.

Hirschbiegel resists the temptation to present Hitler as a cartoon character. Yes, he was a demon and a disgrace to Germany. Yet Hitler was a complex figure on a basic human level.

Downfall, which opens March 18, is based on historian Joachim Fest's book and the memoirs of Hitler's secretary, Traudl Junge.

Much of the action in *Downfall*, an Academy Award nominee for best foreign movie this year, takes place in a bunker in Berlin besieged by the advancing Red Army.

Hitler's closest colleagues, including Hermann Goering and Joseph Goebbels, as well as his fiance, Eva Braun, have chosen to be with him in this dank, claustrophobic space.

Outside, on the streets of Berlin, chaos prevails. Allied aircraft bomb the shattered city and officials throw top-secret documents out of windows, consigning them to fiery pyres. Hirschbiegel evokes this end-of-days atmosphere with astonishing veracity.

Hitler is virtually in every frame, and the Swiss actor who portrays him, Bruno Ganz, is brilliant in aping his physical features, body language and voice.

As he emerges in this movie, Hitler is mercurial, his moods in constant flux.

He greets secretaries with a smile, and shows solicitude and understanding when Junge cannot keep up with his rapid-fire dictation. And Hitler lovingly plants a kiss on his beloved dog, Blondie. It's clear that Hitler has feelings for those he values.

His cruel, inhuman side crops up when minions urge him to leave the bunker and evacuate Berlin's civilians.

Hitler will have none of that. He is delusionally convinced, at least at the outset, that the war can be won. As far as civilian casualties are concerned, he could not care less about their fate. "In a war like this there are no civilians," he rages, shortly after inspecting a model of futuristic Berlin by his favourite architect Albert Speer.

Vivid battle scenes light up the screen as Hitler plots tactics with his harried generals. He misinterprets their caution as treason and dismisses them as traitorous scum. But after one of his standard tirades, he acknowledges that the end is at hand. "It's over. The war is lost."

Hitler's closest confidants have a better appreciation of realities on the ground. Goering, whom Hitler crudely describes as a "morphine addict," thinks Germany should negotiate a last-minute deal with the United States to stave off a dreaded Russian occupation. Heinrich Himmler, the ultimate Nazi loyalist, proposes a similar strategy.

Hirschbiegel excels at portraying the surreal dramas that unfold in the bunker. As bombs rain down on them, Braun and her friends keep reality at bay by partying. As Russian tanks clank ever closer, Goebbels' angelic children seranade the fuhrer with an escapist song. And off in another room, a Roman orgy ensues.

Bruno Ganz, right, as Hitler with Juliane Kohler as Eva Braun.

In what is probably the film's most gripping moment, Goebbels and his steely wife, Magda, poison their children before committing suicide themselves. Their rationale: better to die than live under the boot of the Allies.

There are three references to Jews and/or the Holocaust in the film.

Hitler defames Jews as "pigs." He calls the ethnic cleansing of Jews from Germany his greatest achievement. Bent and palsied, he dictates his last testament, blaming "international Jewry and its supporters" for Germany's looming defeat.

As *Downfall* heads toward its climax, so-called traitors are ruthlessly and unceremoniously shot, and in the bunker, officials prepare to incinerate the bodies of Hitler and Braun, who have committed suicide.

This taut film pulls no punches as it chronicles a tyrant's final hours and a monstrous regime's death throes. It is recommended to viewers interested in an unusually dark period of history that brought Europe pain and suffering and Jews unimagined persecution and destruction.

Rosenstrasse *based on true story*

By LARRY ANKLEWICZ
Special to The CJN

A number of important Jewish films have been released on video and DVD recently. I haven't had a chance to report on them until now, but I will attempt to catch up a little with this piece.

One of the most popular films from last year's Toronto Jewish Film Festival arrived on home video in January. *Rosenstrasse* is a compelling film about a group of German women who stood up to the Nazis and protested in public against the arrest of their Jewish husbands.

The film is based on a true incident. These Jewish men lived securely in Berlin for many years and it was only in 1943 that the Nazis finally decided to round them up and deport them to the death camps in the east.

Their German wives refused to allow this to happen. They gathered in the street in front of the building where their men were being held and refused to leave until their husbands were released.

The film tells the story in a series of flashbacks as one young Jewish woman from New York travels to Germany to try to unravel the mystery of her mother's experiences during the war.

This is a powerful film about love, devotion and heroism that is seen only rarely in real life, and it is about an event that has received very little publicity until recently.

Shanghai Ghetto is another excellent film that was screened by the Toronto Jewish Festival a few years ago. It is a documentary about the little known story of the sanctuary thousands of European Jews found in Japanese occupied Shanghai, China during the Holocaust.

Narrated by American film actor Martin Landau, the film uses archival footage to tell the story of how these desperate refugees made their way to faraway China. Shut out of most countries in the world, Jews fleeing for their lives could find only a handful of places that would accept them, and Shanghai was one of those places.

In order to make this documentary, filmmakers Dana Janklowicz-Mann and Amir Mann sneaked into China with two survivors and took pictures at the site of the original Shanghai Ghetto. Combined with interviews of survivors, stock footage, still photos and other rare material, the filmmakers stitched together the complete story and produced a film that is totally fascinating and absorbing.

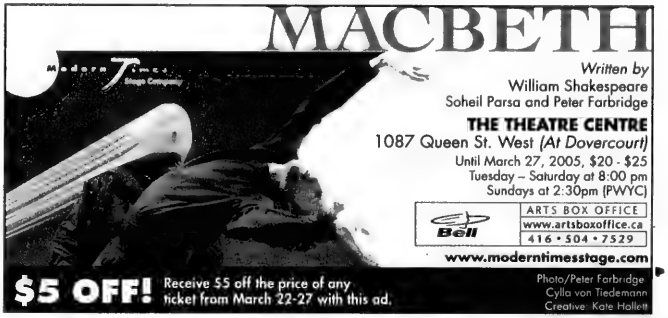
And finally, we have *Edges of the Lord*, a film that tells the story of a young Jewish boy who was hidden out in the Polish countryside during the Holocaust.

The boy was taken in by a farmer who lived in a small village. The boy pretended to be the farmer's nephew and was coached in the ways of Catholicism by the local parish priest.

The film features Haley Joel Osment and Willem Dafoe and would have been a truly moving film if the filmmakers hadn't decided that the lead actors use fake European accents.

In many ways, this destroys much of the credibility of the film.

All three films should be available at better video stores everywhere. If not, the stores can order them from their local distributor.



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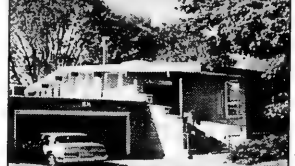

Custom luxury condo alternative on fab. 58 x 132 ft. lot, widens to 83' at rear. Huge rooms, ideal for entertaining. Indoor pool, custom finishes throughout. Huge bsmt. includes self-contained apartment. Call David Eichorn* (416) 787-1712. SOLD

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Don't Wait! Call me now to customize this gorg'us 4 bdrm dream-home to your specifications. Maurice Gherson* 416-488-2875

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Great Value! 4 bdrm, main fl. family+lib, w/o bsmnt. Spacious principal rooms! Marilyn Feldman* 416-226-1987

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LUXURY LIVING! YONGE/SHEPPARD $1,015,000
Stunning 3 bdrm+den, South facing. Open living & dining w/2 terr. Fireplace. 3 baths. Gorgeous Eat-in kit. M. Merrick* 416-488-2875

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70 MONTCLAIR AVE #404 $359,000
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YONGE/MERTON LOFT, 1 BEDROOM $265,000
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RENTAL PROPERTIES

3 BDRM PENTHOUSE IN FOREST HILL!
Gorgeous recent reno, eat-in kit. Bright open Living & dining. 3 baths. 2 parking. $4,000/mo. M. Merrick* 416-488-2875

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• • •

BATHURST-CLARK - SHOWS GREAT!
Fab 4 bdrm, dble garage, fin bsmnt, new kitchen & broadloom, main floor laundry, backs onto park! Extras galore. *Ted Waxman

• • •

BATHURST-SHEPPARD-WILMINGTON
Fabulous 3 bedroom bungalow, separate side entry, garage, priced to sell! *Helen Winer

• • •

CONDOMINIUMS FOR SALE

STEELES-TORRESDALE $204,900
Large 2 bedroom with solarium, great room sizes, appliances, 1,400 sq. ft., ensuite storage, appliances, air, 3 car parking. Shows well! Must see! *Ted Waxman

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BATHURST-STEELES - "COURTLAND"
About 1,400 sq. ft., large 2 bedrooms, air, appliances, custom built-ins, south exposure, shows well! $207,500. *Ted Waxman

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500 GLENCAIRN - $295,000
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NEW WESTMINSTER-CENTRE
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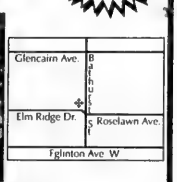

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Britain overpowers Israel in Davis Club match

By ORI LEWIS
Ha'aretz Daily Newspaper Ltd.

RAMAT HASHARON — Greg Rusedski gave a masterful display of power tennis recently at the Ramat Hasharon Tennis Center as he polished off Noam Okun to clinch a Davis Cup victory for Great Britain.

The win sent the visitors to a playoff for a place in next year's world group, the most important team competition in men's tennis in which the top 16 countries participate.

Britain completed a 3-2 victory in its series with Israel, which suffered its first home defeat in the competition since it lost 4-1 to France in 1998.

World No. 46 Rusedski, who represented Canada early in his career, was never troubled by Okun on his way to a 6-3, 6-4, 6-2 victory over Israel's No. 1 player in one hour, 46 minutes.

There was some consolation for Israel in the final contest when Harel Levy showed some of his old sparkle in a 6-7 (1/7), 6-2, 6-4 victory over David Sherwood, one of the heroes of the earlier doubles win for the visitors over favoured local duo Andy Ram and Yoni Erlich.

The doubles win was the clear turning point of the series, and the accompanying warm weather was the perfect embellishment for the Brits, who can look back on a successful week and build toward their next series, a playoff for a place among the world's top 16 tennis nations.

Israel's next opponents will likely be Zimbabwe. The match will be played away in September for the right to remain in Euro/Africa Zone Group 1.

Try as he might, Okun was no match for Rusedski, whose awesome serve-and-volley game made the Israeli look like a schoolboy at times.

"For most of the match, I didn't manage to return his serve, and when I did, he replied with some very good points which gave me no chance… All that was left for me was to applaud him. He played really well," Okun said after the match.

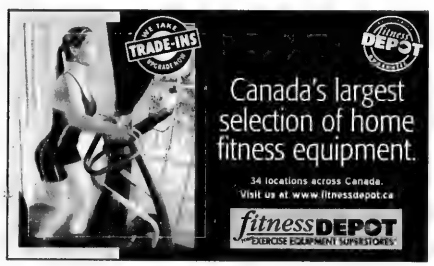
"It has probably been one of the most enjoyable [series] I have ever been involved with, mainly because of seeing the new generation come through… it's been a really good team effort," Rusedski said. "I was pleased. I played the big points very well, never dropped serve… and got better and better in every set I played."

British captain Jeremy Bates said the doubles win was the turning point.

"I think there was a huge shift in momentum… It's a huge boost for us psychologically. In any Davis Cup match, the doubles is pivotal," Bates said.

Although the final singles match between Levy and Sherwood was for the record only, Levy said the win against the big Yorkshireman helped him note some small improvements in his game as he attempts to climb back into the world's top 100.

"This was very important for me. I had the chance to play in front of the crowd who stayed behind to watch, and it did me a lot of good," he said.



Two for Bridge

By ERIC KOKISH
and BEVERLY KRAFT

Eric: Two of our favourite characters in the bridge world are Tarek Sadek and Walid El Ahmady of Egypt. Both have family in Toronto, and may one day immigrate to Canada, which would be a boon for our international bridge aspirations. In the past few years, they have twice finished second in the prestigious Cavendish Invitational Pairs in Las Vegas, won the Blue Ribbon Pairs, and led their national team in strong performances at the world level. Walid also won the Life Master Pairs, and the two have established an excellent reputation on both the world stage and the tough North American circuit.

Beverly: They're both such sweet guys and bring a positive aura with them wherever they go. I was pleased to find two deals in the Daily Bulletins from the 2004 Istanbul Olympiad that show them at their best. The first appeared under the title, "Pharaonic Magic," which was particularly appropriate, given the illusion created by Tarek in this round robin match against Israel.

Dealer: North; Vulnerable: E/W

North
♠10
♥AJ64
♦J76
♣AQ832

West
♠K4
♥KQ1095
♦10853
♣74

East
♠Q9862
♥83
♦92
♣K1096

South
♠AJ753
♥72
♦AKQ4
♣J5

Sadek West	Podgur North	El Ahmady East	Kalish South
	2♣(i)	Pass	2♦(ii)
Pass	2♥	Pass	3NT

(i) 11-15 HCP, 6+♣ or 5+♣/4♥ or 4♠; (ii) Artificial inquiry

The standard lead from West's heart holding is the king or queen, but here Tarek had reason to believe that the jack would be in dummy, and backed his judgment by leading the ♥9, trying to look like a man holding an honour-10-nine combination (the partnership agreement is nine from 10-nine combinations). Declarer made the natural play of the four from dummy, and when Tarek continued smoothly with the ♥10, declarer played low again. When West finally revealed himself by leading the king, declarer knew he had been swindled. His best chance for a ninth trick on the lie of the cards was the jack of hearts, but Tarek had removed that option with his courageous play.

This was just one of the deals that contributed to Egypt's 25-0 VP win over the 1993 European Team champions.

Eric: Our second offering originally appeared as "A Play Made from Hunger?" The appropriateness of that title will be apparent in a moment.

Dealer: North; Vulnerable: Neither

North
♠K53
♥8
♦QJ10972
♣AQ

West
♠98
♥KQ5432
♦K
♣10764

East
♠6
♥J976
♦A84
♣KJ532

South
♠AQJ10742
♥A10
♦653
♣8

West	Sadek North	East	El Ahmady South
	1♦	Pass	1♠
2♥	2♠	4♣(i)	4NT(ii)
Pass	5♥(iii)	Pass	6♠
All Pass			

(i) Heart fit, club strength; (ii) 5-ace Blackwood; (iii) 2 of 5 "aces" but no ♠Q

A bid or play may be described as "made from hunger" when its perpetrator seems to be particularly desperate. That description seemed particularly appropriate for Walid as he contemplated a disappointing dummy in 6♠ against a strong Danish team. More so when one considers that the Olympiad happened to overlap the Islamic holiday of Ramadan and Walid was fasting while playing three gruelling matches a day.

If you think that 6♠ is hopeless, even for a hungry man, you're right. But Walid saw a slim chance if he could find the E/W cards as he wanted them, and could make it attractive for East to do something fatal for the defence. He took West's lead of the ♥K with the ace, cashed the ♠A, and led the ♠J, playing the king when West was gracious enough to follow. Then he called for the ♦2 from dummy. Put yourself in East's place. Holding the ♦8 himself, it seemed clear that declarer held the ♦K, or was void in diamonds. Furthermore, declarer's handling of the trump suit left open the possibility that West had a trump trick with the queen. East played the ♦A, crashing West's king. Egypt won the critical match 24-6, and an hour later, Walid was able to satisfy his "other" hunger with a sandwich and a cup of tea.

Beverly: So, Kokes, when did you say these guys would be moving to Canada?

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Employees and family members of The CJN and the Toronto Lynx are not eligible to enter this contest.

Inside Back

My 'kosher' shoes

I have been shopping for a pair of cute black running shoes in a size eight for weeks! You know, the ones with mesh and Velcro that everyone is wearing but me?

I eagerly held a dozen pair in my hands. My favourites showed off a hot pink stripe down the side and were adorable. But before I tried them on, I lifted the tongue to read what material they were made of. Every pair was the same – genuine leather – and I sadly put them back on the shelf. It may as well have been written that the shoelaces were made of baby kitten tails and the soles of puppy ears.

30 something

By MIRIAM PORTER

An animal is an animal and to me there is no difference. I would not carry a purse made from cats or wear a belt from the skin of a dog. I would not wear a lambskin coat or walk in leather shoes from a cow. I believe animal rights are more important than fashion.

At the age of 13, I stopped wearing leather. I gave away my Roots black leather vest and green suede purse and never looked back. Despite the frustration I sometimes feel when shopping, I never consider the alternative. I am confident I will soon find shoes that are cruelty free and fashionable. There are hundreds of styles of non-leather shoes, clothing, belts, bags and wallets, and it's worth the extra effort.

An animal is sentenced to a lifetime of suffering with every pair of leather shoes purchased. "Most of the millions of animals slaughtered for their skin endure the horrors of factory farming before being shipped to slaughter," states www.cowsarecool.com, a website operated by People for the Ethical Treatment of Animals (PETA). "Buying leather directly contributes to factory farms and slaughterhouses since skin is the most economically important byproduct of the meat-packing industry. Leather is also no friend of the environment since it shares all the environmental destruction of the meat industry, in addition to toxins used in tanning.

"Animals are kept in overcrowded conditions on feedlots and factory farms, often unable to take a single step or turn around and deprived of all that is natural to them, including exercise, sunlight – and even the feel of grass beneath their feet.

"At the slaughterhouse, animals are routinely skinned and dismembered while they are still alive. Federal inspectors found live cattle dangling from an overhead chain at a plant in Texas. Videotape from another plant shows hogs kicking and squealing as they are lowered into a tank of scalding water, which is used to soften their skin.

"Kid goats may be boiled alive to make gloves, and the skins of unborn calves and lambs are sometimes purposely aborted or slaughtered from pregnant cows and ewes."

This is the harsh reality of where leather comes from. Don't deceive yourself that the animals surrender politely and feel no pain. Their hurting and suffering is very real. You have a choice to make every time you go shopping for clothing – make sure you have all the facts before making a decision.

In Judaism, there are laws regarding kosher meat and rabbinical supervision to ensure humane slaughter. Tza'ar baalei chayim (kindness to animals) is the prohibition against causing pain to any living animal. It is a basic principle of compassion. But the manufacturing of leather shoes, jackets and handbags do not require rabbinical regulation. Perhaps it should, since Judaism recognizes animals feel physical pain and we are forbidden to inflict it.

Furthermore, www.cowsarecool.com says that "leather may be made from cows, pigs, goats and sheep; exotic animals like alligators, ostriches, kangaroos; and even dogs and cats, who are slaughtered for their meat and skins in China, which exports their skins around the world. Since leather is normally not labelled, you never really know where (or whom) it came from."

I take the extra time to find non-leather options like cotton, linen, rubber, ramie, canvas and synthetics. And if I still can't find what I am looking for, I would rather go barefoot. I am lucky to have the option of feeling the grass beneath my feet.

Miriam can be reached at Miriam@jtvproductions.net.

SNOW-PEA CITRUS SALAD W/POPPYSEED DRESSING (for Purim)

4 cups fresh snow-peas
1 cup whole red seedless grapes
1 cup fresh orange sections (2 large oranges)
1 cup fresh grapefruit sections (2 large grapefruits)
1 green pepper, cut in julienne slices
1 small red onion, sliced into thin slivers
1/2 cup dry-roasted sunflower seeds

Snip ends of snow-peas and discard. In large bowl, combine snow-peas, grapes, orange sections, grapefruit sections, green pepper slices, onion slivers and sunflower seeds. Toss salad with 1/2 to 3/4 cup poppyseed dressing, or to taste. Yield: 8-10 servings.

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Epi on Education

Seymour Epstein

I find in preliminary discussions that most people think of Jewish education as the Hebrew school they attended. Of course, in some cases that association is positive, but in many others, it's anything but. Broadening the scope of what is included in the arena of Jewish education is one of my professional aspirations, one I share with my colleagues at the UJA Federation Board of Jewish Education and with fellow educators around the world. There are two dimensions in which the scope must be expanded: age range and the formal-informal continuum.

Pre-school is becoming an important element in a global approach to Jewish education, not only because of the base it builds in very young children, but also because of the questions it poses to young couples designing their future lifestyle. If young parents have the opportunity to study as their little tots are learning the aleph beit of Jewish life, Jewish homes of substance will be formed.

It was not long ago that most parents thought of the elementary years as the only ones that are important to Jewish learning – up to bar and bat mitzvah. Now I live in a community that has seen a veritable explosion in enrolment for Jewish secondary school. Mature communities understand that an elementary Jewish education is as insufficient as elementary general education. The hidden message of stopping Jewish learning at Grade 8 is that the Torah contains children's fables that are best left behind in adulthood.

Even high school, though, is not the end. As a teacher of Jewish studies at York University, I am constantly witnessing the sparkle in a student's eye as he or she suddenly grasps a new idea in Jewish life that only a university student could appreciate.

Adult education is yet another exciting locus where Jewish lessons are merged with lifelong experience. Senior citizens with longer and healthier lives are also a new audience, with a Kohelet-view of the world that makes for a whole new commentary on Jewish life.

As for the differences between formal and informal education, see my next column…

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Blowing bar mitzvah money on coke

The following is an interview with a member of the Toronto Jewish community and a former drug addict. It is one person's testimony about a personal battle with drugs and alcohol, and some of that person's thoughts on the challenge to the Jewish world in dealing with the proliferation of substance and alcohol abuse. Aspects of the person's life have been changed to protect the person's anonymity. No matter how many Jews this affects, all of us need to face this problem.

URBAN WRITER

By AVRUM ROSENSWEIG

"I remember the first time I smoked pot. I was 15. I was feeling depressed so I smoked a couple of times. I started hanging with a buddy who drank a lot. Every Shabbat we would go to his house and get drunk…

"After going to a few different schools, trying other mild drugs, I came home and my drinking got really heavy. I never had one shot. I was always getting wasted and blacking out…

"Alcohol didn't seem like such a bad thing, because of how it is perceived in our community. 'It's Shabbat, you drink.' Nobody thought it would turn into a problem…

"At 18, I started doing coke every day. It was easy to get – maximum an hour wait. I used all of my bar mitzvah money. On coke, you can function, but it's expensive and hard to come down off of…

"My parents found out and sent me to rehab in Israel. I don't remember a lot about those days but it was there that I started doing more drugs. I felt alone and in pain…

"In Israel, pharmaceuticals are huge. It was normal to do Valium and Xanax [an anti-anxiety drug] with booze. I tried heroin with some friends. Heroin was good. I've only done heroin in Israel. It's more accessible than pot…

"I've overdosed, spent nights in the hospital. One time I overdosed on Adderall [a stimulant used to treat attention deficit hyperactivity disorder] after taking 300 mg and mixing it with alcohol. The normal dosage for those who need it is 30 mg per day. The hospitals in Israel treated me like crap. They don't like drug overdoses…

"There were kids who would learn during the day and sell heroin on the side. It was less of a rebellion against religion and more of 'What am I going to do with my life?' I was trafficking drugs, selling morphine…

"Everyone I knew was doing drugs. I don't think it's more prevalent in the religious community than the non-religious community…

"Today I'm 23 and clean. Some days are better than others. There are times when I want to go to a bar and get wasted. I'm learning to deal with anxiety and depression like a normal person. It's hard. I've distanced myself from friends who are still doing drugs…

"In the Toronto Jewish community there is a lot of drug use. I can detect when someone is on drugs. What's big among kids here are pharmaceuticals like OxyContin [a prescription painkiller] codeine and morphine…

"I think alcohol should not be sitting in shul freely, letting 16-year-olds get wasted. Nineteen in Canada is the legal drinking age. It should be the same in shuls. Purim can be disgusting for youth who are into drugs and alcohol. It's an excuse to drink in excess and without consequence. It can be a barf-fest.

"A lot of people in the Jewish community think if we don't talk about it, it will go away. Then you come home and find your kid overdosed on heroin…

"My parents didn't know. I used to lie a lot. Most addicts are good liars and can manipulate. I would never put blame on my parents. When I told them I'm an alcoholic and drug addict and wanted help, they were right there. They go to 'group' and therapy…

"I wish I could just say 'Don't' to the kids who are doing drugs today. They are lonely and hurting. But until you want help, nothing anyone says means a thing."

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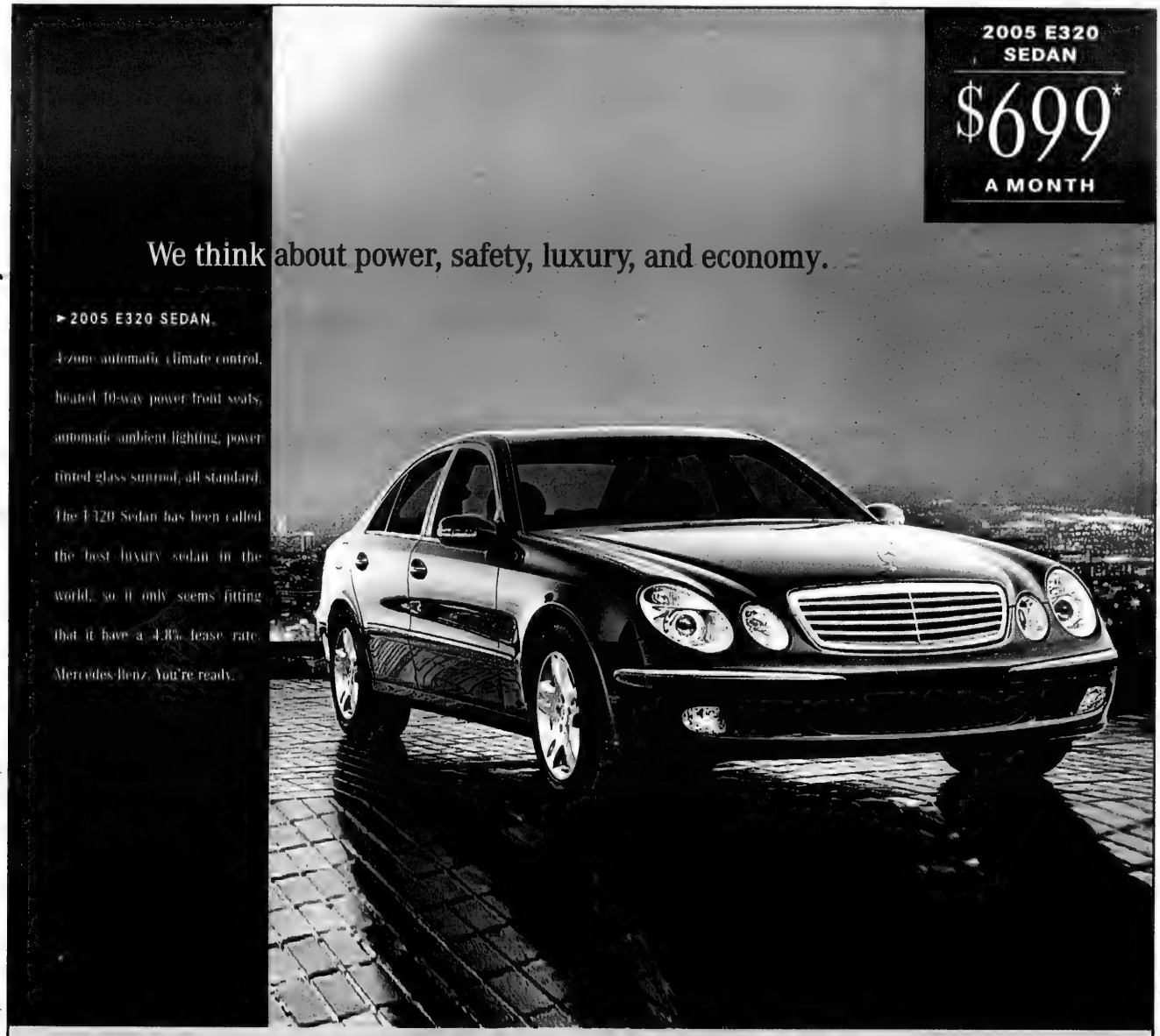
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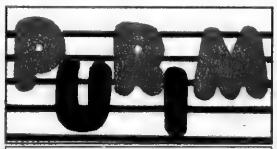
Jeremy Molko, Grade 3

A day of community

Eli Minkowitz, Grade 3



Editorial

None of the holidays on the Jewish calendar, it may be arguably asserted, enlists our young children's participation more than the holiday of Purim.

Youngsters can play an important role in all the key components of the holiday: listening to the retelling of Megillat Esther, rendering assistance to the needy by sending mishloach manot, and partaking in the festive meal.

And, of course, the holiday is a much livelier, happier and more colourful celebration because of the exuberant participation of our young children.

The two artists whose drawings appear on this page eloquently prove the fact.

Eight-year-old Eli Minkowitz's stylized musical staff reminds us that it's our duty to be happy on this holiday, and that we might consider expressing that happiness by singing the song of Purim.

And the lyrics of that song are provided quite masterfully by another eight-year-old, Jeremy Molko. His cheerful "Happy Purim" scene not only captures the sense of celebration we are all obliged to feel, it also depicts the core components of the holiday and, in the process, the very essence of the holiday's larger meaning.

The story of Purim is, on its surface, the story of the physical rescue from annihilation of the Jews who lived in the 127 provinces ruled by Achashverosh, the king of Persia.

But below the surface, it is the story of singular courage and a collective, communal coming together.

In an insightful essay titled *Purim - a Day of Community*, by Rabbi Aharon Lichtenstein, the head of Yeshivat Har Etzion, this central aspect of Megillat Esther is made forcefully and compellingly.

Continued on page 8

Shabbat Shushan Purim: Tzav
Candlelighting: 6:17
Havdallah: 7:22

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EU urges Israel to loosen restrictions on Palestinians — see page 37

The News in Brief

Canada

Cheap Trips to Israel

TORONTO — Jerusalem Fellowships is planning two trips to Israel in May and June for Canadian Jews ages 18 to 26. The trips, to be run by Aish HaTorah from May 18 to June 8 and from June 8 to 29, have 30 spots each and are open to people who have or haven't been to Israel before. Cost is $599. For details, call Rachel Zelunka at 905-764-1818 or e-mail rzelunka@aish.com.

Engel Wins Prize

TORONTO — Canadian Jewish detective writer Howard Engel, who suffered a stroke in 2001 that left him barely able to read, won the $20,000 Matt Cohen Award for lifetime achievement from the Writers' Trust of Canada. The honour came as the Toronto-based writer published *Memory Book*, his 11th crime novel featuring Jewish gumshoe Benny Cooperman. Engel's disability hasn't stopped him from crafting his novels. He already has another one in production and plans to write a memoir. "I'm hard-wired to writing. It's too late for me to change," he said.

World

Kiwi Cold Shoulder

AUCKLAND — A top Israeli general was barred from entering New Zealand. Maj.-Gen. Gabi Ashkenazi, the deputy chief of military staff, called off a visit to Auckland on behalf of the United Israel Appeal this month after being refused a visa, the *New Zealand Herald* reported last week. Officials said the decision was part of a suspension of diplomatic ties with Israel after two suspected Israeli spies were jailed last year for trying to acquire a New Zealand passport fraudulently.

Glass Ceiling Broken?

NEW YORK — Twenty years after the Conservative movement began ordaining female rabbis, a New Jersey shul became the first Conservative one with more than 500 members to choose a woman for its top rabbinic post. The board of Congregation Beth El in South Orange voted this month to name Rabbi Francine Roston, 36, as the 575-family shul's senior rabbi. "It's groundbreaking... we have been talking about a glass ceiling, and she has broken that glass ceiling," said Rabbi Perry Raphael Rank, head of the Rabbinical Assembly, the movement's rabbinical arm.

Arson Suspected

GENEVA — Police suspect arson in March 13 fires at a shul and a Jewish-owned clothing store in Switzerland. The late-night fire at the shul in Lugano caused considerable damage. A fire later broke out at the nearby store. Local Jewish leaders called the fires acts of anti-Semitism.

Publisher Acquitted

PRAGUE — A Prague court acquitted a man charged with promoting Nazism by publishing a Czech-language version of *Mein Kampf*. Michal Zitko was cleared of charges March 10 for producing the version of Adolf Hitler's manifesto. The edition sold 90,000 copies in 2000 before police intervened.

C-Span Rebuffed

ATLANTA — Leading Holocaust historian Deborah Lipstadt refused to let C-SPAN tape a talk of hers last week at Harvard University because the U.S. cable network is airing a talk by Holocaust denier David Irving for what it told the *Washington Post* were reasons of "fairness and balance." Lipstadt, a Jewish studies professor at Emory University in Atlanta, said she was "not going to be the enabler." In 2000, Irving lost a lawsuit against Lipstadt and her publisher Penguin Books after she called him a Holocaust denier.

Shoah Grasp High

NEW YORK — Americans believe they have a good grasp of the Holocaust, a new poll has found. More than 80 per cent feel they know something or a great deal about it, and 62 per cent know that six million Jews died in the Shoah, according to a recent survey by the Israel Project. About 98 per cent of Americans believe the Holocaust took place, the advocacy group said, and 75 per cent of Americans with some knowledge of the Shoah have warm feelings toward Jews.

Park Named for PM

MEXICO CITY — A park in Mexico was named after Israel's first prime minister. Israeli Foreign Minister Silvan Shalom attended the March 13 opening of David Ben-Gurion Park in Pachuca, some 100 km north of Mexico City. Some 2,000 people attended the ceremony. The local government and Mexico's Jewish community financed the park.

Hebrew Schools Offer Rebate, Slash Tuition

MINNEAPOLIS — In two donor-funded efforts to attract more students, a Minneapolis Hebrew school is offering parents $5,000 to switch their kids from public school, while another in St. Paul has slashed tuition by almost 40 per cent.

Rabbi Binyomin Ginsberg, dean of Torah Academy, a nursery to Grade 8 day school in Minneapolis' St. Louis Park area, said the offer is even open to wealthy Jews, the *Minneapolis Star Tribune* reported. The idea is to attract parents who could afford tuition, which costs $5,000 to $7,950, but would rather spend the money elsewhere.

Rabbi Binyomin Ginsberg

Rabbi Ginsberg said the school, which has seen enrolment growth of three to five per cent over the past three years, already offers financial aid to 140 of its 227 students. Donors are sponsoring the rebate offer, he added.

Elsewhere in the area, Talmud Torah of St. Paul is slashing tuition for next year from $8,815 to $5,500, a drop of nearly 40 per cent. The move is also being financed by donors.

Principal Cindy Reich said that in addition to attracting parents who don't want to pay the higher tuition, the reduction is meant to stem a drop in enrolment at the day school, which stands at 130 students in kindergarten to Grade 6.

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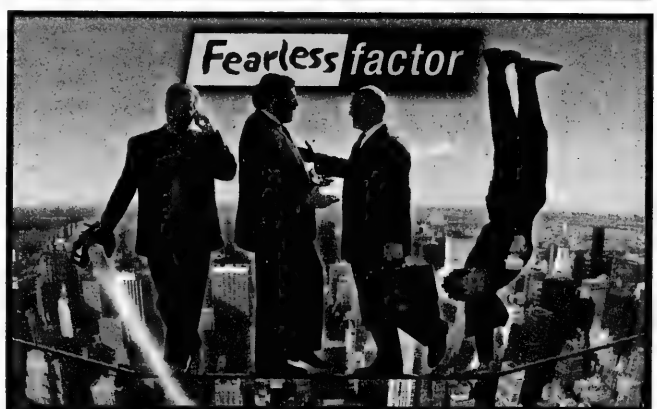

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The Canadian Jewish news

Vol. XXXV, No. 13 (1,690)*

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CIRCULATION
Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.

CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS
Canada: $34.95, 1 yr. incl. GST.
$62.95, 2 yr. incl. GST.
U.S.A.: $100 U.S funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to Toronto office.

Postage Paid at Toronto
Canada Post Publication Agreement #40018684
Publication Mail Registration #09894

*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

Canada

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Head Office: 1500 Don Mills Rd., Ste. 205, North York, Ont., M3B 3K4
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Ottawa announces $56 million anti-racism plan

By RON CSILLAG
Staff Reporter

Just days after B'nai Brith Canada announced that anti-Semitic incidents hit a record high last year, the federal government marked the International Day for the Elimination of Racial Discrimination by unveiling this country's first cross-departmental action plan against racism.

Dubbed "A Canada For All," the plan, released Monday, calls for new initiatives across four federal ministries: heritage, labour, justice and immigration. Funding for the program – $56 million over five years – was earmarked in last month's federal budget.

Of special interest to the Jewish community will be the collection and standardization of data on hate-motivated crimes, identifying the needs of victims of hate crimes, and a renewed intention to fight hate on the Internet, including setting up a tip line to report Web-based hate.

"Canada is a world leader in the development of policies and laws to fight racism, but many Canadians still experience racism and discrimination in their daily lives," Raymond Chan, minister of state for multiculturalism, said at a press conference in Ottawa.

Chan was joined by Justice Minister Irwin Cotler, who promised a multi-point anti-racism plan last year after the firebombing of a library at United Talmud Torahs in Montreal, as well as by Labour and Housing Minister Joe Fontana and Immigration and Citizenship Minister Joe Volpe.

"The underlying message of this first-ever Action Plan Against Racism is clear: we seek a Canada in which there will be no sanctuary for hate and no refuge for racism," Cotler said.

The initiative is organized into six priority areas: assisting victims and groups vulnerable to racism and discrimination; developing strategies to promote diversity and combat racism; strengthening the role of civil society; strengthening regional and international co-operation; educating children and youth on diversity and anti-racism; and countering hate and bias.

Fontana praised the plan for attacking discrimination in the workplace and housing, while Volpe said it will educate Canadians on the contributions newcomers make.

The plan's new initiatives include:

• strengthening partnerships between federal institutions and ethnic groups to reflect Canadian diversity in federal policies, programs, and services.

• a "Law Enforcement and Aboriginal Diversity Network," or LEAD, in partnership with the RCMP and the Canadian Association of Chiefs of Police, that will provide police at all levels with training, support and information on how to improve services to Aboriginal and ethnic communities.

• Data collection on hate-motivated crime will standardize the collection of information on hate crimes, including anti-Semitic incidents.

• An examination of race-based issues in the justice system will look at whether race-based considerations are interfering with equality under the law, particularly in relation to perceived racial profiling in law enforcement and over-representation of certain groups in the justice system.

• Interventions for victims and perpetrators of hate crimes will identify the needs of victims and the best ways to respond to them, as well as "encourage interventions and sentences that ensure accountability for racially motivated offenders and encourage rehabilitations."

• Canada plans to sign the Council of Europe's protocol on Web-based racism, signalling Ottawa's intention to take part in the global fight against Internet hate. As well, a "Countering Internet-Based Hate Crime" program will establish a tip line for reporting online hate and work with Internet service providers.

• a "Welcoming Communities Strategy" will work with non-governmental organizations and the provinces to foster a better environment for immigrants.

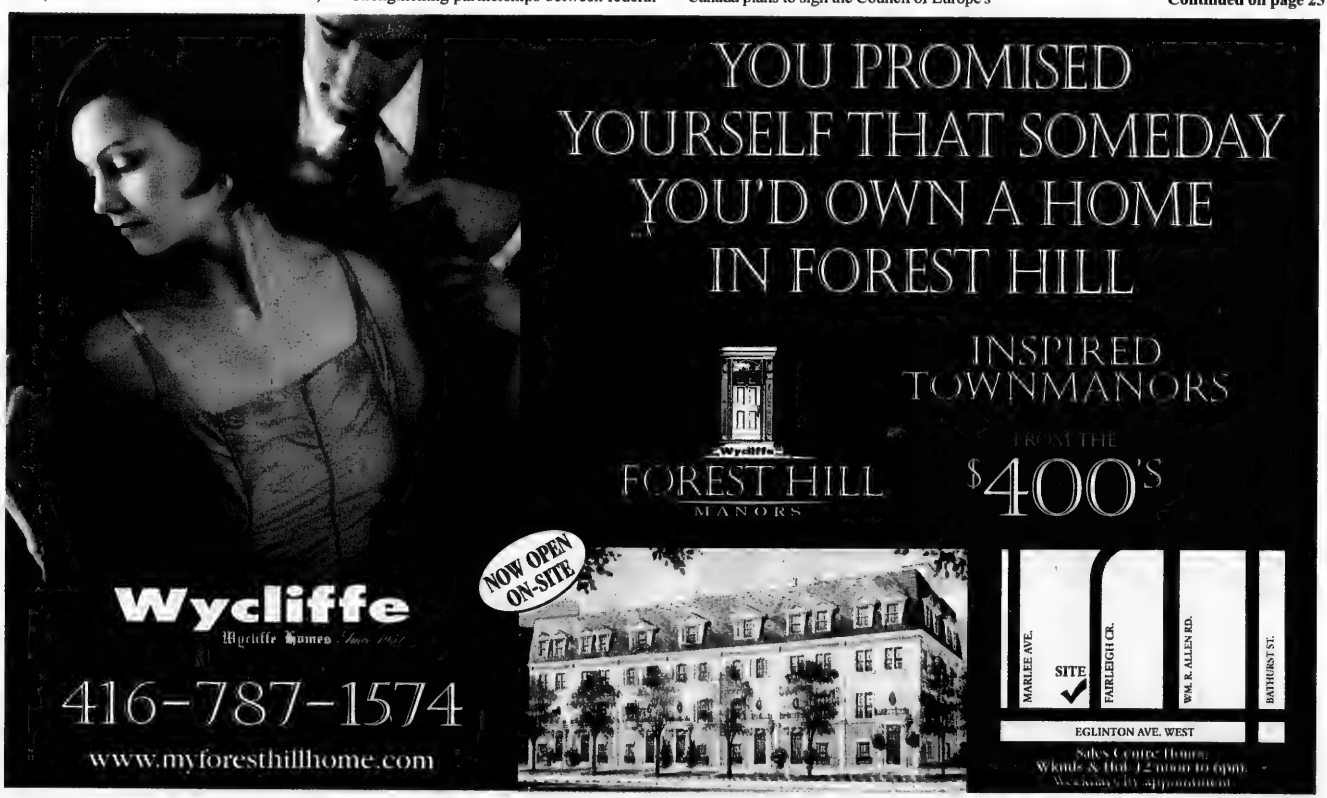
• and a "Racism-Free Workplace Strategy" will develop new practices to eliminate discrimination in employment.

The plan is the result of consultations conducted with Canadian ethno-cultural groups after the 2001 United Nations anti-racism conference in Durban, South Africa, said Roy Bornmann, special assistant to Chan.

"[The plan] was a very grassroots attempt to gauge priorities. Over 10,000 people were surveyed," Bornmann said.

Among the more eye-opening results, he noted, was that half of all blacks in Canada said they had experienced some form of discrimination in the previous five years.

Continued on page 25



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The long, frustrating road

From the editor's desk

Headlines across many newspapers of the land last week screamed words to the effect that Palestinian Authority President Mahmoud Abbas had achieved "a rare unity" among the 13 or so disparate armed factions of the Palestinian polity. He had managed to get the friendly warlords all to agree to something they called an extension of the current "calm."

To be sure, the arrangement was less than a ceasefire. And it was certainly not a laying down of arms by the terrorist thugs among the violent baker's dozen militia. But the outcome was plainly enough for the adoring western press to add numerous additional laurels to the heavy wreath they placed in January on the silver hair of the Palestinian leader.

But whatever the intra-Palestinian agreement represents, it certainly does not represent a fulfilment of the very first commitment of the much touted "road map" to peace and that is the keystone in achieving trusting, peaceful relations between Israelis and Palestinians: the dismantling of the terrorist infrastructure within Palestinian society.

That fact seems to have escaped western newspaper headline writers. Indeed, the Palestinian promise itself to dismantle the terror network seems to have escaped much of the western press. It is regarded now as something of a drag on progress especially because it is raised with such irritating frequency by those security-obsessed Israelis.

The Palestinians met in Egypt last week at the urging and hosting of Egyptian President Hosni Mubarak. Immediately after the three-day conference, he called Israeli Prime Minister Ariel Sharon to hail the arrangement as a significant achievement toward peace.

The fact, if not the content, of the phone call by the Egyptian president cannot be disputed. It is a significant indication of the state of the relaxed relations between the Egyptian and Israeli leaders.

Sharon recognized this and he responded appropriately. So as not to embarrass Mubarak, he effusively thanked the Egyptian leader for his efforts with the Palestinians. But he did not inflate the announcement by the Palestinians into something larger than it actually was.

"It was a positive first step," Sharon said. But he added the key, indispensible point that "in order to move forward in the diplomatic process, the terrorist organizations will be unable to continue existing as armed organizations and certainly not as terrorist organizations."

Outgoing Israeli chief of staff Moshe Ya'alon added a further clarifying perspective on the Palestinian announcement. He warned that Israelis must not be be fooled by the current lull in terrorist attacks. A true and total end to violence, he said can only be achieved only if the Palestinian Authority disarms the extremists.

Israeli Prime Minister Ariel Sharon and PA President Mahmoud Abbas

Speaking to a forum of businesspeople from Haifa and the north the day after the Cairo conference concluded, he said the " [extremist] organizations want a period of calm, but they see it as a time to regroup and rearm before the fighting is resumed, without waiving their strategic goals.

"Until I see terror groups disarmed and [Abbas] fulfilling his commitments to having only one political entity and law, I cannot say this war is behind us."

All of Israel is wary.

How can Hamas, Islamic Jihad, the Al Aksa Martyrs Brigade, to name but the obvious high profile trilogy, who blithely, if fanatically, call for the destruction of Israel, be trusted?

Will the political process moderate their avowedly annihilationist aims?

Already, one Gaza-based militia that was not invited to the Cairo meetings, the Popular Resistance Committees, warned last week it would not abide by the Cairo agreement.

Spokesperson Mohamed Abdelal, said: "Saturday, March 19, is the end of the honeymoon we have given Israel. We reject completely the result of the Cairo conference since we did not participate. This is a clear intent by the Egyptians and the Palestinian Authority to ignore us."

Indeed even with the Cairo agreement seemingly in place, the violence against Israelis has not ended. On the weekend:

- Three Israeli soldiers and a policemen were wounded in a shooting attack near Ramallah on the weekend while on a hunt for stolen cars;
- Qassam missiles were fired from the Gaza Strip Sunday evening and landed in fields of Kibbutz Mefalsim southwest of Sderot;
- And a bomb trap was found Sunday night in Anabta near Tulkarm, whose handover Israel was negotiating with the PA.

Sharon has no illusions. He knows the road to peaceful co-existence between Israelis and Palestinians will be very long, very frustrating and fraught with danger.

What he does not know, yet, is if Abbas is the Palestinian leader with whom he can travel that road. ***—MBD***

STUDENTS TRAVEL TO NEW JERSEY FOR SIYUM HASHAS: Students from Yeshiva Darchei Torah were among the 25,000 people at the Siyum HaShas in New Jersey's Continental Airlines Arena earlier this month. The event was one of more than 40 held in North America to celebrate the end of a 7½-year cycle of daily Talmud study.

Dershowitz 'cautiously optimistic' about peace

By FRANCES KRAFT
Staff Reporter

I'm pro-Palestinian, lawyer says

Alan Dershowitz – the high-profile human rights lawyer, Harvard law school professor and author of *The Case for Israel* – says you don't have to be against Israel to be pro-Palestinian.

Speaking last week to a packed hall at the University of Toronto's Hart House and later at York University's Osgoode Hall Law School, Dershowitz said, "I think of myself as pro-Palestinian."

The statement did not sit well with audience members from U of T's Arab Students' Collective, who organized an "Israeli Apartheid Week" last month.

One student at the Monday afternoon lecture at U of T identified himself as "a 1948 Palestinian" whose grandfather came from Haifa, and told Dershowitz he found his talk "extremely painful." He asked him not to call himself pro-Palestinian again.

But Dershowitz justifies the label on the basis of his support for "a viable, democratic Palestinian state, the end of the occupation, the end of the settlements" and being in favour of the peace process.

He noted that Palestinian students at Harvard asked him to defend their right to fly the Palestinian flag at half mast on campus following the death of Palestinian Authority president Yasser Arafat, which he did, successfully. At the time, he said, he told the students he would also support the rights of anti-Arafat protesters to hand out leaflets respectfully, and they agreed to that.

His campus, he said, has been a model of civil discussion, but he was highly critical of Concordia University for cancelling a talk by Benjamin Netanyahu in 2002 after violent protests, and for not allowing one last fall by Ehud Barak. (It has since issued an invitation to Barak after upgrading security at a proposed on-campus site.) "A true university goes after those who threaten violence, not those who are threatened by it," Dershowitz said at York.

At times the dialogue with Arab students in Toronto became heated; security personnel pulled the microphone away from one student at U of T when his questions deteriorated into personal insult.

Dershowitz was repeatedly criticized by questioners for interrupting them, but he said, "If you make false statements, I will interrupt you. Silence is acquiescence."

He told a student who said he had witnessed killings by Israelis in a refugee camp in Nablus that Israel goes to "enormous efforts" to avoid killing civilians, but those efforts are undermined when terrorists hide among civilians in refugee camps.

"I think it fair to say no country facing comparable threats – including the United States and Canada – has been as solicitous of civilian life as Israel," Dershowitz said at York.

Criticism of Israel is warranted when Israel makes mistakes, he said. "What's unfair is singling out only Israel for criticism and only Palestinians for support."

He said he is cautiously optimistic about the chances for peace. Both Israeli Prime Minister Ariel Sharon and Arafat's successor, Mahmoud Abbas, are ideologues, but they are also pragmatists who are prepared to compromise ideology for peace, he said.

Dershowitz believes Israel's security fence must be maintained, on whatever border is eventually determined. "Most parts of [the fence] are easily movable," he said. Erecting the fence, he explained was not a land grab, but rather an alternative to occupation, and to permitting terrorism to continue unabated. "A security barrier never killed anybody."

Extremists, including those on university campuses, are "the great enemy of peace," he said.

"Thank God Israel only has to make peace with former terrorists, and not with faculty of the Middle East department of Columbia University," he added, referring to allegations that professors in the department are intimidating pro-Israel students.

He railed against divestment campaigns that he said are aimed at turning "future leaders of North America into knee-jerk anti-Israel fanatics."

Israel saves more lives of non-Israelis than any other country in the world today, he said. "Great scientists are being boycotted."

The key point to resolving the Middle East dispute, Dershowitz said, is international recognition by governments, the United Nations and academics of Israel's "right to exist and thrive as a Jewish democracy."

He criticized human rights advocates who criticize Israel but ignore countries with more egregious problems. He said anyone who talks about Israel as an apartheid state without spending one hundred times more time talking about other countries is not a human rights activist.

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Greater Toronto Area

Israeli Canadian won't return passport marked 'Jerusalem, Israel'

By SHELDON KIRSHNER
Staff Reporter

Israeli Canadian Dan Drori is adamant.

He has no intention of complying with a federal government request to relinquish his passport inscribed with the placeline "Jerusalem, Isr" (Israel).

"There's nothing that would make me return it," said Drori, a 20-year-old first year student in computer management at York University.

He was referring to a recent decision by Passport Canada recently to retrieve Canadian passports marked in error with this notation.

Canada's policy is not to issue passports identifying Jerusalem as part of any country until its status is cleared up by Israel and its Arab neighbours in peace negotiations.

But such political matters are irrelevant to Drori, whose family settled in Jerusalem after immigrating from Yemen in 1948.

"Jerusalem, Israel, is where I was born. I'm going to keep this passport. It's not right. If someone was born in Toronto, it has to say Toronto, Canada, and not just Toronto. I was born in Jerusalem, Israel, and that's what my passport should say."

His mother is just as insistent.

"I'll fight for it, even if I have to speak to [Prime Minister] Paul Martin," said Kohava Drori, who immigrated to Canada with her family in April 1990.

In an interview last week from Ottawa, Dan Kingsbury, a Passport Canada spokesperson, suggested that Drori and about 100 other Canadians in his situation will not be prosecuted for keeping their erroneously marked passports.

"Passport Canada is encouraging passport holders with the Jerusalem-Israel inscription to rectify this administrative error," he said.

"Passports that do contain 'Jerusalem, Israel' as the country of origin will continue to be respected by the government of Canada."

The country of origin in Kohava Drori's passport, and that of her daughter Shirli, lists Jerusalem as their birthplace. But the placeline in her husband Uri Arie's passport is Naharia, Israel.

Kohava Drori with her son's passport.
[Edward Dunbar photo]

Dan Drori, born in Jerusalem on Feb. 12, 1985, was issued passport number VK737305 on Dec. 16, 2000. He picked it up at Passport Canada's North York office at 4900 Yonge St.

Drori has used his passport several times, including on three trips to Israel, without incident.

But on March 11, he received a phone call from an official at Passport Canada in North York.

Continued on page 7

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'Extremely shocked' passport had to be recalled

Continued from page 6

When she informed him his passport had to be recalled, he was "extremely shocked" and "dumbfounded."

He consulted his older brother, Tal, who phoned the Canadian Jewish Congress in Toronto for assistance. But Congress was of no help, his mother said.

Tal also called the Passport Canada official in North York. She told him the placeline in his passport had to be politically neutral, in conformity with Canada's policy on Jerusalem.

In a second call, the official said that if Drori turned in his passport, he would get a new one without cost and be compensated for all travelling expenses.

At this point, his mother intervened. She said her son would not appear at Passport Canada's office to apply for a new passport.

In addition, Mrs. Drori contacted Israel's consulate in Toronto, only to be told it was an issue out of its jurisdiction.

Two days later, Drori received a letter from Passport Canada's chief operating officer, N.C. Wise.

"A recent quality audit of your file indicates that an administrative error regarding the place of birth was made during the processing of the passport. The Passport Office will issue you a replacement passport valid for five years, free of charge," the letter noted.

Drori would be reimbursed for the cost of new passport photos and out-of-pocket expenses on presentation of receipts, Wise added.

"We sincerely apologize for any inconvenience that this may cause," the letter ended.

The passport issue came up in the first place after a 17-year old Toronto student born in Jerusalem, Eliyahu Yehoshua Veffer, and B'nai Brith Canada jointly filed a lawsuit on Jan. 26 seeking a judicial review of Canada's passport policy.

Dan Drori's passport lists his birthplace as Jerusalem, Israel. *[Edward Dunbar photo]*

Veffer, a grade 11 student at the Community Hebrew Academy of Toronto, is a dual Canadian and Israeli citizen.

He said Canada's refusal to recognize Israel as his birthplace in his passport is an insult to his Israeli nationality.

Two weeks ago, Israel's ambassador to Canada, Alan Baker, charged that Canada's decision to recall passports with the "Jerusalem, Isr." designation was clearly political rather than purely administrative.

In a related development, the Canadian Arab Federation has reportedly retained a lawyer to argue the case that Arab Canadians whose birthplace was Jerusalem should be able to include the line "Jerusalem, Palestine" in their passports.

The CAF did not return a call for comment.

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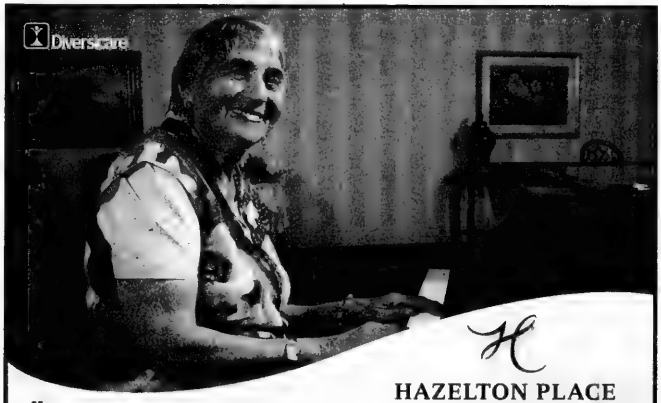

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Police will not lay charges against Elmasry

By RON CSILLAG
Staff Reporter

Police will not lay hate charges against a national Islamic leader who said last autumn that Israeli civilians are legitimate targets of suicide attacks.

Halton Regional Police announced earlier this month that the remarks of Mohamed Elmasry, president of the Canadian Islamic Congress, made last Oct. 19 on the *Michael Coren Show*, were not a crime.

A panellist on the show, Elmasry triggered a storm of controversy when he said that all Israelis over 18 are part of the army and thus legitimate targets of terror.

He later apologized, saying that failing to articulate his belief that killing civilians is "an immoral act of the worst kind" was "the biggest mistake in my 30 years of public life."

In a March 11 news release, Halton Regional Police said their investigation concluded that while Elmasry's comments could be considered "distasteful to many," they "do not constitute a criminal offence."

The force said the comments, which Elmasry uttered at the Burlington, Ont., studios of Crossroads Television System, where the show is taped, "were made during a free-flowing discussion between subject-matter experts who were encouraged to express their opinions openly on a topic of significant public interest. As a result, the police have determined that charges will not be pursued."

Comments called 'distasteful to many'

However, police in Kitchener-Waterloo, where Elmasry works and lives, say that a mass e-mailing he sent out on March 4, in which he alleges that he was offered police protection from a Jewish protest, is untrue.

In the lengthy message, titled "When Jews Target a Canadian Muslim," Elmasry, who is also a professor of engineering at the University of Waterloo, said that a "senior local police officer" informed him "in person" on Oct. 28 of an imminent protest by two busloads of militant Jewish Defence League members.

"I had no idea that I had been targeted by the JDL," he wrote, "so I thanked the officer, took his cellphone number, and prayed for the protection of myself, my family and the police officers who would be assigned to protect me."

Elmasry then quotes the officer as saying: "We will give you police protection… You are a man of honour. You have our support."

Those statements "are absolutely not accurate," Staff Sgt. Bryan Larkin of the Waterloo Regional Police Service told *The CJN*.

"One of our officers did approach Mr. Elmasry and had a conversation with him about the potential for harm. [But] at no time did we offer him special security attention."

Larkin said local police had "a concern about public disorder" that could arise from the planned JDL protest, and "the nature of the visit [to Elmasry] was to mitigate the potential for danger," not to offer him special protection, which is "not a standard procedure."

Elmasry did not return *The CJN*'s calls for comment.

The Jewish Defence League's Canadian arm, which now calls itself the United Israel Action Committee, had planned to take two busloads of people from Toronto to the offices of the Islamic Congress in Kitchener-Waterloo to protest Elmasry's televised remarks.

But the Oct. 31 event fizzled when not enough protesters showed up.

"We had about 35 people confirmed," said organizer Meir Halevi, former director of the Canadian arm of the JDL."It wasn't enough. I had hoped to have 100. I didn't want to go if I didn't have the people."

He said the protest was to be peaceful, to let Elmasry "know that Jews aren't afraid to confront someone who advocates the murder of Jews."

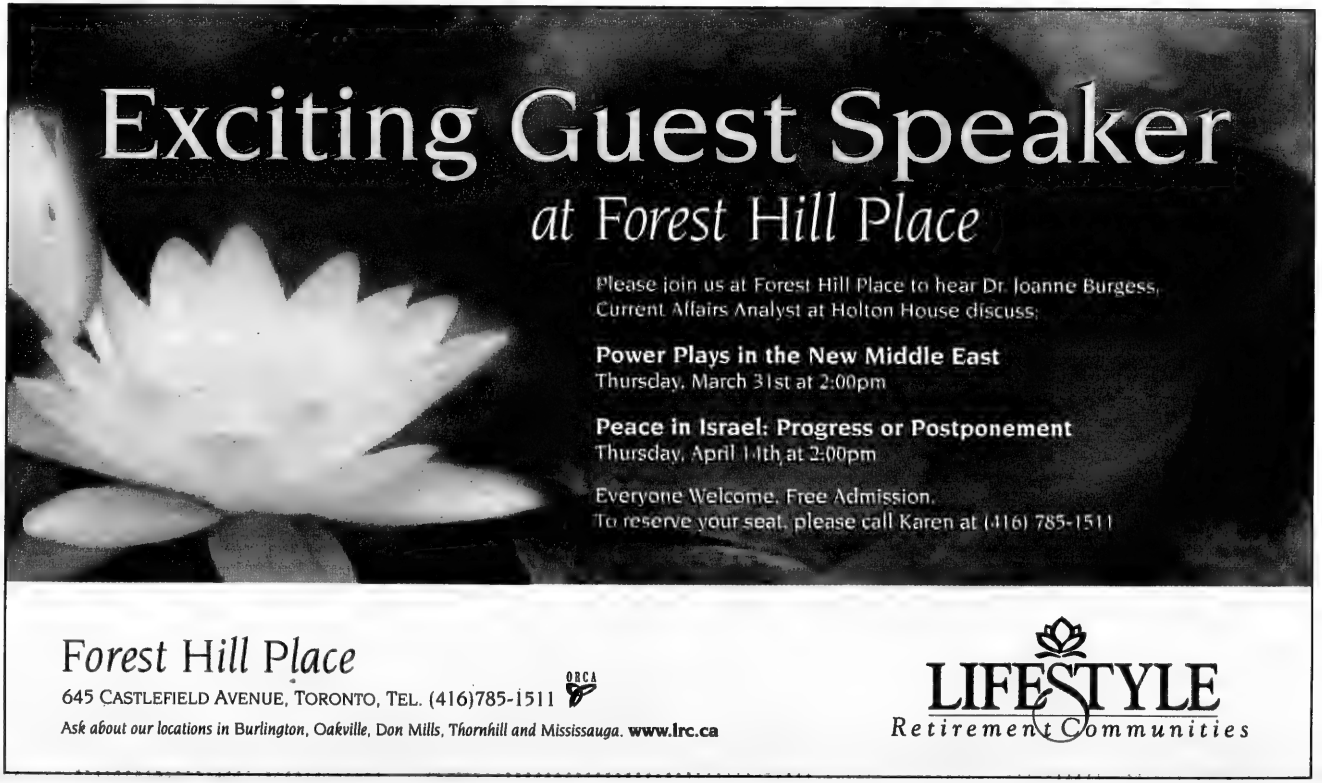
In his e-mailing, Elmasry also took swipes at Jewish communal groups for their reaction to his televised remarks.

He charged that after the show, Canadian Jewish Congress and B'nai Brith Canada "circulated a truncated version of the interview transcript, in which one unqualified answer of mine to one question was taken totally out of context; it also ignored comments by a Jewish guest on the same show who happened to be an official of B'nai Brith Canada."

(The B'nai Brith official, Adam Aptowitzer, resigned his lay position as a result of comments he made on the show supporting a state's use of terror to protect its citizens.)

When Jewish groups were unsatisfied with his apology, Elmasry said, they "began putting pressure on my university to fire me" and proceeded to "ramp up" that pressure when "a Toronto Jewish businessman threatened to withdraw his financial support for a chair of Jewish studies."

In a statement, B'nai Brith Canada called for a "full review" of the decision not to charge Elmasry, because it said there are "pressing questions [which] demand urgent clarification."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Dry Bones

PURIM IS WHEN WE'RE SUPPOSED TO GET SO DRUNK THAT...
WE CAN'T TELL THE DIFFERENCE BETWEEN MORDECAI AND HAMAS!
"HAMAS" ?... DON'T YOU MEAN HAMAN ?
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'Gather together all the Jews'

Continued from page 1

Rav Lichtenstein examines the significance of the instruction by Esther to Mordechai to "go and gather together all the Jews" that they might fast for her safety and for the success of her plan to intercede with the king on behalf of her people.

Rav Lichtenstein brilliantly contrasts Esther's instructions to Mordechai with the earlier description of the hedonistic, self-indulgent winefest the king arranged for the people of Shushan, presumably including some Jews as well, that "the officers of his house should fulfil the will of each individual man."

This description, Rav Lichtenstein points out, embodies two principles, namely radical individualism and the glorification of the will. "What we have here… seeks not what is good or desirable for the community as a whole, but only for itself, for its own desires and cravings."

This culture of self-serving profligacy, Rav Lichtenstein demonstrates, is the moral backdrop for the leadership, decision-making and collective response that result in communal rescue.

"Go and gather all the Jews" is more than a command to assemble… In order that this "scattered and dispersed nation" will be able to cry out, they must first be formed into a "community." All the Jews scattered throughout the length and breadth of Achashverosh's empire must be gathered together – not just as a technical or formal act, but with a view to creating "togetherness."

The creation of the community, Rav Lichtenstein states later in the essay was "to effect a moral revolution." That moral revolution was the instrument of the Jewish community's literal salvation, and of course, it was and is the abject antithesis of the societal ethos that celebrates "radical individualism and the glorification of the will."

In his playful picture, eight-year-old Jeremy Molko has drawn for us some of the symbols of a society that is concerned with "what is good or desirable for the community as a whole," to use Rav Lichtenstein's words.

The drawing depicts 10 individuals, diverse in age and varied in costume, taking part in the celebration. But the number itself – 10 – is the very embodiment of the notion of community in Jewish tradition. Moreover, the woman waving the *ra'ashan* (noisemaker) suggests, they are listening to the story of the megillah, whose key lesson, we have learned, is that the only way to truly help one another is to "gather together."

The presence of the UJA *pushke* alongside the mishloah manah basket of goodies on the table strongly suggest that our eight-year-old artist has understood this lesson very well.

It falls to us, the older generation, to show by our behaviour that we know how to sing a song of Purim, and that we too understand the lesson of Purim as well as our children do. Chag samayach.

Israeli government acting illegally

In response to your editorial "Legitimate debate" (March 10), I would like to say that the government of Israel has acted with astonishing irresponsibility regarding the security of its citizens, both with regard to the "disengagement" (a euphemism for "surrender") and in agreeing to the Oslo accords. All non-political active security experts warn that Israeli surrender of Gaza places Israel in further existential danger. Thus the case can be made that the government of Israel is acting illegally in abandoning this land and its residents. Furthermore, soldiers have a right, albeit less of one than other citizens, to protest and to disobey their orders where warranted. In light of the danger "disengagement" presents, it may even be incumbent upon soldiers to disobey a government that has betrayed its people by facilitating the success of the Arab terror movements.

Chaim Forer
Thornhill, Ont.

* * *

Will they be obstacles or examples?

In his column "Withdrawing from land legitimately won" (*CJN*, March 3), Gil Troy says that right-wingers should honour democracy in accepting the Israeli government's decisions peacefully. Potentially of greater significance is how Jews who place the Torah before democracy will behave. We've all seen how Muslim fundamentalists bring disrepute both to their religion and religion in general through indiscriminate suicide bombings. Will our rabbis and their followers serve as positive examples for the Jewish religion? Can religious Jews and Muslims show us the way to peace, or will they be the main obstacles?

Sam Einhorn
Montreal

* * *

If you want a say, make aliyah

A large delegation of American Jews recently arrived in Israel to show their support for the Jewish residents of the Gaza Strip and to rally against the disengagement plan. They toured many settlements that are scheduled to be evacuated, and many of them spoke on camera, putting forth messages of support and hope, but also of dissent. They pledged to return in July, just in time for the scheduled implementation of the withdrawal, in order to "stand strong against the evacuation."

While I certainly appreciate their love for Israel, it must be made clear that they have no right to presume that they know what is best for Israel's domestic security. They are not the ones who have spent the last four years living with the constant threat of terror.

If this delegation feels so strongly that they have the right to take part in Israel's democratic process and have a say in what is best for Israel's security, they are wrong. First they must make aliyah and join us, here, as citizens.

Sixty-seven to 70 per cent of Israelis support Prime Minister Ariel Sharon's disengagement plan. They are the ones who continue to send their children to fight, and sometimes die, in Gaza so that the Kissufim Highway will be safe for the busloads of Americans who visit these Gaza settlements.

Ben Sokolov
Jerusalem

* * *

Zundel's lawyer replies

While many people undoubtedly will, and do "passionately applaud" the deportation of Ernst Zundel for speaking impermissible thoughts (Letter, *CJN*, March 10), it is the judicial process that has been disgraced in this exercise.

For having allowed the chopping down of many of the underpinnings of liberal democracy and the rule of law (including basic principles such as open public justice and the ability to confront one's accuser) in order to squash a disagreeable voice, we should be profoundly embarrassed. For my part, I do not feel disgrace, but sadness at the futility of my efforts.

If letter writer Bert Raphael were involved in a court case in which the other side repeatedly met with the judge to present evidence and make arguments in the absence of him and his lawyer, would he feel that justice was served by the judge's later decision against him? Assuming his answer is "no," why is it okay because it was Zundel instead of him? Do we have equal justice for all, or for all except those Raphael dislikes, or for all except those I dislike, or for all except Zundel?

Peter Lindsay
Toronto

* * *

Tsunami aid still needed

I am a doctor from Toronto who has recently returned from Sri Lanka, where I treated medical problems and delivered medications, infant formula and toys to tsunami survivors.

People in fishing villages there are unable to provide food for their families because their boats have been destroyed. In one of the hundreds of destroyed fishing villages, we bought fibreglass and netting and took it to a moulding shop, where a fishing boat for the village was built. In order to do this, I literally had to empty my pockets.

I am trying to gather funds for more fishing boats, to be provided during my next trip to Sri Lanka in April or May. I am trying to work with a local aid agency to be able to grant charitable donation receipts to donors.

Time is of the essence. People need help now.

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Fighting iron with irony

By RABBI AVI SHAFRAN

On a beautiful, clear night in 1924 at Landsberg am Lech, where he was imprisoned by the Bavarian government, Adolf Hitler remarked to Rudolf Hess: "You know, it's only the moon I hate. For it is something dead and terrible and inhuman… It is as if there still lives in the moon a part of the terror it once sent down to earth… I hate it!"

A chill accompanied my first encounter with that quote, because the Jewish religious tradition sees the ever-rejuvenating, shining disk of the moon as a symbol of the Jewish people. Indeed, the very first commandment we Jews were given as a people, while still awaiting the Exodus in Egypt, was to use the moon to identify ourselves through our calendar. The moon Hitler feared.

There are other odd things about Hitler that are connected to ancient Jewish tradition, things such as his fondness for ravens, in Jewish lore associated with cruelty: he went so far as to issue special orders protecting the birds. And his fascination with the art of Franz von Stuck (the artist who had the "greatest impact" on his life, he once said), whose major themes are snakes and sinister women. In the Jewish mystical tradition, snakes evoke evil and its embodiment, Amalek, whose purpose was to destroy the Israelites, and there are hints of an antithetical relationship between the irredeemable wickedness of Amalek and women.

And then there is the matter of the most loathsome of Hitler's henchmen, Julius Streicher, the editor of *Der Sturmer*, the premier journal of Jew-baiting.

At its peak in 1938, print runs of Streicher's vile tabloid ran as high as two million. A typical offering included a close-up of the face of a deformed Jew above the legend "The Scum of Humanity: This Jew says that he is a member of [God's] chosen people." Another displayed a cartoon of a vampire bat with a grotesquely exaggerated nose and a Jewish star on its chest. In yet another, a Jewish butcher was depicted snidely dropping a rat into his meat grinder and, elsewhere in the issue, the punctured necks of handsome German youths were shown bleeding into a bowl held by a Jew more gargoyle than human.

In 1935, speaking to a closed meeting of a Nazi student organization, Streicher, displaying an unarguably Amalekian approach, declared: "All our struggles are in vain if the battle against the Jews is not fought to the finish. It is not enough to get the Jews out of Germany. No, they must be destroyed throughout the entire world so that humanity will be free of them."

The suspicion that in Streicher's blind, baseless, and absolute hatred of the Jews lay the legacy of Amalek makes the story of his capture and death nothing short of chilling.

Purim is the only Jewish holiday that celebrates the defeat of an Amalekite, Haman. Even a passing familiarity with the Purim story is sufficient to know that the downfall of its villain is saturated with what seem to be chance ironies: he turns up at the wrong place at the wrong time, and all that he so carefully plans eventually backfires on him in an almost comical way – a theme The Book of Esther characterizes with the words "*v'nahafoch hu*" ("and it was turned upside down").

Such "chance" happenings are the very hallmark, of Amalek's defeat – a fact reflected in the "casting of lots" from which Purim takes its name. Chance, the Book of Esther teaches us, is an illusion. God is in charge. Amalek may fight with iron but he is defeated with irony.

As was Streicher. In the days after Germany's final defeat, an American major, Henry Plitt, received a tip about a high-ranking Nazi living in an Austrian town. He accosted a short, bearded artist, who he though might be SS Chief Heinrich Himmler, and asked him his name.

"Joseph Sailer," came the reply from the man, who was painting a canvas on an easel.

Plitt later recounted: "I don't know why I said [it, but] I said, 'And what about Julius Streicher?'"

"Ja, der bin ich," the man with the paintbrush responded. "Yes, that is me."

When Plitt brought his serendipitous catch to the town of Berchtesgaden, he later recounted, a reporter told him that he had "killed the greatest story of the war." When he asked how, the reporter responded: "Can you imagine if a guy named Cohen or Goldberg or Levy had captured this arch-anti-Semite, what a great story it would be?"

Jonah Prussky, grade 5

The depiction of Haman has always captured our children's imagination. His negative qualities are plainly manifested in Jonah Prussky's image of him. At lower left, is a rendering by Devorah Kaufman of the hanging of Haman and his ten sons.

Plitt recalled telling the reporter: "I'm Jewish," and "that's when the microphones came into my face and the cameras started clicking."

Another irony in Streicher's life involved the fate of his considerable estate. As reported in *Stars and Stripes* in late 1945, his considerable possessions were converted to cash and used to create an agricultural training school for Jews intending to settle in Palestine. Just as Haman's riches, as recorded in the Book of Esther, were bestowed upon his nemesis Mordechai.

There is a good deal more of interest in the life of Julius Streicher to associate him with Jewish traditions about Amalek. But one of the most shocking narratives about him is the one concerning his death. Streicher was of one of the Nazis tried, convicted and hanged at Nuremberg in 1946.

During the trial, Streicher remained disgustingly true to form. When the prosecution showed a film of the concentration camps as they had been found by the Allies, a spotlight was left on the defendants' box for security reasons. Many present preferred to watch the defendants' reactions rather than the mounds of bodies, matchstick limbs and common graves. Few of the defendants could bear to watch the film for long. Goering seemed calm at first, but eventually began to nervously wipe his sweaty palms. Schacht turned away. Ribbentrop buried his face in his hands. Keitel wiped his reddened eyes with a handkerchief. Only Streicher leaned forward throughout, looking anxiously at the film and excitedly nodding his head.

While no proof was found that Streicher had ever killed a Jew by his own hand, the tribunal nevertheless decided that his clear-cut incitement of others to the task constituted the act of a war criminal, and he was sentenced, along with 10 other defendants, to hang.

And hang he did. But not before taking the opportunity to share a few final words with the journalists present at the gallows. "Heil Hitler. Now I go to God," he announced. And then, just before the trap sprang open, he blurted out most clearly: "Purim Feast 1946!" – an odd thing to say in any event, but especially so on an October morning.

The "Amalek irony" of the Nuremberg executions doesn't end there, either. The Book of Esther recounts how Haman's 10 sons were hanged in Shushan. An 11th child, a daughter, committed suicide earlier, according to an account in the Talmud. At Nuremberg, while 11 men were condemned to execution by hanging, only 10 were actually hanged. The 11th, the foppish, effeminate Goering, died in his cell only hours before the execution; he had crushed a hidden cyanide capsule between his teeth.

Something even more striking was noted by the late Belzer Rebbe. In scrolls of the Book of Esther, the names of the 10 sons of Haman are unusually prominent, and they are written in two parallel columns, a highly unusual configuration. Odder still is the fact that three letters in the list, following an unexplained halachic tradition, are written very small, and one very large. The large letter is the Hebrew character for the number six (Hebrew letters all have numeric values); the small letters, added together, yield the number 707.

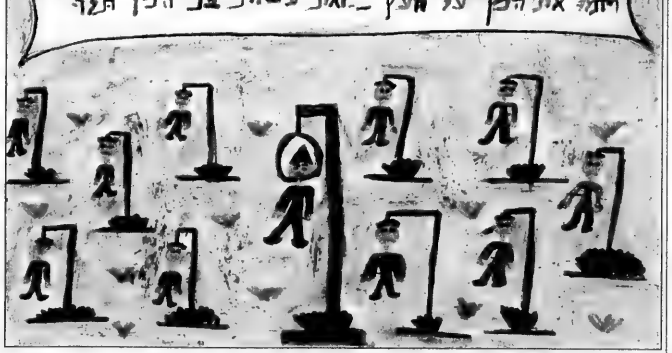
If the large letter is taken to refer to the millennium and 707 to the year in the millennium, something fascinating emerges. According to Jewish reckoning, the present year is 5765. The year 5707 – the 707th year in the sixth millennium – was the year we know as 1946, when 10 sworn enemies of the Jewish people were hanged in Nuremberg, just as 10 others had been in Shushan more than 2,000 years earlier.

The Book of Esther, (9:13), moreover, refers to the hanging of Haman's sons in the future tense, after the event had been recounted, presaging, it might seem, some hanging yet to happen.

To believing Jews, the Holocaust was the tip of an unimaginable iceberg of evil, stretching far and deep into the past even as one of its ugly tips punctured the relative peace of the modern world.

And so, as we prepare to celebrate Purim and the downfall of the Amalekite Haman, especially these days, when Jew-hatred has once again made itself manifest in the world, we would do well to ponder that the evil he represents may have been defeated at times throughout history but it has not yet been vanquished.

Rabbi Avi Shafran serves as public affairs director for Agudath Israel of America.



Devorah Kaufman, grade 3

Opinions

Averting the implosion

I often think of the Yiddish saying "Don't rely on miracles – recite Psalms" when I sit on a bus in Jerusalem. Using public transport is still a risky business in Israel. Even now, when the situation seems to have eased somewhat, we are not out of danger. One rides on buses on faith fuelled by necessity more than out of prudence founded on confidence.

Rabbi Dow Marmur in Toronto

Some passengers manifest their faith by reciting Psalms. I've never yet boarded a bus without spotting such people. They may know that a security guard is riding with them and that another is waiting at the bus stop, but human safety also requires divine intervention. In case miracles aren't enough, they recite Psalms.

In Jerusalem, religion is at the centre of life. For me, religion is the main reason for being in the city and not in some other place in Israel. For in Jerusalem, it seems, heaven and earth meet, even in the shadow of terrorists. But we pay a price for the privilege.

For religion, perhaps because it is so central, is also the city's greatest source of tension and trouble. Not only do Muslim terrorists say that they act in the name of Allah, but potential Jewish terrorists also insist they are doing God's work. Some observers fear that, in the long run, religious divisions between Jews may turn out to be more lethal than ethnic and political enmity between Jews and Arabs.

Should the latter subside, the former is bound to come even more to the fore. Zionism came into being as a challenge to Orthodox Judaism. Instead of urging Jews to observe the commandments and wait for the Messiah, Zionists called on Jews to throw off the shackles of observance and build a Jewish homeland, "walking toward the Messiah." For all the religiosity in its capital, the State of Israel is a triumph of secularism and thus an affront to the ultra-Orthodox.

In their neighbourhoods, the invective against the Zionist state continues to be palpable. At a recent rally sponsored by the messianic wing of the Lubavitch movement, some speeches may have amounted to incitement against Israel's democratically elected government.

Some fear that neither miracles nor Psalms will be enough to avert the long-anticipated internal struggle. Hence the call for cultivating a sane religious centre that transcends secularism and fundamentalism, and promotes a "live and let live" approach to Jewish life. We liberals call it pluralism.

Once again, the contribution of the Diaspora is vital. Jews in the West have learned to adjust to modernity, irrespective of where they themselves stand religiously, by living in pluralistic societies. They must bring this their experience to Israel to save the country from a potentially lethal implosion.

'Shop' for your perfect match online

When the first signs of the reality television craze appeared, I had the opportunity to study the phenomenon critically in my Grade 12 English media class. I have been skeptical of these shows ever since. But my roommates and many of my friends devotedly watch to see which contestant will prove most talented, beautiful or brave, and they love to follow the personal stories televised on reality makeover, birth and wedding shows. Every so often, one of them will relate to me, sometimes after wiping away a tear or two, the details of the engagement and marriage of a couple who met on the Internet through a Jewish dating website.

Jessica Apter in Vancouver

Despite the Internet dating success stories like the ones featured on The Learning Channel's *A Wedding Story*, there is a surprising stigma surrounding the practice. Most of my friends have surfed through websites like jdate.com or gayjews.net, but few of us are brave enough to post a picture and a profile of our own. It might be that we are worried nobody will write to us, or perhaps that the wrong person will. Some of us associate online dating with desperation, and don't want our friends to see that we've resorted to a personal ad. But single Jewish people of all ages should get rid of these insecurities and get online.

I am definitely one of the girls who has been guilty of complaining about the lack of opportunities to meet a nice Jewish boy in Vancouver, and many of my male friends whine about being single too. As soon as each of us sets up an account online, we will all know where to find each other.

As students, this is the time that many of us find ourselves in new communities in new cities looking to meet new people. And anyone who has a profile posted wants to meet us too. There is no other technology or method of meeting people that lets someone approach the person he or she wants to meet most with the qualities they look for most.

In other words, online dating lets you window shop. We are all picky when it comes to certain characteristics. For example, I know that my exclusive standards when it comes to appreciation of and taste in music are limiting; many people don't understand why I should care about that or what role music plays in a relationship.

But it matters to me, and online dating services allow us all to browse according to specific criteria and weed out the bachelors and bachelorettes that we don't like before we even meet them. Each person's favourite foods, the sports he or she is best at, and a description of what he or she looks for in a perfect match are all posted in front of you.

As students with tons of responsibilities and deadlines, I know that my friends would love to discover that finding the perfect boy could be easier and less time consuming than doing their homework. Instead of having to plan ahead, get dressed up, find the right group of single Jewish friends to go out with and hope to select the perfect location, busy students can "shop" from the comfort of our own homes, in pajamas, alone or with friends and even at any time of the day or night. Once individuals find someone they are interested in or attracted to, they can chat online and choose whether or not to take the next step and meet in person.

I do not watch very much reality television, but I am a fan of the series *Sex And The City*. In six seasons, Carrie Bradshaw, the New York City columnist played by actress Sarah Jessica Parker on the show, wrote about almost every imaginable aspect of sex and dating – except online romance. When I was younger, my bubbie always insisted that I looked like Parker, and since I began writing this column, the parallels have been drawn again and again. But while online dating was never much of an issue for Bradshaw, it is certainly relevant in the relatively small and spread out dating pool in the Jewish community of Vancouver. And if you're single and live here, I know lots of great guys and girls that you can meet online – so sign up!

Learning from Emil Fackenheim

In "Ethics After the Holocaust," one of my contemporary studies courses, I recently gave a seminar on the thought of the late Emil Fackenheim, the well-known Canadian Jewish philosopher and theologian who had a distinguished career at the University of Toronto and Hebrew University.

Joanna Grossman in Halifax

Fackenheim was known for his powerful reading of the Holocaust as a moment of rupture, not only in Jewish ritual and culture, but, more broadly, in the discipline of philosophy as a whole. He argued that the Holocaust ended Galut (Diaspora) Judaism, saying the tradition that began with the destruction of the Temple and the exile of the Jewish people simply could not continue after Auschwitz. Auschwitz ruptured this history, and Fackenheim argued that we can't practise Judaism today without recognizing the Shoah's impact on our every encounter with it.

Also essential to Fackenheim's position is the centrality of Israel. After the Holocaust, Israel is Judaism's testimony to the world of our very survival, and it's an expression of Fackenheim's 614th commandment: the demand that Hitler not be handed a posthumous victory, and that every Jew is obliged to ensure the survival of the Jewish people.

And so I stood before my class, explaining the elements of Jewish tradition that were essential to Fackenheim's thought, and the development of Jewish history from the destruction of the Temple to the Shoah. I also spoke about the role of Israel for Fackenheim and the centrality it holds in the post-Holocaust Jewish world.

After my seminar ended, a lively discussion ensued, as everyone attempted to work out their questions about Fackenheim. And then it happened. One person in the class raised his hand and asked how anti-Zionism and anti-Semitism could be distinguished when, at least as Fackenheim seemed to argue, Israel is inexorably linked to post-Holocaust Judaism.

I sat completely stunned. Though I should have foreseen, given the subject matter of my seminar, that the issue of Israeli politics would surface in some way, somehow I felt completely caught off-guard.

I am a passionate Zionist, but for some reason, when it comes to the classroom setting, I find myself hesitant to appeal to my *hasbara* training and powerfully argue my position.

In this particular instance, my mind was so wrapped up in thoughts of the Holocaust that I could not believe the discussion had quickly warped into one about Israel as a colonialist oppressor.

Reading Fackenheim, it is easy to understand Israel as part of a new moment emerging from a thousand-year history of exile and displacement. In the wake of the Holocaust, I see Israel as the culmination of the efforts of individuals who had nothing. It's the product of a people deprived of every right, who against all odds were able to build a state and make a desert bloom.

Though I am the first to express contempt for the fundamentalist right-wing politics that often hijack Israel's middle ground, and though I am in favour of the Gaza pullout and feel that the illegal outposts in the West Bank should have been dismantled long ago, I can't accept arguments that question Israel's right to exist.

I also don't understand why right-wing factions – which, though vociferous, do not represent the Israeli mainstream, let alone the ruling government – are taken to be the voice of Israel. And I don't understand how a people who were nearly decimated have suddenly come to be seen as an oppressive force deserving of the world's condemnation.

When I think about what was left of the Jewish people in 1945 and what has since transpired, my mind is barely able to believe or understand it.

Perhaps it's because I still see the potential for another Shoah and thus realize that the existence of Israel is an absolute imperative. Or perhaps it's because I can't understand how it is that we have come to be seen as the perpetrator when we haven't ceased to be the victim.

The Kirshner File

World assails Syria's presence in Lebanon

Syria, at long last, is withdrawing its remaining 14,000 troops from Lebanon. Flashing victory signs and waving rifles, Syrian soldiers recently evacuated bases in northern and central Lebanon. Some 6,000 Syrians, soldiers and intelligence officers, are still in Lebanon, but according to Syria's president, Bashar Assad, the remnants will be gone by May, before Lebanon's parliamentary elections.

Sheldon Kirshner in Toronto

It has taken years for Syria to reach this juncture. On at least three occasions, Syria reneged on pledges to pull out of Lebanon, claiming that its army was a guarantor of stability. Nevertheless, Syria has gradually reduced its garrison there. Forty thousand Syrian troops were dispatched to Lebanon when Syria intervened in its second civil war in 1976. But that does not mean Syria will voluntarily relinquish its position in Lebanon. If anything, Syria will continue to try to dominate its weaker neighbour.

Syria's decision to withdraw from Lebanon was a function of both domestic Lebanese politics and intense international pressure, spearheaded by the United States and France.

The tipping point was the Feb. 14 assassination of Rafik Hariri, a former Lebanese prime minister who had grown disenchanted with Syria's iron grip on Lebanon. Many Lebanese, particularly Christians, blamed the Syrians for Hariri's murder. Syria, of course, stoutly denied the accusation.

Omar Karami

After Hariri's death, 40 opposition parliamentarians called for an "uprising for independence." And in unprecedented demonstrations, Lebanese citizens took to the streets with placards demanding Syria's full and immediate withdrawal and the government's resignation. As a result, Omar Karami, the pro-Syrian prime minister, resigned. Syria was shaken by the turmoil, but these developments did not really sink in until Saudi Arabia, Egypt, Russia, the European Union, the United States and United Nations Secretary General Kofi Annan lent support for a pullout.

Although it is being forced out of Lebanon, Syria's political clout in that ethnically fragmented country remains strong. On March 8, Hezbollah, the militant Lebanese Shiite movement backed by Syria and Iran, organized a massive pro-Syrian rally in Beirut.

Emboldened by the massive turnout, 71 out of 126 deputies in parliament reinstated Karami as prime minister, deepening Lebanon's crisis. But last week, the opposition, consisting largely of Christians, Druze and Sunni Muslims, staged a still larger demonstration.

Syria is leaving Lebanon with great reluctance because Damascus regards Lebanon as an integral part of Greater Syria. Until the end of World War I, Greater Syria was an Ottoman domain. But with the collapse of the Ottoman Empire in 1918, France received League of Nations mandates in Syria and Lebanon. France had already earmarked chunks of Greater Syria for Lebanon, which won its independence in 1943. Never reconciling itself to an independent Lebanese state, Syria neither established formal diplomatic relations nor exchanged ambassadors with Lebanon.

Not surprisingly, Syria constantly meddled in Lebanon's internal affairs. Indeed, one of the causes of the 1958 Lebanese civil war was Syria's obsessive need to influence events in Beirut. The Syrians got another opportunity to poke their fingers into the Lebanese pie when mounting tensions between Muslims and Christians erupted into civil war in the spring of 1975.

At the invitation of the besieged but influential Christian minority, the Syrian army entered Lebanon in full force. But shortly after Christian leader Bashir Gemayel formed a clandestine relationship with Israel, Syria abruptly switched course and aligned itself with the Muslims and the Palestinians.

The United States, working on the assumption that Damascus could calm the situation, tacitly tolerated Syria's intervention. Through U.S. mediation, Israel and Syria reached an informal "red lines" agreement in which both sides recognized each other's security interests in Lebanon.

Israel accepted Syria's fait accompli in Lebanon, but with three major provisos: limitations on the placement of Syrian surface-to-air missiles, a ban on the flight of Syrian aircraft, and a promise by Syria to keep its army far from Israel's border with Lebanon.

The "red lines" agreement enabled Israel to establish a security zone in southern Lebanon after Operation Litani, Israel's first invasion of Lebanon in March 1978. The accord crumbled in the wake of Israel's second invasion of Lebanon, Operation Peace for Galilee, in June 1982. Once the dust settled, the agreement was revived, only to be periodically battered by skirmishes between Israel and Syria.

Meanwhile, Syria got down to the business of pacifying Lebanon. The Syrians stabilized it by crushing the embers of Christian resistance to the new political order, which essentially left the Muslims in charge.

The 1989 Taif accord, which was ratified in Saudi Arabia, officially ended the Lebanese civil war. But Taif also legitimized Syria's occupation of Lebanon, placed Lebanon within the Syrian orbit and mandated Syria to deploy its forces to the Bekaa Valley and negotiate further withdrawals with the compliant Lebanese government.

Taif, however, was rejected by Michel Aoun, the Christian Lebanese prime minister, and fighting resumed. Aoun was subdued and sent packing into exile. With Aoun conveniently out of the way, Syria imposed its will on Lebanon in 1991 through two accords: the Treaty of Brotherhood, Co-operation and Coordination, and the Defence and Security Agreement.

Syrian soldier leaves a base in Lebanon

During this period, Syria's surrogate in Lebanon, Hezbollah – which planned and carried out devastating attacks that destroyed the American embassy in Beirut and killed 241 marines in their barracks in the Lebanese capital – stepped up a guerrilla war against Israel in southern Lebanon.

In exchange for Syria's participation in the 1991 Gulf War, the United States tacitly supported the new arrangements in Lebanon, which reduced it to a Syrian protectorate.

Syria's hegemony in Lebanon, the Pax Syriana, has been compared to the Soviet Union's sway over eastern Europe following World War II. To say that Syria has exploited Lebanon would be an understatement. Syria has dumped cheap goods and produce into Lebanon and thereby undercut Lebanese industrialists and farmers. And remittances from an estimated one million Syrian workers in Lebanon have enriched Syria as well. Smuggling and money laundering operations have been of benefit to Syria, too.

To ensure that its hegemony in Lebanon goes unchallenged, Syria has intimidated or killed Lebanese dissidents and crassly manipulated the political system. Last September, for example, Lebanese parliamentarians in Syria's pocket amended the constitution and extended the term of President Emile Lahoud, a Syrian puppet.

This blatant manoeuvre, which caused widespread indignation and resentment throughout Lebanon and prompted Hariri to resign, occurred as the United Nations Security Council passed Resolution 1559.

Clearly aimed at Syria, it called for the withdrawal of foreign forces from Lebanon, the disbanding and disarming of Lebanese (Hezbollah) and non-Lebanese (Iran's Revolutionary Guards) militias, and the restoration of Lebanon's independence. It was not the first time the UN had passed such a resolution. It will be recalled that Syria (and Israel) blatantly ignored Resolution 520, passed in 1982.

Until Hariri's murder, Syria could safely turn a blind eye to these resolutions. In a policy statement last October, the Syrian foreign ministry insisted that Syria's military presence in Lebanon was necessary. In concert with this announcement, Assad suggested that a Syrian withdrawal would produce chaos.

Toeing the same line, the Lebanese foreign ministry declared that Syria would only withdraw "when the time is right." In addition, Lahoud said that Lebanon would preserve its alliance with Syria and not enter into separate peace negotiations with Israel.

Popular outrage over Syria's role in Lebanon has been building incrementally. Several years ago, the editor of the mass-circulation Beirut daily *An-Nahar* called for a speedy Syrian withdrawal. In the wake of his bombshell, thousands of university students demonstrated on behalf of this objective.

It may well be that Israel's unilateral pullout from Lebanon in May 2000 was a source of encouragement. Yet, ironically, Israel is split down the middle on the issue today. Foreign Minister Silvan Shalom favours a Syrian pullback. But Israel's outgoing chief of staff, Gen. Moshe Ya'alon, fears that the departure of Syria's troops would embolden Hezbollah to escalate its war with Israel in the disputed Shabaa Farms area.

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Parents explore possibilities

Options in Jewish Education

By TAALI LESTER TOLLMAN
UJA Federation

It was a powerful reflection of what is on the minds of many parents these days - Jewish education. Close to 200 parents recently attended *Jewish Options in Education*, an interactive workshop offering them an opportunity to explore the possibility of Jewish education for their children. The program gave participants access to representatives from over 20 different day schools and supplementary schools affiliated with UJA Federation's Board of Jewish Education (BJE).

The workshop, developed by the BJE and UJA Federation's Jewish Information Services of Toronto (JIST) featured Dr. Seymour Epstein, UJA's senior vice president for Jewish Education & Identity, Yael Seliger, associate director of the BJE, Rhona Shulman, chair of the Educational Services Committee and Sandy Brown, past chair of the BJE, all of whom were on hand to field questions and guide parents through the evening.

"Every parent dreams of the possibility of finding the best education for their children," Dr. Epstein explained. "We at the BJE are here to help make that job easier for parents. If parents have concerns or questions, they should use the BJE as a resource," he urged the crowd.

Parents voiced various concerns during the course of the program. Some were worried about getting their children into their school of choice, while others were concerned about the quality of education and the rising cost of tuition.

"Sending your child to a day school is a big investment," one parent, who wished to remain anonymous began. "This type of evening offers a great opportunity to check out our options and find the school whose ideology most closely matches our lifestyle," she added.

The "marketplace," where the various schools set up displays and materials in an effort to educate parents, spilled out into three conference rooms and the adjoining hallways, a testament to the plethora of choices parents face today when making their schooling decisions. Under one roof, couples were able to wander freely among the school displays, arming themselves with pamphlets and information. School representatives openly chatted with individuals, offering advice and insight into the day school system.

Arnie Deltoff and Brenda Honigman with their son Shafer educate themselves about Jewish education.

Arnie Deltoff and Brenda Honigman found the array of choices overwhelming.

"This really opened our eyes to how many choices there are," Brenda said enthusiastically. Her husband agreed. "This program was really helpful; we are very interested in sending our son Shafer to a day school and this has given us the information we needed."

Approximately 17,000 students attend Jewish day schools and supplementary schools in the GTA.

Tikkun Toronto

Toronto teens serving the community

Imagine the possibility of over 200 Jewish Toronto teens performing volunteer work around the GTA, all on one day. That possibility will become reality with the first ever Tikkun Toronto, a national day of voluntarism to be held on April 17, 2005.

UJA Federation of Greater Toronto's Board of Jewish Education (BJE), along with other Jewish organizations, granted B'nai Brith Youth Organization (BBYO) special funding in order to coordinate this community program. BBYO will team up with the Bathurst Jewish Community Centre (BJCC), the National Conference of Synagogue Youth (NCSY), United Synagogue Youth (USY) and Young Judaea to plan community service and education programs to engage Jewish teens in this innovative civic endeavour.

This initiative was created when North American philanthropists and youth leaders recently met in Washington to come up with a trans-denominational project. The outcome was J Serve 2005, Jewish youth repairing the world one day at a time.

Through the auspices of J Serve, hundreds of thousands of youth across North America will be participating in a national day of voluntarism, on the same day. Tikkun Toronto will link Toronto youth with like-minded teens from across the continent.

"Voluntarism and service learning are integral ways to build community among young Jews of all denominations," Sharon Marcus, executive director of BBYO, said.

Toronto teens will rejuvenate the landmark Minsk Synagogue, work with Ve'ahavta, a non-profit organization that responds to global crises and participate in workshops with members of HonestReporting Canada, an independent grass-roots organization promoting fair and accurate Canadian media coverage of Israel and the Middle East.

BBYO teens are excited about participating in Tikkun Toronto.

"Teenagers have an opportunity to make a difference," Daniel Sugar, a teen leader commented. "I'm hoping that all of the teens who participate will come out of the day with a sense of community – that we're coming together and making change."

"This is a great way for youth to get out and get involved," Sadie Tollman a BBYO member added. "This type of experience stays with you a long time."

Teens can learn more about participating by visiting www.bbyo.on.org or www.jserve.org

Speaking out

In this week's perspective, Greg Masel Director General of Keren Hayesod, the fundraising arm of the Jewish Agency, UJA Federation's overseas partner, reflects on his work.

Working around the World

In geographical terms, we always talk about "57 campaigns in 45 countries over 5 continents." It's almost turned into a cliché. But just think, for a moment, what that actually means. There are 25 time zones – and we have campaigns in just about all of them. So here's how a typical day goes in the life of the KH world.

You come into work at 8 in the morning, and you find all the e-mails from Australia and the Far East that they have sent you during their work day, which was night time here. You hurry to answer them or make your phone calls before they go to sleep! Then you find yourself working more or less in "real time" with the UK, Europe and South Africa. When you get to 4 in the afternoon, when most work places in Israel are going home, they are just starting their work day in Canada and Latin America, so you start with them! In spite of the geographical distances, the spectrum of times zones, the multiple languages, the cultural diversity – all over the world there are Keren Hayesod activists who share the same feeling that we are part of one family. I personally feel proud to be part of this family.

Greg Masel

Just over a month ago, on January 15th, something happened that will forever be engraved in my memory. A 17 year old girl from Sderot, Ella Abukasis, was walking home from a Bnei Akiva meeting with her younger brother, Tamir, and some of her friends when she heard over the public alert system the words "red dawn". Everyone in Sderot knows what "red dawn" means – it means that a barrage of kassam missiles is on its way. It doesn't give you too much time to think, and indeed, without a second thought, Ella jumped on top of her brother, acting as a human shield. She saved his life, but sacrificed her own to do so. Ella, *Zichrona Livracha*, knew the price she would pay – but she was not guided by concern for herself, she thought only of saving her younger brother.

Last week, just before Ella's "shloshim" the conclusion of the first month of mourning, something inside me compelled me to call Ella's father, to tell him that although I don't know him and I didn't know his daughter, I share with him his pain. I asked him to tell me about Ella. He told me that – at the age of only 17 years old – the most important thing for her was to help others. She was constantly concerned for people in need and wanted to dedicate her life to helping them. And above all, she had a deep love for the State of Israel and the Jewish people.

Ella's values were those same values that we all share. They are the values that bring Jews from all over the world together in the Keren Hayesod family in order to raise funds to support the Jewish Agency activities aimed at ensuring the strength of the State of Israel and the future of the Jewish people. That is what we all have in common, that is what transcends the distance, the time zones, and the barriers of language and culture.

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Making the case for peace

A one on one with Professor Alan Dershowitz

By TAALI LESTER TOLLMAN
UJA Federation

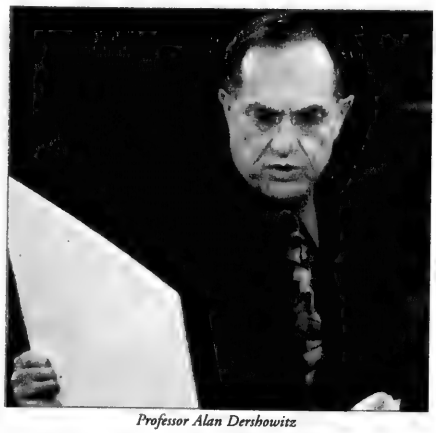
During last week's visit to Toronto by renowned legal expert Alan Dershowitz, Taali Lester Tollman spoke with him about his lecture tour, sponsored by Hillel of Greater Toronto, which is supported by UJA Federation. Tollman had the chance to talk with Dershowitz about his passions and hope for peace in Israel.

Q: *What made you become an activist for Israel?*

A: Israel has been a passion of mine for many, many years. But it became my primary passion when I saw what was going on, on college campuses. When I saw college campuses become so inhospitable to my values, it was something that I had to try and change. So for the last four or five years, I've devoted almost all my energies to defending Israel and the peace process and I will continue doing so.

Q: *You refer to yourself as pro-Palestinian. Why do you think this is so important?*

A: Because I think it helps make the point that many who claim to be pro-Palestinian are really driven more by anti-Israel hatred than by any love of the Palestinian people or for any desire to see them live in peace. I think the Palestinian people have been used by Arab countries, used by American academics, and I think making the point, which is true that I am pro-Palestinian, helps emphasize the reality.



Professor Alan Dershowitz

Q: *After speaking on two campuses, U of T and York, do you see any difference between the anti-Israelism that's happening in the U.S. and here in Canada?*

A: Yes. I think that the hatred I've seen in the eyes of some of the students here, I've not quite seen on American campuses. On American campuses, they will take up an anti-Israel point of view, but some of the people I saw in Toronto were very genuine. They meant it to the core of their being. The hatred is real and it probably required an awful lot of propaganda and indoctrination to get them to that level of hatred.

Q: *Has anything changed on campus because of Israel's' disengagement plan?*

A: No. That's the key point that proves that those on the anti-Israel side are not about peace but about hate. Not only has the disengagement plan not affected their views, neither has the peace process. They are not interested in peace; they are interested in destroying Israel.

Q: *How did we, who support Israel, go wrong in allowing the objective truth about the conflict to be so misrepresented?*

A: I think we took for granted the fact that people would believe the truth and we have been playing catch up ever since. The anti-Israel side has developed very sophisticated techniques, visual techniques of bringing in the fence or the wall, verbal techniques like using concepts like Apartheid and we haven't kept up.

Q: *Is that changing and why?*

A: I think it is changing a little bit now because a lot of people didn't realize how much danger Israel and the Jewish community were in. I think now many people are realizing that this is, if not a crisis, a serious situation that has to be addressed.

Q: *How should students deal with the anti-Israel "zealots" on campus?*

A: You use those people as exhibits to try to get to the students in the center. I think a lot of what the extremist student groups do backfires, and I think the target has to be the center. [These are]the people whose hearts and minds you want to influence, the people that will be future business and political leaders.

Q: *Do we have a chance with those students in the center?*

A: We have a good chance with the students in the center. More students have an open mind than we've been led to believe. The silent majority has an open mind - and often an empty mind - on these issues and we have to help fill it with facts, rather than with propaganda. Those students understand that in order to succeed in America and Canada, you have to at least be moderate and understand both sides. You can't be an extremist. It's just not good for your career.

Q: *Are we turning it around on campuses?*

A: Yes, forget the extremists, they are irrelevant, because as long as Israel exists, it's a target, but with the moderates, the extremists are losing ground. I think the moderates are seeing that the extremists are anti-peace. My discussions at universities are not the case for Israel but really the case for peace. Who could be against peace?

Toronto to host young Jewish leaders

TO'05 Conference a great place to meet

Young Jewish people looking for a place to mingle and meet should consider the National Young Leadership Conference, TO'05, sponsored by UJA Federation of Greater Toronto and UIA Federations Canada (UIAFC). On April 1-3, 2005, Toronto will play host to nearly 500 young Jewish leaders from across Canada and Israel, who will gather at the Sheraton Centre to network and get reinvigorated about Jewish life and community.

TO 05
TOday, TOmorrow, TOgether

David Lanys attended the convention in Montreal two years ago. It was there that he met his future wife, Joy Itzkovityz.

"I really didn't know what to expect from the conference," Lanys said. "It was educationally an eye opener and quite uplifting. But it was also a great place to meet people. Just the way they orchestrate the event, it allows for a relaxed atmosphere, and lots of opportunities to mingle. That's how I met Joy and I will always be grateful for that."

But there is more than seminars and breakout sessions. Single participants will have added opportunities to mingle with their counterparts. Speed dating sessions are being offered, in conjunction with power walking tours of Toronto and a Saturday night extravaganz, called *A Night on the Town*.

The party is taking place at the Steam Whistle Brewery, in the Distillery District of downtown Toronto. It will offer live music by Bais Groove, signature Steam Whistle beer made on the premises and martini bars, in addition to a Taste of Toronto, cuisine from Chinatown, Little Italy and the Danforth's Greek Town.

"We wanted the Saturday-night event to be fun and energizing," Sherri Kreisman, co-chair of *A Night on the Town* said. "A place where everyone, single or not could feel comfortable and have a great time."

"The Saturday night event at the last conference was just a great party," Lanys continued. "If you are single and interested in meeting someone, that's a great place to start."

With the date fast approaching, the co-chairs of TO'05, Liann Granovsky, Alison Himel and Josh Cooper, are geared up and excited about the prospect of bringing so many young leaders together under one roof.

"We have worked very hard to present interesting speakers like Dennis Prager and Joseph Telushkin, who will stimulate and inform our participants," Granovsky explained. "But we have also worked just as hard to make sure our participants have fun, meet new people and network with peers from across Canada."

For more details visit www.to05.com

Living Generously

Over the next few weeks, you may notice a new phrase - Live generously - appearing on UJA Federation of Greater Toronto material.

Nearly 100 Jewish Federations across North America have adopted Live generously as a contemporary reflection of a strong desire by Jewish community members to live a life filled with values - a life that benefits others.

"Live generously is an attitude, an all-encompassing approach to daily life," says Joel Reisman, chair of UJA Federation's Communications Advisory Committee. "We can live generously in many ways - with our time and with our money and by caring for others. That's why these two simple words combine to make such a powerful message."

UJA FEDERATION
Live generously

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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Jewish Life

The forgotten *Fusgeyers*

By ZE'EV GLICENSTEIN

Between about 1900 and 1914, many thousands of impoverished Jewish refugees sold their meagre possessions, joined into large groups for protection, and trekked hundreds of miles out of Romania on foot.

The exodus of the Jewish *Fusgeyers* – Yiddish for "wayfarers" or "foot-wanderers" – was so marked that the American Jewish Yearbook of 1903 reported that some 200 to 300 were streaming out of Romania each week. The number peaked around 1907 and slowly declined until 1914, when the outbreak of war reduced the flow to a trickle.

Roots & Remembrance

The Romanian-Jewish pedestrian movement was fuelled by anti-Semitic persecution and the imminent prospect of starvation. In the late 19th century, Romania began classifying Jews as foreigners and barred them from an increasing list of professions.

By one estimate, as many as 70,000 Jews chose to leave the country. Representatives of Jewish aid organizations met them at towns along the Austro-Hungarian border and gave them food and shelter, as well as train and ships' tickets to their ultimate destinations.

Many eventually reached England and the United States. Significant communities arose in New York, London, Paris and the towns of Rosh Pina and Zichron Ya'akov in what was then British-mandate Palestine. In Canada, many settled in Montreal, Toronto, Winnipeg and a sprinkling of Jewish farming communities in Saskatchewan.

Canadian author and photographer Jill Culiner, whose grandfather trekked hundred of miles across Eastern Europe, always wanted to know more about such arduous journeys. Encountering a mention of the *Fusgeyers* in Irving Howe's *World of Our Fathers*, she became obsessed with the subject, but found few historical works that did more than touch on it in passing.

Her own recent book, *Finding Home: In the Footsteps of the Jewish Fusgeyers*, published by Sumach Press of Toronto, is a worthy attempt to correct this deficit.

By far the richest literary source for Culiner was Jacob Finkelstein's *Memoir of a Fusgeyer from Romania to America*, an unpublished Yiddish manuscript held by the New York-based YIVO Institute. A New Yorker who trekked out of Romania with a pioneering group called the Barlad *Fusgeyers*, Finkelstein submitted his immigration story to YIVO in 1942 in response to a contest. His first-person narrative won top prize.

Consisting of 75 single men and three women, the Barlad *Fusgeyers* left the town of Barlad in April 1900 and journeyed 200 miles around the base of the Carpathian Mountains, staging theatrical performances and selling brochures as they went. All along their route, Jews and Romanian peasants alike welcomed them as heroes and bestowed gifts of food and clothing upon them. Their success inspired hundreds of other groups to follow.

After reading Finkelstein's manuscript, Culiner decided to retrace the Romanian journey of the Barlad *Fusgeyers*.

"Everything that they did, I had to do," she said. "Where Jacob Finkelstein and the *Fusgeyers* slept in fields, I had to do the same thing, and that's what I did. When they were housed by the Jewish community, then I slept in hotels."

Her book provides generous translated excerpts of Finkelstein's manuscript and describes the mostly derelict Jewish sites found along the route today. The few remaining Romanian Jews she encountered sadly acknowledged they were part of the closing chapter of Romanian-Jewish history.

Culiner found documentary evidence of the *Fusgeyers* in several small Romanian museums and in institutions in Budapest, Vienna, Nurnberg, and London. Particularly rich troves turned up in Paris, New York and the Canadian Jewish Congress Archives in Montreal.

The peripatetic writer, who divides her time between Toronto and Hungary, said she was perpetually amazed during her journey at how thoroughly the *Fusgeyers* had been erased from popular memory, particularly in Romania.

"People just don't know the story, except for some Romanians of Jewish descent," she said. "Even the children of *Fusgeyers* don't know about it."

Moroccan newcomers stuck together

By RABBI YEHIEL BEN AYON

This year marks the 50th anniversary of the arrival of Canada's first Moroccan immigrants. The following article is part of a series.

Fifty years ago, around the time that Toronto inaugurated its first subway line, the first Jewish immigrants from North Africa arrived.

Through A Sephardi Window

On the one hand, everyone knows who these first dozen or so families and individuals were – they were, and are, the pioneers of the community. On the other hand, no one knows, or rather no one wishes to admit, who was the very first to arrive. Assuming that all 12 original families did not arrive on the same day, there had to have been one family or individual that arrived before all others. We will call this person "immigrant zero."

"Immigrant zero" is an enigma. For 50 years, immigrant zero has steadfastly refused to identify himself, or to be identified. Perhaps, the joke goes, no one wishes to take responsibility for bringing an entire group from a sunny Mediterranean climate into the frozen land of Canada.

Members of this first group soon found that they needed, and even enjoyed, each other's company. For any immigrant, the need to congregate is great. There is nothing as comforting as the company of others who are going through a similar experience. Together, they can commiserate, indulge in nostalgia and bask in the warmth of familiar company.

And so it was that – like the more than 100 other groups of Jews before them, representing almost every town and village in Poland – the Jews of Morocco came together.

What was unique was that in their coming together, they formed a congregation. While other ethnic groups formed burial societies or sick benefit societies, or based their groups on social and cultural needs, the Moroccans formed synagogues.

This is not to say that these first families were a particularly religious group. On the contrary, they were not. They just happened to form synagogues instead of societies or clubs.

Ironically, people who weren't really regular "shul-goers" would form a congregation and attend it, not so much for prayer but as a place to meet. As well, individuals who would have had little social contact with each other back home were forced to interact out of necessity.

In Morocco, like everywhere else, there existed the sad reality of a class structure, with all its barriers. But upon arrival in Canada, all class distinctions and barriers were shattered.

Of course, people being people, the new immigrants immediately got to work creating new class distinctions: car drivers versus TTC riders, home owners versus apartment renters, etc. In addition, the distinction that had always existed in Morocco between Jews in the Spanish zone and those in the French zone also materialized here in Canada, and early on, this small, initial group split into two: the Jews of Tangiers and vicinity, and the Jews of Casablanca and vicinity.

Today, half a century later, these congregations are still robust and are still around, still populated by the children – and even grandchildren – of those first families who happily choose to frequent these Sephardi synagogues.

And, so far, no one has formed a society or a club.

Jewish Life

On reaching 85

Methuselah was most encouraging: he confided that the first hundred years were the hardest. Having reached 85 – with the inevitable onslaught of the years on body and mind – I strive to take heart.

We all know men and women who are offended when told they look their age. They are highly flattered when told that they have not changed in 20 years, despite the fact that the entire world about them has undergone profound transformation. Why should it be regarded as a compliment that one has stood still while all the world has moved? How many people wear themselves out in the desperate attempt to appear youthful?

Books
Bernard Baskin

This was not always so. In the Torah, the aged are spoken of with great respect. We are commanded to rise in reverence before the hoary head. Of the elderly it is said that with them is wisdom, counsel and understanding. Ben Sira cautions, "Shame not the old, we shall all be numbered among them."

The passage of time provides experience and enables us to acquire wisdom. Age permits a detachment from the turmoil and rush of life and helps us to secure freedom from the pressures and drives of youthful ambition. It is the time of life when we need not be consumed any longer by a gnawing impetuosity and compulsion to seek higher position.

We cannot make all knowledge our province, but we can, by press, radio and TV keep abreast of contemporary events. Good books look down from our library shelves, splendidly adorned in their many coloured jackets, desiring to release their ideas into our minds, but the initiative must be ours. They await our overture of friendship. Those who can read and don't are no better off than those who cannot read at all.

A wonderful thing about a book in contrast to a computer screen is that you can take it to bed with you. The time to read is any time. No appointment of time or place is necessary. It is the only art that can be practised at any hour of the day or night. Whenever inclination comes, that is your time for reading: in joy or sorrow, health or sickness, in one's youth and in old age.

Rabbi Abraham Heschel urged his fellow aging friends: "We must not regard old age as a time of stagnation but as a time of opportunity for inner growth. The years of old age can be rich in possibilities, a time to unlearn bad habits, see through self-deception, deepen understanding and compassion, widen the horizons of honesty and refine the sense of fairness."

Finally, our society cries out for volunteers who are interested, not in personal achievement, but in serving their fellow human beings. Such lives can never be without meaning or excitement. People who live this way will never be overwhelmed by a sense of uselessness or futility. The real invalids and discards of our time are the self-centered, the socially unaware, the prisoners of selfishness who live in a world of low ceilings.

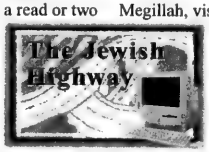
On every side of us important causes are languishing because they lack human support. In such a world, wasting time is not simply a harmless peccadillo. It is a tragedy.

All of us are moving towards the setting sun. The path of life leads to the western horizon. There is beauty and radiance in the sky. Let us walk forward with the glow of that light upon our face.

Purim traditions

By MARK MIETKIEWICZ

For many of us, the story found in Megillat Esther is fodder for children's plays and satirical skits. But if you've never taken a second look at the story of Esther, Mordechai and the other familiar characters, you may be surprised how textured this story of court intrigue, attempted genocide and ultimate deliverance can be. Before Purim starts, take a read or two and bring new meaning to the Megillah ceremony. Enjoy some Megillah art. And finish off with a helping of Megillah humour.



First, there's the basic story. The most web-friendly version of the Megillah that I could find online was created by Mechon Mamre in Israel. You can read the Hebrew and English text side by side – and it displays properly even if you don't have Hebrew fonts installed on your computer. **[www.mechon-mamre.org/p/pt/pt3301.htm]**

Another traditional English translation can be found at Purim Play Today. Each chapter of the Megillah is given a headline as if it were published in a modern tabloid newspaper: "King Ahasuerus to remarry; future queen, a commoner, beats out long line of candidates"; "Two royal chamberlains caught in murder/espionage conspiracy; Captured by security specialist Mordechai, a former Israeli agent" and "The gang's all here – Haman and sons receive lift." **[http://tinyurl.com/6c39t]**

Thought-provoking online commentaries include ones from the Virtual Beit Midrash **[www.vbm-torah.org/purim/pur-es.htm]**, Torah.org **[http://tinyurl.com/6rl6n]**, Sichos in English **[http://tinyurl.com/4u8va]** and from JOFA: the Jewish Orthodox Feminist Alliance. **[http://tinyurl.com/4jgrp]**

It's probably a bit too late to start studying, but if you want to get a feel for the traditional melody used to chant the Megillah, visit 613.org, where you can listen to the entire story sung online by Cantor Rabinovitz. **[http://613.org/purim.html]** While you're on the page, scroll down to look at the long list of audio lectures about the holiday.

In addition to being important religious documents, Megillot can also be beautiful works of art. Illustrated and illuminated with scenes from the Purim story, they often reflect their country of origin rather than traditional Persia. An Italian Megillah on view at the Library of Congress has the historic characters in 18th-century dress. **[http://tinyurl.com/42ejk]** Compare that to Israeli artist Ya'acov Agam's ultra-modern Agam Megillah, which is decorated with a series of fluorescent-bright lines, circles and other geometric shapes. **[http://tinyurl.com/6bwbv]**

The Orthodox Union has created another type of modern Haggadah. Our Way, the OU's National Jewish Council for Disabilities, has produced the PowerPoint Megillat Esther. This presentation can be projected onto a synagogue wall to assist people who are deaf or hard of hearing to follow along as the Megillah is being read. Special graphics point out when Haman is being booed. The CD-ROM-based presentation can be purchased from the OU. **[www.ou.org/oupr/2005/megillah65.htm]**

Of course, no look at Purim would be complete without a dollop of humour. If you don't mind the occasional groaner, then take a listen to a "modern" interpretation of the story of Purim thanks to the Torah from Dixie Radio Network. Here's a sample: "This attempted political coup which became known in the Persian press as 'Palace-gate' gained Mordy Chai favour in the eyes of the king. After years of legal deliberations, the two assassins were found guilty. And since the jury was not hung, the assassins were." **[www.613.org/dixie/jeff2.ram]**

Many of the mitzvahs associated with Purim mentioned in Megillat Esther are discussed at length in the Talmud's Tractate Megillah. Now, hold that thought. Years ago, a certain alcoholic drink commissioned a series of ads that features the beverage's uniquely shaped bottle. In honour of Purim, some creative typesetters have transformed a genuine page of Talmud to include the outline of that distinctive bottle containing "100 Spoof Vodka from Shushan." **[www.greenehouse.com/purim/megillah7b.html]**

Enjoy. Drink moderately. And have a wonderful Purim. Absolut-ly!

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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We need to restructure the Jewish school system

By BARRY LEVINE
Special to The CJN

Parents in the Jewish community have made repeated calls for increased funding by various levels of government. We lament the high cost of tuition and the lack of funding relief that could be funded by our tax dollars. Although the current inequity in funding by our governments is undoubtedly discriminatory, we also must ask if we have really done all that can be done to reduce the cost of a Jewish day school education.

The community has played a significant role in creating an environment of high tuition rates. It has demanded broader choice, resulting in a proliferation of day school options. The number of choices has doubled in the past 15 years or so. As the number of schools increases, so does the cost of the day school system – more schools equal more fixed cost. These costs must then be shared by a relatively static enrolment base. The result is a higher cost per student. As the cost per student increases, fewer can afford a Jewish day school education, and enrolment drops. The remaining students share an ever-increasing proportion of fixed costs. This vicious circle must be broken.

So what needs to be done to fix our ailing Jewish day school system? It sounds like heresy, but we need to downsize it. We all attribute growth and expansion as a sign of success. But in this case, success will come from contracting our bloated Jewish education system.

By way of analogy, consider the airline industry, which has too many airlines, too many seats, significant fixed overhead costs and not enough passengers to cover expenses. This has led to financial difficulties for many carriers, and in some cases bankruptcy.

School Parents SPEAK

The Jewish day school system currently supports some 8,600 students in 20 elementary schools on 30 separate campuses – an average of 286 students per campus. By comparison, the Toronto District School Board system serves an average of 645 students per campus (from junior kindergarten to Grade 8), and the Toronto Catholic District School Board serves 363.

Associated Hebrew Schools is one of the few Jewish day schools to publicly share any financial information. According to its 2003-04 budget, 36 per cent of Associated's expenses are for general administration, supervisory staff, support staff and facilities – money that is not being spent directly in the classroom. These costs are largely fixed, meaning that shrinking or expanding enrolment does not substantially affect them. By comparison, the Catholic board's expenses in these areas are 16 per cent of budget.

Let's assume that the total expense base for the 20 elementary Jewish day schools is roughly $86 million (8,600 students at approximately $10,000 tuition each). Let's also assume – in the absence of publicly available data – that most of the schools have similar or somewhat lower expense ratios than Associated – that is, in the range of 30 per cent of total expenses. Based on this, Jewish schools spend some $26 million per year on overhead, or an average of $867,000 per campus.

What would happen if we were to reduce the number of Jewish day school campuses from 30 to 20? First, enrolment per campus would have to increase to about 430 students, from 286. (This is reasonable when compared to enrolments in the public and Catholic systems.) Second, the overhead related to 10 campuses would be eliminated. This translates to a system-wide savings of approximately $9 million per year. Spread among 8,600 students, you would have savings in the neighbourhood of $1,000 per student.

These savings assume no significant changes to existing overhead structure. Imagine what further savings would be possible if the plethora of principals, vice-principals and administrators at each of the remaining campuses could be brought in line with other school systems. Again looking to Associated's figures, these could represent as much as 20 per cent of a school's operating expense.

Obviously, the waste in the system can't be eliminated overnight. Not only will it require considerable will on the part of the community and educators, but space constraints, building leases and limited capital will hinder the process. No one will want their school to be affected.

To begin with, the multiplicity of campuses offered by some schools must be cut, and some schools may even have to close. Of course, the idea is not to reduce or limit overall enrolment, but to consolidate overhead into fewer locations. In doing so, we may end up with less diversity. But the choice comes down to diversity and high overhead versus less diversity and lower overhead. Can we afford not to do it?

So how will the community decide where to cut? Market forces should be encouraged to take root. Schools with lower overhead structures will have lower tuitions, thereby attracting a greater share of available enrolment, while schools that fail to reduce costs will suffer – in other words, it will be survival of the fittest.

The reason that this process has not happened naturally is because the community continues to artificially prop up and grow the system. The UJA Federation Board of Jewish Education has a total budget of approximately $11 million per year, a substantial amount of which goes to tuition subsidies. In effect, federation's contribution is merely offsetting the waste in the system. This money does little to enhance the quality of education. It merely encourages the situation to continue and worsen. And as enrolments continue to drop, federation will be called upon to support an increasingly untenable situation.

So it's in federation's interest to take a leadership role. A little encouragement by way of financial incentives could be all we need to get the ball rolling. Federation should consider directing its funding to schools that bring about significant reductions in overhead costs. It could match each dollar cut so that funding could be used to improve the quality of education in the classroom. The effect would be to shift funding from overhead to quality of education. The restructuring process might take several years, but we need to start somewhere. The future of our education system depends on it.

Barry Levine has two children who attend United Synagogue Day School.

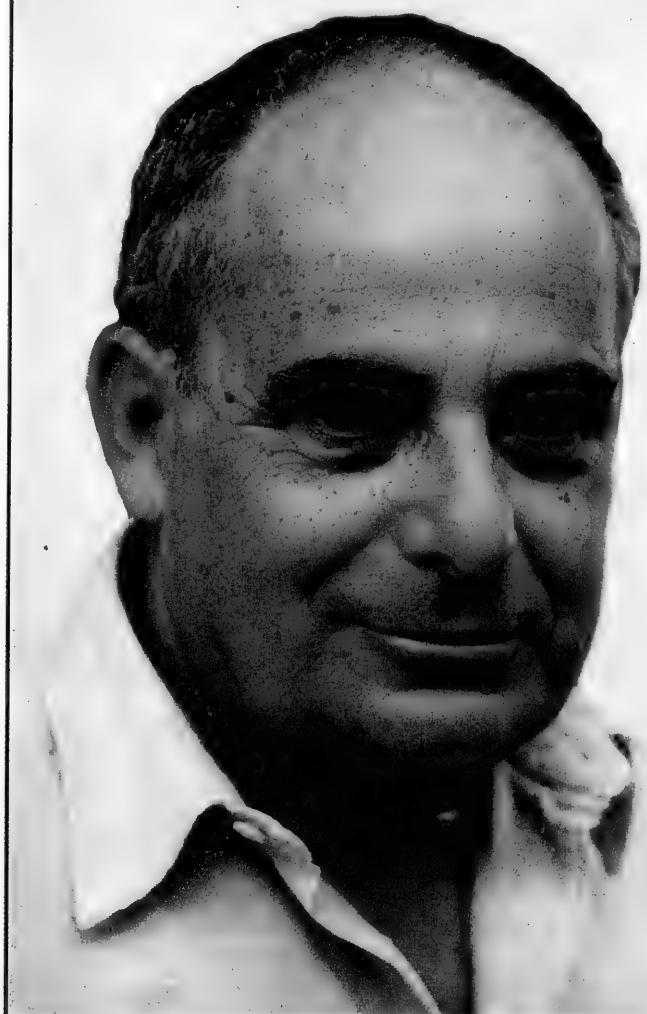
The Gerald Schwartz/Heather Reisman Centre for Jewish Learning
at Holy Blossom Temple presents
The Lawrence and Frances Bloomberg Spring Author's Lecture

Hirsh Goodman

will speak on his new book

Let Me Create a Paradise, God Said to Himself:

a Childhood in South Africa and a Life in Israel



Wed. Apr. 6, 2005, at 8 p.m.

Hirsh Goodman, former Vice President of *the Jerusalem Post* and Editor-in-Chief for *the Jerusalem Report*, is a Senior Research Associate at the Jaffee Center for Strategic Studies, Tel Aviv University. His new book is a moving memoir and a controversial examination of a nation's conscience.

Introduction: Hershell Ezrin,
CEO, Canadian Council for Israel and Jewish Advocacy (CIJA)

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Take notice that a meeting of "Members of the Jewish National Fund of Toronto will be held at 6:30 p.m. on Thursday, June 9, 2005 at *The Novotel North York Hotel, 3 Park Home Ave., Toronto, Ontario, "Gibson Ballroom"*

Ron Hoffman, *President, JNF Toronto*

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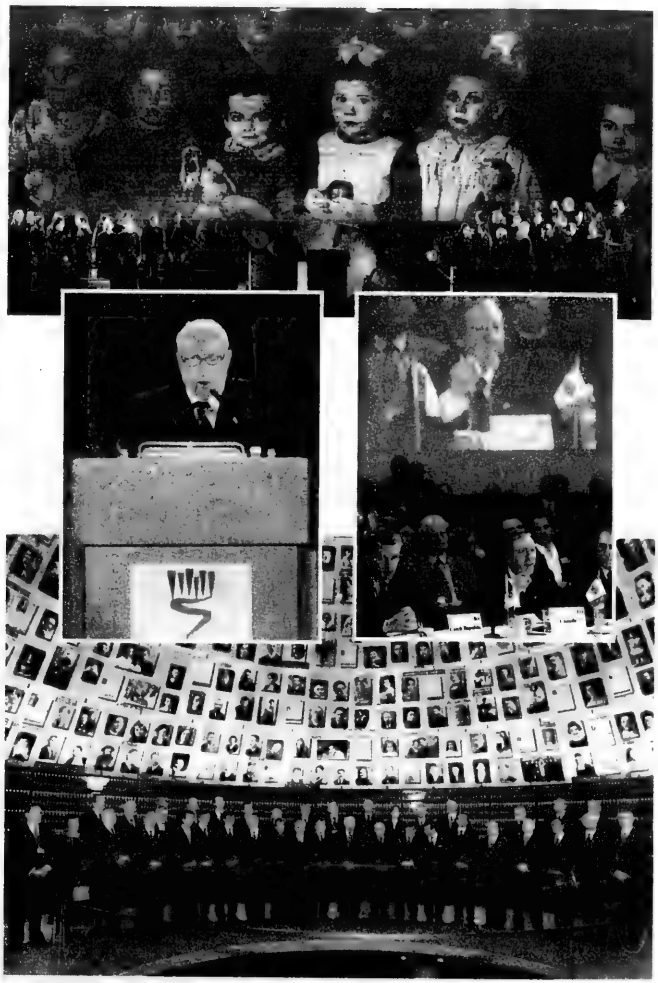
Feature

Yad Vashem opens new Holocaust museum



Some 40 government leaders and other dignitaries, among them Canadian Justice Minister Irwin Cotler, pictured second from top right, attended the opening last week of the new Holocaust Museum at Yad Vashem in Jerusalem. The above photos attempt to convey some of the poignant moments from the day-long ceremonies. [Israel, Israel Sun photos]

Please see related story on page 39

Greater Toronto Area

CLOWNING AROUND: The Toronto Heschel School's senior kindergarten classes dressed up in clown costumes and sang *Mishe Nichnas Adar Marbim Besimchah* on Rosh Chodesh Adar II to celebrate the new month and the upcoming holiday of Purim.

MUSIC TO THEIR EARS: Flautist Maria Pelletier and harpist Julie Umbrico, both of the Toronto Symphony Orchestra, recently visited Associated Hebrew Schools' Thornhill campus. As well as entertaining the students with their music, the musicians also explained how their instruments are made and how they work. The special presentation was part of a science unit on sound.

ADAR FUN: Grade 8 students at Bialik Hebrew Day School ushered in Adar with *marbim b'simchah*, a celebration in which they paraded and serenaded through the school, giving out candy.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Abe & Gloria Shniffer

Happy 56th Anniversary

from your children and grandchildren: Irving, Dianne, Leslie, Chloe, Adin and Camille.

Toby & Edward Milian and Cheryl & Steve Rappaport announce Andrea & Jordan's engagement. Grandparents are Mina Snow, Lydia Milian, Maime Rittenband and Sarah & David Rappaport.

Cookie & Sheldon Guigan, Lillian & Bob Tolensky announce the engagement of Heather & Danny. Siblings, Laura, Marni & Tal and Michael. Grandparents Faigie Tolensky and Sol Cohn.

Sima & Ari Teigman and Nili & Rick Bossin are proud to announce the recent engagement of their children Shani Teigman & Oren Bossin.

Happy 31st anniversary Elaine & Ira Grossman. Love, your children Robyn & David Fulop and Lony Grossman. Mazel tov!

Mazel tov Robyn & David Fulop on your first year anniversary. Many more years of love and happiness. Love, the Grossman and Fulop families.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less. Send a self-addressed, stamped envelope for return. Mail to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New Deadlines: Monday, March 28, is the deadline for the April 7 issue and Monday, April 4, is the deadline for the April 14 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, March 24

PURIM CELEBRATIONS

The Beach Synagogue's Megillah reading at 6 p.m. is followed by a carnival at 7 p.m. 109 Kenilworth Ave. 416-694-7942.

The Jewish Russian Community Centre offers three Purim parties at Rockford Public School, 60 Rockford Rd. at 6 p.m., at the Reena Foundation, 927 Clark Ave. W. at 6 p.m. and at Le Parc Banquet Hall, 20 North Rivermede Rd. at 7 p.m. Each includes Megillah reading, food and entertainment for children. 416-222-7105, ext. 221.

Beth Tzedec Congregation, Minchah 6 p.m. Ma'ariv and Megillah reading 6:15 p.m. followed by a Purim carnival. $5. 416-781-3511.

Chabad of Markham presents an "African Purim Masquerade" featuring Swaziland Soul Choir, improv, Megillah reading, food and entertainment for children. 6:30 p.m. 905-886-0420.

The Anshe Minsk Synagogue's "Purimania" – Megillah reading at 6:30 p.m, Purim party with costumes, food and dancing at 8 p.m. 416-595-5723 or reachus@theminsk.com.

Pride of Israel Synagogue presents a "PowerPoint Megillat Esther Program" accompanying the Megillah reading at 7 p.m. 416-226-0111.

Temple Har Zion reads the Megillah at 7 p.m. Costumes encouraged. Bring a donation for the food bank. 905-889-2252.

Beth Tzedec Congregation-Generation Hutzpah hosts Megillah reading and masquerade at Gypsy Co-op in the Hootch, 818 Queen St. W. 8 p.m. Contact 416-781-3511 or www.beth-tzedec.org/gen_h.html.

Friday, March 25

MORE PURIM EVENTS

Pride of Israel Synagogue "PowerPoint Megillat Esther Program," 9 a.m., followed by a festive Purim breakfast. 416-226-0111.

"For Women By Women," the annual Megillah reading begins with Shacharit at 9 a.m. and Megillah reading at 9:30 a.m. at Shaarei Shomayim Congregation.

The Anshe Minsk Synagogue's Purim brunch with food and music. 11:30 a.m.-2:30 p.m. RSVP to 416-595-5723 or reachus@theminsk.com.

Temple Har Zion's family Purim carnival takes place from 11 a.m. to 1 p.m. 905-889-2252.

Shaar Shalom Synagogue's Purim Carnival with games, crafts, kid-friendly Megillah reading, costume contest, prizes and more. 10:30 a.m.-12:30 p.m. Purim seudah 12:30-1:30p.m. www.shaarshalom.ca or call 905-889-4975.

Saturday, March 26

PURIM BALL

The Beach Synagogue is holding a Purim Ball. 8 p.m. at 109 Kenilworth Ave. $15. RSVP 416-694-7942.

BEIT RAYIM TRIBUTE

The community is invited to join Beit Rayim Synagogue as they honour **Cantor Eli** and **Eter Bard** at a reception at 8 p.m. Musical entertainment by the Joshua Engel Klezmer Trio. $54. 905-770-7639, ext. 31.

LAKHN AUF MAMEMLOSHN

Friends of Yiddish presents Argentinian comedian **Norman Erlich**, in a one-man show. 8 p.m. 471 Lawrence Ave. W. Members free, non-members $10. To reserve, call **Bess** at 416-630-7222 or **Allen** at 416-663-4419.

Sunday, March 27

PURIM CARNIVAL

Beit Rayim Synagogue's annual Purim carnival with food, carnival games, extreme snowboarding, a basketball challenge and more. 12:30-2:30 p.m. 905-770-7639.

SHUK BY DAY & CABARET

Join Kolel for a free indoor mar-

Continued on page 23

DIRECTOR
BETH TZEDEC INSTITUTE FOR JEWISH FAMILY LIVING
בית צדק

Beth Tzedec Congregation seeks an energetic, creative, and committed professional with the skills to successfully lead the implementation of an innovative model for Jewish family education.

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Resumes may be sent to: **The Family Institute Search Committee**
c/o Executive Director, Beth Tzedec Congregation
E-mail: **smaerov@beth-tzedec.org**

Deadline for applications: April 15, 2005

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UJA Federation Board of Jewish Education, Tikun Chaim
Bathurst JCC · Friendship Circle · Reena
Extend-A-Family · Jewish Family & Child Service · Yachad
Family Resource Centre · JVS Toronto · Zareinu Education Centre

What's New

Continued from page 22

ketplace of Israeli goods, community information booths, music at 151 Eglinton Ave. W. from noon to 4 p.m. At 8 p.m. the Comedy Cabaret begins with comedian **Adam Growe**, of Just For Laughs, and other entertainers, including improv and standup comedians. Cabaret tickets $18 in advance, $25 at the door. 416-416-485-7007, ext. 0.

SETTLERS STRUGGLE

Israeli author and journalist, **Barry Chamish** speaks on "The Dirty War Against the Settlers." 8 p.m. at the Toronto Zionist Centre, 788 Marlee Ave. $5.

Monday, March 28

WOMEN'S PROGRAM

Share family traditions and create new ones while learning and reminiscing about the seder at Shaar Shalom Synagogue's "Women's Pre-Passover Program: Why Is This Night Different." 7 p.m. $5 in advance, $7 at the door. 905-889-4975.

IDF ORCHESTRA CONCERT

The Israel Defence Forces Orchestra performs in a concert to benefit soldiers and their families at Shaarei Tefillah Congregation. No charge, donation requested. 416-787-1631.

Tuesday, March 29

LUNCH AND LEARN

On the 100th anniversary of Einstein's publishing of his four landmark scientific papers, including E=MC², **Gerald Ziedenberg** presents "Lunch with Einstein" at Beth Tikvah Synagogue. Lunch 12:15 p.m, learn 1 p.m. $7. 416-221-3434, ext 0.

REDUCING STRESS

Beth Tzedec Library presents a workshop on "How to Reduce Stress and Gain More Energy and Energy Boosters: Fast and Fun Ways to Beat the Slumps." 7:30 p.m. 416-781-3514, ext. 25.

CHUG HATANACH

Rabbi Philip Brumer leads a discussion of chapters 42, 43 and 44 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

INTERMARRIAGE

Join Beth Emeth Synagogue for an open forum on how to preserve your family's Jewishness after intermarriage. This program is designed for those who are seriously confronting intermarriage issues in their families. 8 p.m. 416-633-3838.

BOOK & FILM CLUB

The Adath Israel Sisterhood Book and Film Review Series discusses the film *Broken Wings* with facilitator **Heather Kassell**. 8 p.m. $10, non-members $15. 416-495-9281.

Wednesday, March 30

PASSOVER COOKING DEMO

Celebrity chef and cookbook author **Rose Reisman** will be featured in Associated Hebrew School's "Kosher Passover Gourmet Cooking Demonstration." 7:30 p.m. at the Kamin Education Centre, 300 Atkinson Ave. Enjoy dessert reception, recipes, food and wine tastings. $36. Advance tickets only. 416-782-0506 or 905-763-6700.

WHY MCGILL?

Beth Tzedec Sisterhood presents "All My friends Are Going to McGill," a discussion on how to help your teen critically evaluate university options, with **Judy Libman**, founder of Ambitions Educational Consulting. 7:30 p.m. 416-781-3514.

SHUL ARCHITECTURE

Corey Keeble, curator at the Royal Ontario Museum, gives a lecture on "Synagogue Architecture" at Kehillat Shaarei Torah Synagogue. 8 p.m. 416-229-2600.

GENEALOGICAL SOCIETY

The Jewish Genealogical Society celebrates its 20th anniversary with a presentation by **Rolf Lederer** on "Jewish Genealogy During the Last 30 Years." 8 p.m. at Shaarei Shomayim Congregtion. Non-members $3.

Other news

LEARN HEBREW

The Canadian Zionist Federation spring session of Hebrew classes begins the week of Monday, March 28, with day and evening classes at beginner, intermediate and advanced levels. For information and registration, call 416-633-3988.

MONEY IN THE TALMUD

Prof. Benjamin Geva speaks on what the Bible and Talmud can teach about early money systems and their development through biblical and early Talmudic periods. Thursday March 31, 7:30 p.m. First Narayever Congregation, 187 Brunswick Ave.

JUNIOR HIGH RETREAT

Join Jewish Futures for a weekend retreat Shabbaton for junior high school students at Eaglewood Resort April 1-3. Cost $50+transportation. Contact **Rabbi Danny Behar** at 905-882-6755 or Jfutures@rogers.com.

RIKUDIYAH 2005

Rikudiyah 2005: Israeli Dance Festival For Children takes place Sunday, April 3, at 2:30 p.m. at York University. This year's presentation, "A Tribute to **Naomi Shemer**," showcases 300 participants from schools across the GTA. Tickets on sale at the Bathurst Jewish Community Centre reception, $8, children under 10 $6. At door $10 and $8 respectively. 416-636-1880, ext. 364.

COOKING DEMONSTRATION

The Holy Blossom Sisterhood presents "Entertaining with Ease," a cooking demonstration with **Daphna Rabinovitch**, former food editor of *Canadian Living Magazine*, Wednesday, April 6 at 7:15 p.m. $20. For tickets, call 416-789-3291, ext. 514.

BETH TZEDEC CONCERT

On Wednesday, April 6, at 7:30 p.m. Beth Tzedec Congregation presents a concert dedicated in memory of **Cantor Joseph Cooper** and to celebrate the 60th anniversary of the liberation of the concentration camps. Included in the program will be the symphony *Liberation*, composed by **Cantor Meir Finkelstein**. For tickets, call 416-781-3511.

TEMPLE SINAI BOUTIQUE

Temple Sinai Nursery School presents its third annual boutique night. Purchase clothing, giftware, jewelry, home décor and more. Thursday, April 7, 6:30-10 p.m. 416-487-3281.

FAMILY FRIDAY NIGHT LIVE

Beth Sholom Synagogue hosts "Rocking Family Friday Night Live," Friday, April 8, at 6 p.m. Kabalat Shabbat features **Rabbi Aaron Flanzraich**, **Cantor Eric Moses** and guest **Cantor Alberto Mizrahi** of Chicago. Oneg Shabbat Dinner follows. Member adult $30, non-member $34, children 3 to12, $12. RSVP by April 1. 416-783-6103.

HAMILTON CONCERT

Fred Penner performs two shows, Sunday, April 10, at the Sir Allan Macnab High School at 1 p.m. and 4 p.m. Proceeds to the Hamilton Hebrew Academy and the Juvenile Diabetes Research Foundation. For tickets, call **Andrea**, 905-308-7647.

VENDORS WANTED

Vendors are wanted for the Shaar Shalom Synagogue's "**Bonnie Stern** Cooking Demonstration," Tuesday, May 17. Contact **Penny** at 905-889-9444.

JF&CS GROUPS

Jewish Family & Child Service Lipa Green Building, 4600 Bathurst St. 416-638-7800. Call ext. 215.

Effective Parenting: A 4-session group for parents of children ages 3 to 12. Begins Wednesday, March 30, 7-9 p.m. at Lipa Green Bldg.

Understanding and Fostering Self- Esteem in Your School-Aged Child: Thursday, March 31, 7-9 p.m. Lipa Green Bldg. Pre-registration required.

Parenting Children with Challenging Behaviour. A 6-session group. Thurdays beginning March 31 from 6:30-8:30 p.m. Call ext. 246.

FOR SENIORS

Chai Shalom of Beth Emeth Congregation host its Spring Dance, Sunday, March 27, at 7:30 p.m.with the music of **Paul Matthews**. Members $7, non-Members $10. For tickets, contact **Mildred Persofsky**, 416-633-2436, or **Marlene White**, 905-731-2515.

Earl Bales Seniors In The Club House In The Park. Sunday dance, March 27; Casino Niagara, March 28. Call 416-395-7881, Mondays to Thursdays, 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. March 24, closed for Purim. April 3, Purim party. Call **Menachem Wallach**, 905-731-7748

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Lunch and Learn, Tuesday, March 29, 11:30 a.m.-1 p.m. "Bring Out the Best in You" with **Malka Schulman**. Members $5, non-members $7. Reserve at ext. 2267.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Trip to Washington, D.C., April 4-7. Members $500, non-members $650. Call 416-225-2112, ext. 123.

Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays at 7 p.m. March 29, speaker.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Hearts on Fire featuring Stars of the 21st Century will be held on Sunday, April 17, at 5:30 p.m. at the Toronto Centre for the Arts. Tickets $55 to $165. Contact 416-872-1111 or www.ticketmaster.ca.

SINGLES EVENTS CAN BE FOUND ON PAGE 33

OBITUARIES
and Related Notices

In loving of memory of
Ralph Snow ז"ל
on his 5th yahrzeit
Passed away March 24, 2000
Lovingly remembered by his family,
Isabella Snow
Alan Snow, Margot & Irv Feferman, Jay, Sari & Noah

May he rest in peace

Shaarei Tefillah Congregation
Extends its sincerest condolences to
Rabbi Moshe Stern
and his entire family
on the recent passing of his mother in Montreal
ריזל בת צבי יהודה ע"ה
May you be comforted among the other mourners of Zion and Jerusalem.

The Members of
Toronto Freedom Lodge
mourn the passing of our past president and past president of B'nai Brith Canada,
Dr. Brian Feldman ז"ל
Our condolences to
the entire Feldman Family.

BENJAMIN'S PARK MEMORIAL CHAPEL

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Maxine Corbett	Mar 6/05	66 Wimbleton Ct
Louis Lasman	Mar 8/05	414 St Clements Av
Sara Katz	Mar 7/05	205 Cummer Av
Adam Albright	Mar 5/05	3613 Point Gray Rd
Robin Kavanat	Mar 7/05	90 Windsor Crt Rd
Rose Millstone	Mar 8/05	3303 Don Mills Rd
Constance Roseman	Mar 8/05	645 Castlefield Dr
Sam Sheinfeld	Mar 10/05	90 Fisherville Av
Anne Turk	Mar 10/05	12 Carousel Ct
Sidney Kahn	Mar 11/05	645 Castlefield Av
Issie Shniffer	Mar 13/05	62 Almond Av
Lillian Korn	Mar 11/05	333 Clark Av
Helen Hyman	Mar 12/05	65 Spring Garden
Frances Pancer	Mar 13/05	4383 Bathurst St
Karen Spector	Mar 13/05	1750 Bayview Av
Anne Atlin	Mar 14/05	755 Avenue Rd
Max Wolfman	Mar 13/05	132 Dunblaine Av
Walter Engel	Mar 14/05	350 Lonsdale Rd
Joyce Vanek	Mar 14/05	1555 Finch Av E
Elena Feiguina	Mar 14/05	50 Baif Blvd
Jack Valensky	Mar 14/05	645 Castlefield Av
John London	Mar 14/05	495 Wilson Av
Brian Feldman	Mar 14/05	312 McKee Av

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Obituary

'Machalnik' memorialized volunteers' service

By JANICE ARNOLD
Staff Reporter

Montreal native Yedidia "Eddy" Kaplansky, one of the first pilots in the Israeli Air Force and a volunteer crew member on a ship that smuggled Jewish refugees to pre-state Israel after World War II, died suddenly in Haifa earlier this month. He was 79.

Yedidia "Eddy" Kaplansky

Kaplansky, who had been living in Israel for more than 30 years, was an amateur historian of the Machal, which was made up of overseas volunteers who, like himself, fought in Israel's 1948 War of Independence.

After serving in the Royal Canadian Air Force during World War II, Kaplansky wanted to help the displaced Jewish refugees in Europe. He was also eager to visit Jerusalem, where his father was born and raised.

Kaplansky readily signed on when an Israeli recruiter came to North America looking for military-trained volunteers. A few weeks later, he was a navigator on the Jewish State, one of the "Aliyah Bet" ships used in the clandestine immigration movement to British Mandate Palestine.

His ship picked up 2,700 refugees in Bulgaria.

In an interview a few years ago with the Jewish Telegraphic Agency, Kaplansky recalled: "It was a terrible sight, these poor people in pitiful clothes, just like we see in Rwanda today… Our non-Jewish captain burst into tears."

The ship was intercepted by the British and re-directed to Cyprus where the passengers, including Kaplansky, were interned. Kaplansky eventually got to Israel for the first time in 1947, then returned to Montreal.

When the War of Independence broke out, he came back to serve as a pilot and help build the fledgling air force.

"I knew there was a big shortage of experienced personnel. My conscience told me that I had to volunteer again," Kaplansky said in an interview with the Israeli newspaper *Ha'aretz* last year.

After leaving the air force in 1949, he again returned to Montreal with his Jerusalem-born wife Lea and went into the real estate business.

In the 1960s, Kaplansky became active in the Chomedey Jewish community and was a key figure in the successful legal battle for representation of non-Protestant taxpayers on the Protestant school boards.

He later got involved in municipal politics and served on the first executive committee of the new city of Laval.

Kaplansky and his wife moved back to Israel in 1974.

In retirement, he devoted himself to researching the history of the approximately 3,500 "Machalniks," 119 of whom lost their lives. He found that 62 of the 193 World War II-trained pilots who fought in the War of Independence were not Jewish.

Kaplansky maintained they came out of idealism and the belief that the Jewish state was a just cause, and not because they were mercenaries.

He worked to ensure that the overseas volunteers are remembered in Israel. In 1993, a monument to the 119 who died was erected in Jerusalem.

Kaplansky contributed a chapter on the air force to the brief history *Machal: Overseas Volunteers in Israel's War of Independence*, published recently by World Machal in Hebrew, and later translated into English.

He also wrote a paper in 1999 on Canadian volunteers in the War of Independence and on the Aliyah Bet ships. The paper can be found in the Canadian Jewish Congress Archives.

Kaplansky is survived by his wife, a daughter and two sons.

Coast to Coast

Claim made by heir on Nazi-looted painting

By JANICE ARNOLD
Staff Reporter

MONTREAL – The Montreal Museum of Fine Arts (MMFA) says it won't return a valuable painting confiscated by Nazi Germany from a leading Dutch-Jewish art dealer until a claim by an heir in the United States is proven.

Spokesperson Wanda Palma told *The CJN* the MMFA's documentation "indicates" that the painting, which was part of the huge collection of Jacques Goudstikker, was among about 235 artworks that his widow agreed with the Dutch government to renounce any claim to. These works were recovered by the Allies and handed over to the Netherlands at the end of the war.

"Our records indicate that there was an agreement after the war between the widow and the Dutch government – which may have involved some compensation," said Palma. This is, however, not a "final no," she said, and expects the MMFA will now look more actively into the provenance of *The Deification of Aeneas*, an oil on canvas by 17th-century French artist Charles Le Brun.

The MMFA bought the painting from Schaeffer Galleries in New York in 1953. It hangs in its Old Masters gallery.

The MMFA does not dispute that the painting was improperly acquired by the Nazis. According to the MMFA's information, which is found on its website, the painting was "aryanized" by an Alois Meidl on behalf of Hermann Goering in June 1940. Goudstikker died in May 1940, while trying to flee to England. According to the U.S. Office of Strategic Services, Miedl was a German financier who negotiated the sale to Goering, Adolf Hitler's air minister.

The painting is among the approximately 130 European works, created before 1945 and acquired by the MMFA since the beginning of the Nazi period in 1933, with "gaps" in their histories. Since 2001, the MMFA has been posting its provenance research on such works on its website.

According to the MMFA's information, the Le Brun painting was returned to the Dutch authorities by the Allies on Oct. 20, 1945. It was sold at an auction in Amsterdam in 1951 to the Schaeffer Galleries.

Lawrence Kaye, the New York-based lawyer for the claimant, Marei von Saher of Connecticut, Goudstikker' daughter-in-law and his sole legal heir, said Goudstikker's widow, Desi, never did renounce her claim to this painting or the other 250 works, most of which were also seized by Goering, and he has documentary evidence to prove it. In 1952, she did accept a settlement from the Dutch government, but that was for a different set of works, he said, and has "nothing to do" with this other group.

Von Saher launched legal proceedings against the Dutch government in 1998, but the case was not admitted because of the 1952 settlement with the widow, which the Dutch maintain did include relinquishing rights to other Goudstikker collection holdings. Some are still in the Dutch national collection and others were sold.

Kaye said that in recent years, the Dutch have reopened the whole issue of restitution of art, and a committee studying the matter is expected to release its report this summer.

Goudstikker's entire collection included more than 1,300 works, believed by the family to now be spread around the world. The Le Brun painting is the only one so far traced to Canada.

Kaye said he discovered the painting through the MMFA's website and first wrote to the MMFA for its return in June 2003, providing the same evidence he has now. The answer was no, he said.

Palma said that when the first claim was made, the MMFA wrote to the Dutch government for more information and received no reply.

Kaye has so far recovered 10 works from the Goudstikker collection for von Saher. The latest was *Four Nude Female Dancers Resting*, a charcoal drawing by Edgar Degas, which was restitituted by the Israel Museum in Jerusalem this month. Von Saher is the owner of Amsterdamse Negotiatie Compagnie N.V., the successor to Goudstikker's former gallery.

The claim for the Degas work was first made in late 2003. Joint research by the museum and art historians working for the family confirmed its provence.

Another major restitution was made last summer when the Staatsgalerie Stuttgart in Germany paid an undisclosed sum for a still life by Belgian painter James Ensor. The others were handed over voluntarily by dealers, auction houses and private collectors in Austria, England, Switzerland, the United States, the Netherlands and Germany, Kaye said.

Kaye, who is with the Manhattan firm Herrick, Feinstein, is currently pursuing claims in more than 10 countries and has hired art historians to comb archives in Europe and the United States. Kaye described the effort as probably the most comprehensive research project ever to track down a single-owner art collection stolen by the Nazis.

In defending its record, Palma pointed out that the MMFA was the first Canadian museum to return a Nazi-looted work of art. In 1999, the MMFA gave back the 16th-century painting *The Marriage Feast of Cana*, which it had owned since 1964, to the Museum of Fine Arts in Budapest. Palma said no other claims have been made on the works in its collection that it has been gradually posting on the Internet since April 2001.

$25M set aside in federal budget

Continued from page 3

Bornmann said the Jewish community's priorities centred around hate crimes and hate on the Internet.

The plan got a boost two years ago when the UN's Special Rapporteur on Racism visited Canada. After a two-week tour of the country, Doudou Diène pronounced that racism still exists in Canada and added that while a good legal framework exists to fight it, a co-ordinated program is needed.

Bornmann noted that last month's federal budget set aside $25 million over three years for programs to commemorate darker moments in Canadian history. "The idea is to ensure that as we move forward, we don't forget things that Canadians sometimes need to be reminded of things we're not proud of." That would include the infamous Chinese head tax, the internment of Japanese-Canadians during World War II and Canada's dismal record on admitting Jewish refugees before and during the Holocaust.

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Photograph from the book Tablestops © Barbara Milo Ohrbach

Anti-Semitism up across Canada, audit finds

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Anti-Semitism in this country reached an all-time high in 2004, according to B'nai Brith Canada's League for Human Rights' annual Audit of Antisemitic Incidents.

There were 857 anti-Semitic incidents – defined as harassment, vandalism or violence – reported to B'nai Brith across Canada in 2004, the highest in the audit's 22-year history and a 47 per cent jump over 2003.

Of those incidents, 45 per cent were reported to police for investigation. Of those, 13 led to charges, and one to a prison sentence. Some cases are still before the courts.

Since 2000, the number of anti-Semitic incidents has increased three-fold, noted the report, which was released last week in Ottawa.

The number of attacks on synagogues rose 74 per cent – to 40 last year versus 23 in 2003 – while cemetery vandalism increased from three incidents in 2003 to 10 in 2004. As well, incidents involving Jewish homes rose from 95 to 151, a 59 per cent increase.

"Jews are being targeted in their own homes, which we find chilling, as that indicates premeditation. People are taking the trouble to find out where Jews live," Ruth Klein, director of B'nai Brith's League for Human Rights, told reporters.

The largest number of incidents were reported in Ontario and Quebec, where most Jews live. In Ontario there were 530 incidents – up 33 per cent – including 405 in the Toronto area, where incidents increased 29 per cent.

In one prominent case, homes and cars in a heavily Jewish neighbourhood of Thornhill, Ont., were defaced with graffiti, including swastikas and slurs such as "Jewz suk."

Incidents in Quebec rose 89 per cent, to 204. Montreal experienced 187 of those, an 83 per cent increase.

Incidents in other cities and towns across the country also rose dramatically.

In an interview with *The CJN*, Liberal MP Anita Neville noted that anti-Semitic incidents tripled in Winnipeg last year, from 18 to 54. Jews and Jewish organizations experienced harassment and vandalism, many of them in her riding of Winnipeg South Centre. "I'm concerned because it's not headline grabbing, but it's below the surface and it's significant in its quantity."

The report noted that in one Winnipeg incident, swastikas and the word "Jew" were painted on the door of a restaurant owned by a Jew.

47 per cent jump over 2003 reported

The community is addressing inter-group issues through public education, lectures, interfaith meetings and cross-cultural exchanges, Neville said.

In Ottawa, incidents increased 47 per cent over 2003 to 66, an unprecedented number for the nation's capital. In one, a rabbi received a threatening letter at his home saying, "Die, Die Jews."

And for the first time ever, an incident was reported in Nunavut, where only 10 Jews live.

British Columbia was the only region to see a drop – to 17 reported incidents, from 25 in 2003, a 32 per cent decrease.

Acts are being committed by various groups, including right-wing and Muslim ones, but "incidents carried out by people who identified themselves as Arab almost doubled" over 2003, Klein said.

"We have to ask ourselves, how well is multiculturalism working in this country?"

Klein said incidents in public schools were up three-fold, and Jews are also being targeted on college and university campuses, on public transport and in the streets.

"We are seeing increased tolerance for anti-Semitic acts. We are becoming desensitized. Things that were once considered outrageous are being taken for granted," she said.

Nationwide, 53 per cent of incidents were classified as harassment, 43 per cent as vandalism, and 6 per cent as cases of violence – there were 31 violent incidents reported in 2004, more than double the 15 reported in 2003.

B'nai Brith's executive vice-president, Frank Dimant, told reporters that "even when token condemnations follow [incidents] and complaints are laid, investigations are often protracted, inconclusive and lack the type of closure that would send a strong message to Canadians that anti-Semitism is not acceptable in this country."

Referring to David Ahenakew, the Saskatchewan aboriginal leader who has been charged with promoting hate against an identifiable group for telling a reporter in 2002 that Hitler cleaned up Europe when he "fried six million Jews," Dimant asked, "How is it possible that a man who spews hatred – and it is on film – still has his Order of Canada? That sends a message around the world that we don't have the political will to take away the Order of Canada from a hatemonger."

The report also included B'nai Brith's recommendations to the Canadian government for combating all forms of racism. It urges, for example, that all major police forces in Canada should have dedicated hate crime units; that stringent legislation should be drafted to prohibit the publication of hate speech; and that sentencing guidelines should be established for hate crimes.

The full text of the audit is online at www.bnaibrith.ca.

With files from Paul Lungen.

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A young student at Netivot HaTorah Day School reads a pop-up book in Hebrew. [Rebecca Ansel photo]

LIVE & LEARN

Eve Toledano checks out the selection at the Scholastic Book Fair at Or HaEmet Sephardic School.

The Canadian Jewish news

Section B

From left, Shely Esses, Rachel Tokayer and Bryna Weiss, Grade 8 students at Associated Hebrew Schools' middle school, perform in the school play, *Oliver*. [Rachel Milwid photo]

Beach Day in March? Children at Torah Tots Preschool at Chabad Lubavitch of Markham enjoyed a special program in conjunction with an educational unit on water.

Grade 1 students at Bialik Hebrew Day School celebrate their mastery of the Hebrew alphabet by dressing up as characters whose names begin with particular letters.

From left, Josh Chad, Daniel Newman, Zach Grosz, Yonatan Friedlander and Shimi Ehrlich, students at the Community Hebrew Academy of Toronto, were selected, along with one other team of CHAT students, to go to Israel for a physics competition at the Weizmann Institute of Science. The lock box they devised, above, will be entered in the annual event.

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We are one community

Editorial

One of the most consistently interesting aspects of writing for this paper is getting to know the Jewish community in all its diversity, spanning a continuum from totally secular to devoutly Orthodox, and representing a wide range of interests and backgrounds.

In our feature article in this supplement, "Tough decisions: choices in Jewish education," we spoke to seven parents about the schools they chose for their children and how they integrated Judaism into their world. Although their backgrounds and circumstances are different, these parents all took into account their children's individual needs, personal values, and what works for their families, when making their decisions. We hope their comments will provide food for thought and discussion.

In Toronto, we have a rich network of Jewish day schools – Orthodox, Conservative, Reform, Sephardi, Zionist, arts-oriented, Montessori and special needs. We also have a variety of Jewish day camps and supplementary schools. These formal and informal programs not only educate but create a sense of community and connection.

While it is important to be able to connect with each student, it is also wonderful when students see their schools as a nurturing community. But it is also important to be able to recognize the relevance of each child and every school so that we teach tolerance of each other's views. When we acknowledge that all children are part of the same community regardless of school affiliation and level of observance, doors are open to those who may not have connected to the Jewish community before.

As reporters we do our best to listen to different perspectives so that every part of the community is represented in the paper. Hearing each other's voices forces us to consider new ideas in a constantly changing environment so that we can do our best to make informed decisions.

F.K. & A.M.

Torah Tots Pre-School students Samantha Bergman, left, and Jordan Maresky pose in front of their Purim castle.

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Why I want to be a teacher

By ALIZA LIBMAN
Special to The CJN

When people ask me what I teach, they are confused when I don't immediately reply "Jewish studies." I don't teach Jewish studies. I teach students.

As a fourth-year student teacher with a month left at Toronto's York University, I am finally in sight of the finish line, a goal I embarked upon when I was only 18.

Guest Voice

Aliza Libman

I'd like to call myself young and naive, but that would be patently untrue. As a child of the 1990s, I have watched the world get crazier and crazier every day. I see a universe where Oscar winners are more newsworthy than ongoing genocide in Darfur. I see a world that accepts Palestinian-Arab nationalism while rejecting Jewish nationalism. I see a world of eroding moral values that prizes only money and shallow pursuits.

I'm young and jaded at 21.

Which is why I need to be a teacher – because I'm pretty certain that if I don't set out to change the world, no one will.

I do instruct students on subjects of Jewish history and Jewish texts. I do help them learn material. And I also facilitate an understanding that a Jewish student's role in the world is to participate in its betterment.

There are more lucrative jobs than teaching, it is true. It's not likely I'll ever be rich. But I suppose if I was the sort of person likely to choose a life path based on the financial compensation for it, I wouldn't be sort of person best suited to become a teacher.

These days most estimates are that one-third of all teachers quit within the first three years. Being a teacher requires passion and commitment and the sense that education is a calling. You can't be a teacher unless you desperately want to teach.

And I do desperately want to teach, because I care about the world, the Jewish community and the people in it. If there is one thing I have discovered, it is that one person can make a big difference. A student can have all the knowledge in the world, but if he or she does not believe in his or her own personal ability to make a difference, what use is the knowledge?

More than memorizing facts and absorbing material, school and adolescence revolve around students learning about themselves and their community and the world around them. A major component of my academic career at York has been community involvement. I have never accepted the fact that I am just another student, and I have been active as a result.

Unfortunately, too few students leave the Jewish school system so empowered. Somewhere between the emphasis on tzedakah and chesed in the younger grades and the exit of our Jewish university graduates into "the real world," their passion, drive and spirit of community service and volunteerism drops off.

I suppose I want to be a teacher because I don't believe the world has to be a shallow, materialistic place. The Jewish community should not have to struggle for active participation in community organizations. And the first step is making sure that students, the future leaders, feel that their involvement will make a difference.

I want to encourage my students to be involved in the Jewish community all their lives. I've been told I'm overly idealistic, but I know that's not the case. I don't plan to impact the way an entire class thinks or feels, I plan to connect to students individually.

I don't see the classroom as a place where I will lecture and present information. I see it as a place I can connect to the future – one student at a time.

Aliza Libman is a fourth-year religious studies and education student at York University and serves as the news editor of York's campus paper Excalibur.

Or HaEmet Sephardic School students Tammy Assouline, left, and Chana Oziel take part in Jump for Heart to raise money for the Heart and Stroke Foundation.

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Most families no longer fit the traditional mould

By CAROLYN BLACKMAN
Staff Reporter

Teachers need to be aware that students come from a variety of family situations, including adoptive or foster families, single parent families, or families with same-sex parents, says Joy Koplowitz, psycho-educational consultant with Jewish Vocational Service of Greater Toronto.

Canadian families are so varied, she said, that in a report by the Vanier Institute of the Family, an Ottawa-based institution dedicated to the well-being of families, it said that no definition can capture their true significance. "Just four in 10 families fit the traditional mould. If you feel like a family, you probably are a family," the report stated.

Koplowitz, who gave a talk last spring at Families with Adoptive Children from Europe (FACE), a support group that addresses topics of concern to adoptive families, said that these children often come to school with a different life history from other children.

Looking at family backgrounds is part of the intake work required when identifying learning disorders, she said, but this is often not possible with adopted children.

"As well, we don't know what effect early bonding has on learning disabilities."

Parents' poor nutrition or their chemical dependencies all contribute to a child's psychological makeup, said Koplowitz, "but [with adopted children, we mostly] don't know about that. We find out very little of a child's roots."

A concern of many of these parents, she says, is how to communicate sensitive issues with the school.

> ***'Do you, the teacher, want to be responsible for that child having to review his/her life for a homework project?'***

"They want to create a normal family, yet they want the school to know that their family is distinct. We can assist them in determining the resources available at school, and we can help them decide with whom they would be most comfortable speaking."

A foster/adoptive mother who wrote a letter to the Connecticut Association of Foster and Adoptive Parents said that especially frustrating for foster/adoptive parents, or for families in non-traditional situations, is the "all about me" project teachers often assign.

"[This project usually consists] of a series of pictures and a report, and for some children, it is often a reminder that they are different from other kids who have pictures, whose mom and dad talk about memories when they were a baby, and about where they lived and what food they liked," she wrote.

"Our kids may not have access to this history; there are no albums filled with pictures of the first tooth or the first step, or even the first birthday."

Many middle school children are asked to write an autobiography, she wrote, "but what about children whose memories are of physical, sexual or emotional abuse? What of the child who was abandoned or whose parents are incarcerated? Do you, the teacher, want to be responsible for that child having to review his/her life for a homework project?"

She suggested that teachers make a possible list of project topics from which the students can choose. "The next time you assign a project, stop and ask yourself if this project will put a child through needless pain and anxiety," she wrote.

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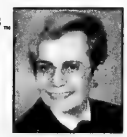

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Holocaust study 'not a Jewish issue – it's a human issue'

By FRANCES KRAFT
Staff Reporter

Lesley Shore, who teaches a course on "Anne Frank and the writing of the adolescent self" at the University of Toronto's Ontario Institute for Studies in Education, says it's important to her that Holocaust education become part of mainstream education, not just Jewish education.

"Studying about the Holocaust is not a Jewish issue. It's a human issue," she said. "I would like to try and open people's minds up to that – not just at OISE, but in the Jewish community."

Lesley Shore

She was pleased that OISE dean Jane Gaskall agreed to mount a recent educational exhibit on Anne Frank, which was on display for almost a month in the school's main-floor library, and visible through its Bloor Street windows. "I believe it's an important step for OISE to do this.

"It means schoolchildren are coming into this building to learn about Anne Frank and the Holocaust." She said more than 1,000 schoolchildren have seen the exhibit.

Frieda Miller

Shore sees it as a step in the right direction that Ontario Premier Dalton McGuinty promotes the inclusion of character education in the public school curriculum.

Holocaust education is "not a foundation of the Ontario curriculum," said Shore. To obtain approval for her Holocaust literature course, she had to "justify why there would be a reason" for it, she said.

The course, which she is teaching for the first time this year, is offered to master's students. This year, there are 11 in her class.

There is only a handful of Holocaust-related courses at OISE, although the institute offered a diploma program in holocaust and genocide education for a short time, said Shore.

It's important that beginning teachers know about the Holocaust, she said. She said that a student of hers once expressed embarrassment that, although she'd been educated in Ontario and was now working on her M.Ed. degree, she knew "absolutely nothing" about the Holocaust.

It's difficult to ascertain what is actually being taught in the schools, according to Shore. "The curriculums are designed to give maximum flexibility to the instructor. They're described in terms of larger goals. You can still choose which kinds of vehicles you want. For example, to teach about social justice you can use *To Kill a Mockingbird* or *The Diary of Anne Frank*.

"We know that in the Jewish [school] system, teaching about the Holocaust is done from the time children are little, and it's done very well."

For Shore – a native of Winnipeg who lost no relatives in the Holocaust – reading *The Diary of Anne Frank* as a youngster was "incredibly important" to her. "It gave me insight into the process of female adolescence but also into a historical moment in the history of the Jewish people… I'm sure it has guided my life."

In British Columbia, as in Ontario, school curricula also do not mandate study of the Holocaust. However there are opportunities to teach about it, says Frieda Miller, director of the Vancouver Holocaust Education Centre (VHEC), which runs a day symposium for high school students and an annual conference for educators.

In 2000, the VHEC and Canadian Jewish Congress, Pacific region, teamed up to approach the provincial ministry of education about producing a resource guide on the Holocaust that supports and fits into the existing curriculum.

"This means that fantastic ideas for lessons are already there," said Shore. "Teachers are always looking for curriculum that is prepared. It's very user friendly."

"Time pressures and mandated curriculum make it almost impossible for teachers to get through everything," said Miller. "Having resources available makes it easier."

At least in British Columbia, a benchmark for Holocaust education in the public school system could be the provincial exams written by grades 11 and 12 students, Miller believes. "I think until the Holocaust appears as a question [on those exams], teachers are not going to make sure they've taught it."

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Live & Learn

Tough decisions: choices in Jewish education

By ANNA MORGAN and FRANCES KRAFT
Staff Reporters

Once the pre-school cap and gown are packed away and the celebratory party is over, parents turn their minds to the next educational hurdle: What school will best fit the needs of their child?

Undoubtedly, most families have begun the decision-making process well before kindergarten ends. Still, many face that first day of Grade 1 wondering whether they have made the right elementary school choice.

This year's CJN Roundtable on education asked seven parents how they decided on a school. What motivated them to make their choices? Was a Jewish education a priority? Did the schools meet their expectations?

The roundtable included parents of children from a wide variety of schools. Parents were chosen because they felt that it was important, in one way or another, to include a Jewish element in their children's education.

Some chose private Jewish schools, others sent their kids to private non-Jewish or public schools. Supplementary Jewish programs, either camps or schools, were used by those parents who didn't send their children to Jewish day schools.

For some parents, learning to engage in Jewish text was an important deciding factor. Larry Krauss, who is Orthodox, said that he wanted his children to be able to "acquire a deep understanding of Jewish tradition, Jewish values and learning skills, as well as the ability to attack a piece of Torah, a Rashi, a mishnah, the Gemarah, because only with those skills could they really plumb the depths of Jewish wisdom that is part of our heritage."

Yet when one son's needs weren't being met at the day school that he and his wife chose, they opted to send him to a school for gifted children. "I do believe the double curriculum [at Jewish day school] is quite challenging," he said, but his son found the work level not to be sufficiently demanding.

For now, he and his wife have hired a rabbi to come teach their son twice a week. They hope that he will be able to "dovetail back into" the Jewish school system in a few years.

"It was a difficult choice," said Krauss, whose three children had attended the same day school since Grade 1.

Elizabeth Pasternak lives downtown and describes her family as "post-denominational." She has three children in day school and says she is very pleased. "I wanted my kids to have a Jewish education because I wanted them to be Jewishly literate, to learn how to be a good person, and to feel positive about Judaism."

Sometimes, however, "in a Jewish school you may struggle with the feeling that your kids are too isolated from the rest of the world. But, behind that, you have the idea that wherever you come from, it's important to have that positive feeling about your background. Then you're able to meet the rest of the world and jam with people from different cultures and different religions because you know your heritage and you feel proud of it."

Perhaps if there had been no Jewish school downtown, she would have sought one out in the suburbs, she said, but she had concerns about "transplanting" her children to a school that didn't reflect their day-to-day life.

"[Living downtown] our children see homelessness and cultural differences every day. For them, tzedakah is very real. The school came along at the right time."

Other issues of importance to her were that the school be nurturing, open to all denominations, teach her children critical thinking skills, and allow them to dig deep into Jewish traditions in a thoughtful process.

Laura (who, like the remaining participants in the roundtable, preferred to be referred to by a pseudonym), grew up in a small Jewish community, and found that having Jewish day school as an option for her children in Toronto was "so thrilling."

> ***'There are issues at every school'***

But in the end she felt her children were "let down" by their Jewish school. It turned out they "didn't fit the mould," she said. "Each one was a particularly able learner… At that point, the view was that any school that teaches two languages [offers enough of a challenge]." One of her children was given the task of helping his classmates learn, instead of being given material that would challenge him, she recalled.

"It's disappointing to not be able to keep a kid in that system."

When her children were in day school, and later in after-school programs, it was always important to Laura's family that they live a Jewish life.

"Judaism begins at home. You can choose a non-Jewish or a Jewish day school, but it will be meaningless unless you live a Jewish life and are connected with a synagogue. Otherwise, it always feels as if you're just tacking something on," Laura said.

Ellen opted for private non-Jewish schools for her children's elementary education but a Jewish high school for two of her three kids.

However, she says, "we really didn't have a plan. There was no Jewish day school in our area." Her children's Jewish learning came mostly from family experiences, supplementary Hebrew school and summer camp, she said.

Two of her three children ended up in the Community Hebrew Academy of Toronto's new stream program, for students who have not attended day school previously. "It's been a very positive experience."

But there are issues at every school, said Ellen, who has a graduate degree in education. She cautioned that new stream students "have to buy into it Judaically. You can't do all that extra work and not buy into it.

"I found that my kids' needs were met at CHAT," Ellen said. She noted that she was involved in their schools behind the scenes all the way through.

She pointed out that many issues are being dealt with in the Jewish school system. "There's now a gifted consultant. It's not perfect, but there's been movement."

Only one parent didn't even consider Jewish day schools for her three children. "If we had had the money, we would have tried the private Hebrew day school system," said Naomi, a day school alumna.

"I think it's a chutzpah to expect that regular families can afford $25,000 a year [the approximate cost for three children] to start. We don't have that kind of money hanging about, so the decision was made for us. It breaks my heart."

Applying for tuition subsidies was not a route she wanted to take, she said.

Naomi said her children's supplementary school provides them with a Jewish community, but sometimes her children already know what is being taught because they have learned it at home.

She and her husband are involved in their synagogue, their children attend a Jewish summer camp, and they have taken a family trip to Israel, she said. "We don't live in a Jewish neighbourhood, so I feel we have to really work at it in our private life."

Fern – whose family is affiliated with the Conservative movement and attends synagogue regularly – took her daughter out of the Jewish day school system just before she reached middle school.

"She learned a lot, grew a lot, and really liked [the Jewish school], but it wasn't right for her," said Fern, who noted that her new school was better suited to her daughter's learning style.

Fern ended up putting both her children into the public school near her home and supplemented their Jewish education with Hebrew school and an after-school synagogue program.

"My children now love their school," Fern said, adding that they are also happy with their Jewish supplementary programs.

But she had mixed feelings when she happened to pass by their old school and see children celebrating Yom Ha'atzmaut.

Continued on page B7

Live & Learn

Problem gambling affects students

By PAUL LUNGEN
Staff Reporter

For most people, gambling is a diversion, a recreational activity, an entertaining night out. But for a growing percentage of the population – including kids not yet old enough to drive – gambling ranks alongside alcohol and drug abuse as behaviour that can turn lives upside down.

Researchers are only now beginning to study youth gambling in depth, but early findings show the risks of teenage problem gambling.

It mean a loss of focus in young lives – or rather, a focus on nothing but the next gambling fix. It can lead to falling grades, followed by dropping out of school entirely. Financial difficulties, the loss of old friends and even thoughts of suicide are also problems.

The government of Ontario, which rakes in more than $2 billion from gambling, is funding research into the problem through the Ontario Problem Gambling Research Centre (OPGRC). The agency recently announced $2.4 million in grants to study the issue.

In one report published in 2001, *An Examination of the Differential Coping Styles of Adolescents With Gambling Problems*, researchers found that in Ontario, 63 per cent of adolescents in grades 7 to 12 gambled at least once in the previous year, and 23 per cent reported they gambled on a weekly basis.

The report classified 2.7 per cent of youth as "probable pathological gamblers," and 6.6 per cent as at risk of developing severe problems. Fifty-four per cent were called social gamblers. The rest were classified as non-gamblers.

Other research estimates that the number of problem gamblers is even higher. McGill University's International Centre for Youth Gambling Problems and High Risk Behaviours reports on its website that "between 4 per cent and 6 per cent of teenagers may be considered probable pathological gamblers, with an additional 10 to 15 per cent that may be considered at risk of developing a gambling problem."

Judith GlynWilliams, the OPGRC's director of grant operations, cautioned that the full extent of problem gambling among youth remains unclear, because surveys used to determine gambling levels were originally designed for adults and may not translate accurately to teens.

Still, OPGRC research indicated that 18-24 year olds experience twice the rate of problem gambling as adults, and they don't develop the problem on their 18th birthdays, she said.

"We live in a gambling-saturated culture," GlynWilliams said, pointing to four commercial casinos in Ontario, five charity casinos and some 16 race tracks that have slot machines.

As well, studies show that almost everyone in the province lives within a one- or two-hour drive of a casino, and $6 billion is spent annually on gambling.

"Gambling is integrated into our daily lives" through billboards, radio and TV ads and plots on television programs, she said.

While most people enjoy gambling as a leisure activity, for those experiencing emotional stress, depression or disorder in their lives, gambling becomes an escape, a coping mechanism, she added.

What's more, kids don't fully understand the odds against them winning and mistakenly believe they can devise a system to improve their chances, she said.

Isabel Martin, prevention specialist at the McGill research centre, said studies indicate that people with a gambling problem are likely to also have problems handling drug, alcohol or other substances.

Young people – some as young as 12, and many of whom have enjoyed fast-paced video games – see gambling as an activity that is sanctioned by the government and therefore can't be harmful, she said.

"Gambling is so promoted with tons of publicity, so, of course [young] people think it's harmless," Martin said.

Video lottery terminals are popular among young gamblers because of their wide availability in bars, restaurants and bowling alleys, while young people also enjoy betting on sports, playing cards and taking a chance on a scratch-and-win ticket, Martin said.

Poker is becoming increasingly popular in schools. "In the last few years, it's become the big thing," she said.

Problem gamblers share certain negative characteristics, she said. They often have low self-confidence and low self-esteem, they may suffer from attention deficit disorder, their parents may be pathological gamblers, there may be a family history of neglect, and problem gamblers are three times more likely to be male than female.

Martin said parents can look for early signs of problem gambling, such as a constant preoccupation with gambling; ignoring school work to ponder how and where to gamble; coming home with expensive new clothes, CDs or jewelry from winnings; and giving gifts to friends.

The problem can be addressed by providing kids with problem-solving skills, helping to boost their self-esteem and by giving them ways to resist peer pressure, she said.

The Community Hebrew Academy of Toronto (CHAT) recently put an end to minor gambling at the school. "[Students] were playing cards and we stopped it," said Rabbi Chaim Sacknowitz, the school's director of guidance.

But gambling at CHAT "is not a problem," he said. "It's not as if it's an epidemic at the school."

Only a small number of teens out of a student body of 823 at CHAT's southern campus were involved, the rabbi said. "It's certainly not a major issue… We haven't heard of kids who were addicted."

He said the teens who were playing cards were merely filling spare time.

School provides kids with a Jewish community

Continued from page B6

"I would love them to have that experience, but I have to go with my kids and where they're happy. I'm thrilled that they're happy where they're at. This was the right thing to do."

One parent focused on the fact that Jewish values were not really taught at any of his children's schools. Although three of his five children are still in the Jewish day school system, Alan, whose family is observant, said that it has been a real disappointment that teachers and administrators don't always model Jewish ethics.

"In many of our schools, technicalities are taught, but the school doesn't model real Jewish ethical behaviour."

Despite that, and despite the fact he believes public schools are as good if not better academically than Jewish schools, he said he believes choosing a Jewish school is "still the right thing."

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BJE offers help for teachers of gifted students

By FRANCES KRAFT
Staff Reporter

Things are changing, albeit slowly, for gifted students in the Jewish school system.

Joanne Foster serves as gifted education consultant to UJA Federation of Greater Toronto's Board of Jewish Education, working with teachers on an individual basis and running seminars for groups to help them meet the needs of their high-ability learners. Until three years ago, however, her position didn't exist.

At a recent forum for parents of gifted children – the second of three this school year – Foster, who works for the BJE's special education arm, Tikun Chaim, heard from some frustrated parents like the ones who said that some kids are just handed a book or "stuck in front of a computer because teachers don't know what to do with them."

"Have the teacher call me," advised Foster, whose services are free to BJE schools. "Teachers may not be aware of the possibilities that exist and may think that being able to differentiate programming will be time and labour intensive. Once it's in place, it facilitates what happens in the classroom."

She noted that it's important for parents to work with teachers in a collaborative way. "You are your child's best advocate," she said.

For teachers, she has three "key words:" flexibility, sensitivity (to children's needs), and collaboration (with one another, with consultants, and with parents).

Foster, who began her career as an educator 30 years ago and teaches gifted studies and educational psychology at the University of Toronto's Ontario Institute for Studies in Education, is passionate about her work.

"I love what I do. I believe in what I do. I am committed to making things better for these kids," she said.

Debbie Gladstone, director of Tikun Chaim, said parents can also work with school administrators and boards to facilitate help from Tikun Chaim. "You have to work with [them] to make the changes."

Joanne Foster

Foster recently co-authored a book, *Being Smart about Gifted Children: A Guidebook for Parents and Educators* (Great Potential Press). The detailed compendium devotes a whole chapter to parent advocacy. It is being used as a textbook at OISE and at Hunter College of the City University of New York.

Through the BJE, Foster works with teachers to help them program for high-ability students, a term she likes because it includes students who have not formally been identified as gifted. She also conducts workshops based on a specific subject area or grade level.

But in-school programs have to be initiated by individual schools. "It's happening," she said, "but I would like to see it happen to a greater extent."

In many cases, students are adequately challenged by the dual track program in Jewish day schools, she said. "However, let's say you have a child who's very strong in math or science. That's really not going to be addressed through learning a second language."

There are "a huge number" of gifted kids in the Jewish day school system who would benefit from "differentiated programming," said Foster. Also, she noted, such changes enrich the entire class, not just those children who are more advanced. "It's doable," she said.

She cautioned, however, that "gifted" is "a very loaded word, a label that can cause a child to feel different from peers," and that there is no such thing as a typical gifted child.

Her definition involves "a level of subject mastery exceptional for a child's age or grade."

Issues related to giftedness include motivation, perfectionism, social and emotional issues including boredom and frustration in school and how to access good resources.

Both for gifted and other children, Foster advises, tasks should be matched to ability, and lessons should be as relevant as possible.

Her advice for parents and teachers who want to motivate their children includes having enthusiasm for the subject, conveying faith in the students' ability to learn, being caring and respectful, creating a relaxed atmosphere, and giving positive reinforcement.

Parents who want to have their children tested for giftedness should make sure the tests are interpreted properly, she said. Three chapters of her book deal with testing issues.

The BJE, in conjunction with York University, is now offering a certificate in special education to teachers within the Jewish school system. The program, in its pilot year, has a first cohort of 25 teachers, and a second cohort is planned for next year.

"We are trying," said Gladstone.

Some online resources for parents and teachers of gifted children:

- *Being Smart About Gifted Children*, the website for Foster's book www.beingsmart.ca.
- The National Association for Gifted Children, www.nagc.org
- Supporting the Emotional Needs of the Gifted, www.sengifted.org.
- Ontario Gifted: Resources and Information for Parents of Gifted Children, has active message boards, www.ontariogifted.org.
- The Association for Bright Children of Ontario, www.abcontario.ca.
- Hoagies' Gifted Education Page, www.hoagiesgifted.org.

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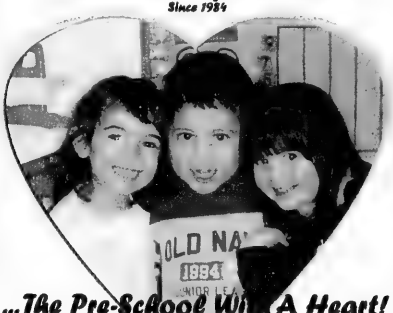

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Live & Learn

Balancing the bar with the mitzvah

By ANNA MORGAN
Staff Reporter

Decisions, decisions.

Angela, a 12-year-old with braces and curly hair, can't decide whether to buy a Rolling Stones CD for Josh's bar mitzvah present or a book about Phish, a band she knows he likes. Should she go with a Tiffany bracelet for Rachel's bat mitzvah or a set of hanging earrings?

Planning the bar and bat mitzvah itself can be time consuming and expensive enough for many families. On top of that, since many school committees ask parents to invite the entire class and most gifts vary between $18 and $36, the year-long gift-giving process can sometimes become quite onerous.

Since it is often the mothers who have to do the shopping, it makes sense that some women have come up with an alternative to the multi-stop shopping experience. Recently, a group of parent volunteers decided to launch an Israel Bonds bar/bat mitzvah program as a way to combine gift giving with an important cause.

According to Laura Orzy, chair of the Israel Bonds Education Division, the program, which is now being offered at some Jewish day schools, is also being reviewed by parents at several non-Jewish schools, including Bishop Strachan School, a private girls' school, as a possible gift choice for Jewish students who attend the school.

Bond money funds the building of bridges, power plants, water desalination and filtration plants and many other projects that help Israel's economic foundation

The intent of the program is not only to make gift giving easier for the parents and the kids, but as Orzy says, to emphasize the mitzvah in the bar mitzvah.

"We begin with a video in the schools," so that the students are involved in the process, Orzy said. The kids then ask questions that vary in nature from "Does this mean I won't get any presents?" to "What interest rate do the bonds pay?"

"Where does the money go?" is a common question. The answer, said Raquel Benzacar-Savatti, director of Israel Bonds Women's Division, is infrastructure. Bond money funds the building of bridges, power plants, water desalination and filtration plants and many other projects that help Israel's economic foundation.

The program also educates children on the importance of philanthropy and giving, Benzacar-Savatti said.

Once the school's parents decide to support the program, each parent contributes a predetermined amount at the beginning of the year. For example, if the committee decides on $20 a child and there are 40 kids in the grade, each parent will submit $800 at the beginning of the year and the bonds will all be purchased at that time.

This prevents problems that may arise due to interest rate fluctuations, Benzacar-Savatti said.

It's a complicated process, but once the parents and kids understand what Israel Bonds is all about, pretty much all the kids want to be a part of the program, Orzy added.

Angela isn't one of those kids. She remembers the morning after she finally read her haftorah in synagogue, gave her d'var Torah and said goodbye to the last guest at her bat mitzvah party.

"Opening up my presents was one of the best parts of the event," Angela said, and then she added, "I don't want my bat mitzvah to be all work and no fun."

Ellen Hennick, a parent in one of the schools considering the issue, said that "there has to be a way to implement a program like this without depriving the kids of the enjoyment of receiving presents."

While Hennick agrees that the moral lessons are important, she is concerned that politically correct values are forcing parents to buy into a program they may not really want.

"While some kids come from very wealthy homes where one more present doesn't really mean that much, others really look forward to each and every gift," she said.

Hennick believes the school should be teaching the value of tzedakah and then the children and their families can decide whether they want to give a personalized present or a charitable one based on each child's personality and needs.

If it is a school-wide program implemented by some parents, other people's values get forced on the entire community, Hennick said.

"And for some kids, the giving of one gift for each and every child takes away the acknowledgement that this is their special year."

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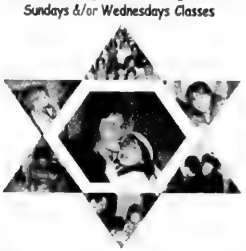

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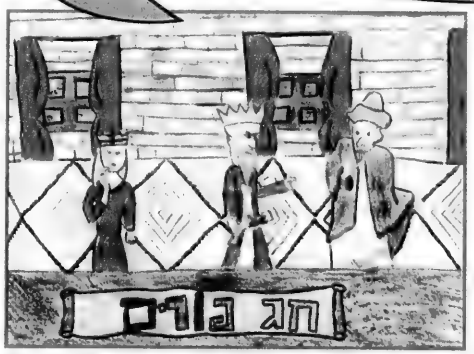
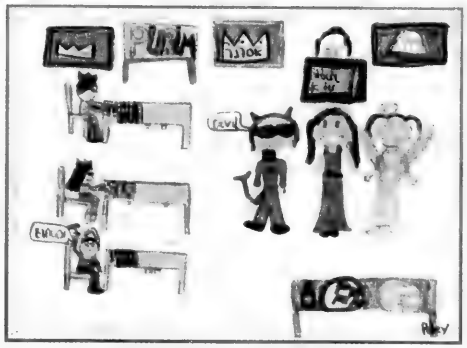
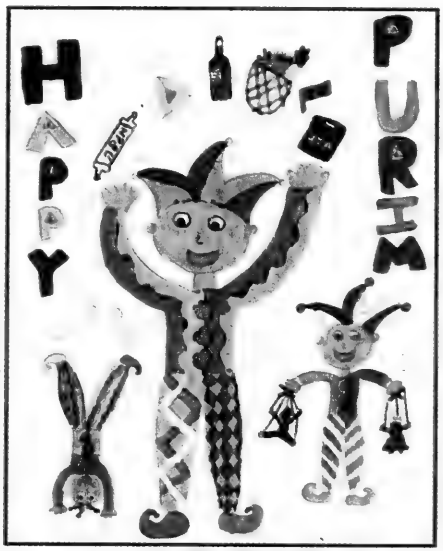


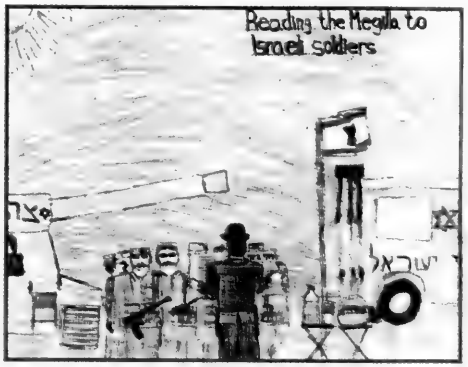
Jordan Freedman, Grade 6



Paley Fleisher, Grade 3



Sharice Molko, Grade 5



Chaim Shneur, Grade 4

Ben Barak, Grade 5

Jayme Fine, Grade 1

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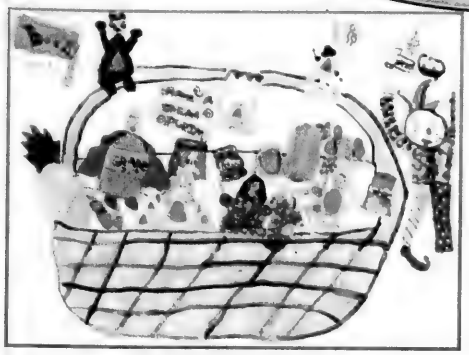
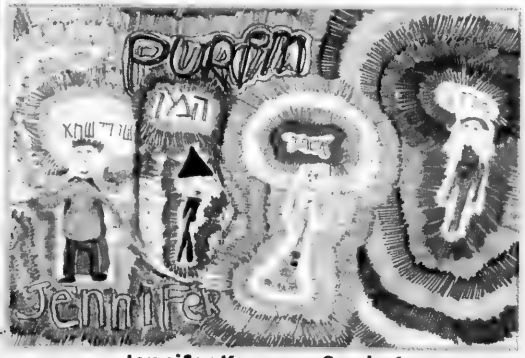


Shawn Molko, Grade 3

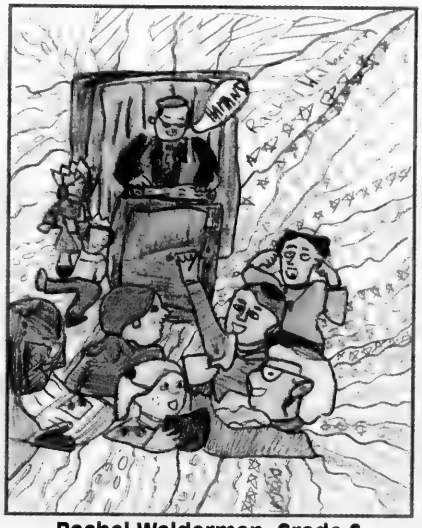
Sammi Benzaquen, Grade 2

Laura Loebenberg, Grade 4

Ashley Langburt, Grade 2



Jennifer Korman, Grade 1



Rachel Walderman, Grade 6

Koroinek, Issir
Koroinek, Rayna
Leboff, Danielle
Leboff, Rachel
Letofsky, Jordyn
Levin, Rebecca B.
Levin, Shane
Levy, Julia
Loebenberg, Lauran
Loebenberg, Lia
Loomer, Yosefa
Mellon, Jesse
Miller, Elizabeth
Miller, Joseph
Miller, Joshua Isaac
Moses, Jordana
Nacson, Binyamin
Nashman, Hershel
Neubarth, Benjamin
Offenhaim, Ashley
Perez, Tamara
Peters, Dylan
Plotkin, Levi
Plotkin, Mendy
Prussky, Ilana
Rand, Hillel
Resnik, Gilad
Rochwerg, Sharon
Sabbah, Abraham
Sabbah, Miriam
Sabbah, Naomi
Salzberg, Noah
Schacter, Hanna
Schacter, Jessica
Schneidman, Jonathan
Schneidman, Lyndsay
Shainhouse, Eliyahu
Shields, Kayla
Shrier, Aaron
Singer, Owen
Skanks, Bessie
Smith, Benyamin
Smith, Yakov
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Universities vs. colleges: 'do your homework'

By SHERI SHEFA
Special to The CJN

While universities and colleges have different styles in the way they prepare students for the working world, one institution is not necessarily better than the other, Jane Rendely says.

Universities and colleges each have their strengths and weaknesses, but the key to a good education is whether the program is a proper fit for the student.

"They're both good, but a lot of it depends on the program and a lot of it depends on the student," says Rendely, a career and education consultant.

Choosing a post-secondary institution is an investment in both time and money, so students must understand what each has to offer before making one of the most important decisions of their lives.

"At a university, you're usually getting a broader education, depending on whether you are specializing in a specific field," Rendely says.

She adds that universities are usually stepping-stones for more education. For instance, if someone wants to become a professional, like a lawyer or a doctor, they need to have an undergraduate university degree to be able to go on to medical school or law school.

When you go to a community college, it's more practical and hands-on. There are usually internship programs that allow students to make contacts in the working world, she says.

In terms of choosing whether university or college is a good fit, knowing what you want to study is only half the battle.

Rendely, who has been working with students for 20 years, says that the best thing to do, no matter what path students decide to take, is to consult with a guidance counsellor as early as Grade 11 to ensure that they are taking all the necessary steps to get into the school of their choice.

"Some people feel they can do it on their own, but some feel they can benefit from the guidance of a career counsellor," she says.

Before students decide where to go, they have to consider whether their grades and qualifications meet the standards of the school they are applying to. Because getting into the school of their choice is never a sure thing, Rendely says it is important "not to put all your eggs in one basket" and to have a back-up plan in mind.

But just because a school offers the program a student wants, doesn't mean it is the right school for him or her. Rendely suggests students do a self-assessment, as well as aptitude testing to see which course or school will suit the individual best.

"You have to do your homework. You have to understand yourself as a person and as a student."

Live & Learn

Tzedakah boxes, above, are among those that will be on display from Mar. 30 to Apr. 5 at the Koffler Centre's Loggia Gallery.

Tzedakah box fundraiser to finance schools' art programs

By **SHERI SHEFA**
Special to The CJN

By turning pushkes into works of art, Cheryl Landy hopes the Jewish community will learn that art is very much a part of Jewish culture and that tzedakah isn't just about a little blue box.

UJA Federation of Greater Toronto and the Toronto Jewish Arts Council have come together to create a program that calls on artists to contribute original artwork in the form of a tzedakah box. The hope is that this project will expose the community to Jewish artists and raise money to integrate art into schools, says Landy, the Toronto Jewish Arts Council's cultural co-ordinator.

'Jewish art is influenced by Judaism in a modern way'

"Jewish art is influenced by Judaism in a modern way and no one has seemed to tap into that," she says.

Both Landy and Cyrel Troster, the chair of the council, hope that this event will help exhibit the kind of talent that is going largely unrecognized in this city.

Troster says that whatever profit they get from the sale of the tzedakah boxes will be used for educational purposes. She hopes they will have the means to hire artists to go into schools to work with teachers and create programs for students to enrich the community.

This type of event has been done before, says Landy, but this is the first time it is happening in Toronto. Her goal is to turn it into an annual event, and she hopes the Jewish community will come to know the names of the artists.

Troster says the artists who are participating in this project have an incredible range of talent.

"The boxes are really beautiful. It's interesting to see what people are doing and we're really excited by this," Troster says.

"The response has been phenomenal. The amount of work [the artists] have put into the project is unbelievable," Landy says.

With the exhibit still weeks away, they had already received more than 80 boxes, and expected to get many more.

The boxes, which are made from all kinds of materials, including ceramic, wood, metal and felt, will be on display from March 30 to April 5 at the Koffler Centre's Loggia Gallery. People can come to see the display without charge, but if they want to buy a tzedakah box at $180, they have to buy a ticket to register.

Landy says the order in which they register is the order in which they will be able to choose a box. Those who do not want to buy a ticket, but want to buy a box, can do so after the event is over and all those who bought tickets have had the opportunity to choose a pushke.

On April 5, there will be a gala at which the public can meet the artists.

For more information and for tickets to the gala, call Shelley Rothman at 416-635-2883, ext. 137.

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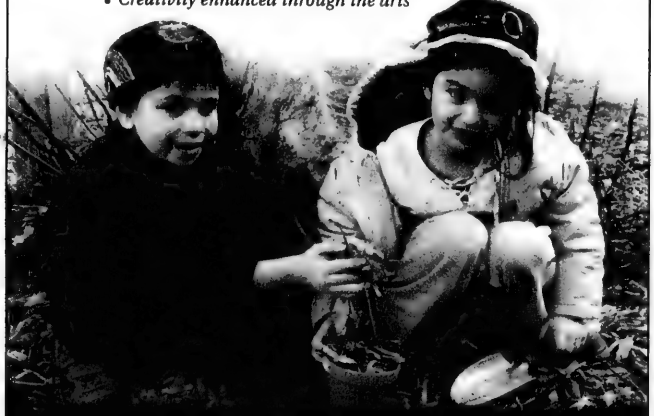

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Hebrew: Why do some kids hate it?

By ANNA MORGAN
Staff Reporter

According to Israeli lore, the minute Eliezer Ben-Yehuda arrived in Palestine in 1881, he began speaking Hebrew, even though his wife and children could not understand a word.

For the man most credited with the revival of Hebrew, the importance of ensuring one unifying language for the Jewish people became a passion. Given the extent of Jewish diversity, he foresaw the importance of creating a unifying foundation of identity.

Some see Hebrew as the language that continues to bond a people through prayer and religion. Others see it as Israel's primary national treasure. As Israeli novelist Amos Oz indicated in a recent lecture, Hebrew has spread outside the domain of the rabbis and is now used by about eight million people around the world. In fact, Oz pointed out that many Israeli Arabs speak Hebrew as the language in which they are educated and employed.

> ***'Being able to study Hebrew at CHAT is a real gift'***

But let's just imagine how Ben-Yehuda's children must have felt. If the legend is true, they certainly experienced one of the most effective ways to learn a second language – complete and total immersion by a parent. Frustrating? Probably. Did they learn it? Undoubtedly.

These days, learning Hebrew is one of the more difficult rites of passage at most Jewish day schools. In fact, some educators believe that the teaching of any second language has become an incredible challenge.

"All second language teaching in the English speaking world has declined as English has ascended as a primary language," said Paul Shaviv, the headmaster at the Community Hebrew Academy of Toronto.

Shaviv attributes the problem to the decline of the teaching of basic grammar in elementary schools. "The students just don't have a formal base when they get to high school."

CHAT, however, is committed to the use and understanding of the Hebrew language and Shaviv points out that its recently released mission statement affirms that part of the CHAT philosophy is to embrace Hebrew as one element of "the totality of the Jewish experience."

Rabbi Elyse Goldstein, director of Kolel, the Adult Centre for Liberal Jewish Learning, said Hebrew is not only a key to studying Torah and sacred text, but it is the link that binds Jews around the world.

Rabbi Goldstein said that while on sabbatical recently, she travelled around the world with her family. Hebrew opened up doors to dialogue in almost every country they stopped in.

Many of her students today are frustrated that they can't study text in Hebrew. They feel as if "learning Torah in English is like looking at its meaning through a shower curtain," she said.

Five years ago, Kolel began a city-wide learning "Marathon for Hebrew Literacy," which has become an annual event involving seven different organizations, including UJA Federation of Greater Toronto and Shaar Shalom Synagogue.

Since the program began, thousands of people from 19 locations across Canada have been involved. They are all people who want to understand Hebrew so that they can engage in more rigorous learning sessions.

"Being able to study Hebrew at CHAT is a real gift," Rabbi Goldstein said.

So why do so many kids hate it so much?

Michael Feldman, a parent of a former CHAT student, believes the situation arises because of the way Hebrew is taught.

According to Feldman, the curriculum and methodology have not changed in quite awhile, and the fact that Hebrew language study is compulsory means there is no real driving force to make the courses any better.

The four Jewish studies courses required for all students at CHAT include Jewish history, Tanach, rabbinics and Hebrew. While there are different levels for each class, from new stream – where almost everything is taught in English – to enriched classes, Hebrew language instruction is required of everyone.

Feldman, who is a firm believer in competition, said that if Hebrew was an option, it would force educators to improve the way it is taught.

Teachers focus too closely on grammar because it facilitates the grading process. "It's easier to mark papers that are focused on only grammar," he said.

"But people learn languages through their ears rather than their eyes," he added, suggesting that there must be a more effective way to teach Hebrew.

Feldman,whose children also attended Jewish elementary day schools, said he's disappointed that with all the language instruction his children have had, they still can't really speak Hebrew.

BJE: not the Toronto District School Board

By FRANCES KRAFT
Staff Reporter

Seymour Epstein, executive director of UJA Federation of Greater Toronto's Board of Jewish Education, expounds on the role of Toronto's BJE with ease.

He talks about its status as part of the federation and its role in the professional development of teachers, and he discusses the board's mandate – which extends beyond its 70 affiliated Jewish day schools and supplementary schools to adult education and, most recently, to informal education such as youth groups and summer camps.

Seymour Epstein

He also speaks readily about what the BJE is not. It differs from a public school board in several key areas, he explains with a patience that belies the countless times he has likely explained this before.

"The Toronto District School Board owns the [public] schools, pays the salaries of the teachers, and directs and writes curriculum. We don't control curriculum, we don't hire teachers, we don't control salaries or negotiate with unions. We're dealing with autonomous institutions with their own boards, but most important, their own ideologies and their own pedagogies, their own philosophy of teaching."

The BJE's stated mission is to foster Jewish education "in all of its dimensions, for the community."

Its three main goals, Epstein said in an interview at his Lipa Green Building office, are to work toward access for every person in the Jewish community; to enhance teaching and learning curricula; and to broaden Jewish education to include special education, adult education and informal education.

For the most part, the BJE operates as a "facilitator," he said.

There are, however, guidelines for schools that are funded by and/or affiliated with the BJE. They cover areas such as school governance, financial viability and academic standards.

School board members must be "annual contributors to the UJA in good standing," a strict requirement that Epstein said applies equally to parents whose children's tuition is subsidized. Even if a UJA donation is very modest, it's "a minimum requirement for being part of the community… a statement that you believe in communal charity. We believe there's a great benefit."

Compliance to BJE requirements is monitored by "a very hard-working committee of lay people and professionals. It's a very large part of our work," said Epstein, a native of Toronto who began his career teaching at United Synagogue Day School in 1968.

The BJE's "Affiliation & Funding Requirements" booklet – a document that is available to parents of children in the system – specifies that funded day schools must submit audited financial statements on an annual basis, but its timelines for pedagogical reviews are less specific, referring only to "timely" reviews.

In most cases, that refers to a maximum three-year period, but sometimes experts are called in sooner if a problem at a school is brought to the board's attention, Epstein said.

Parental complaints are handled by senior BJE staff, but they make it clear to parents that the first step should always be to try and address a problem within the school, he said.

Sometimes, "substantive issues" raised by parents will lead to new BJE professional development programs, he said.

"A good example is the whole issue of bullying [and related] policies and preventive procedures."

"We take those parents' issues very seriously, but that's not the prime function of the BJE."

The board has acted as a mediator between parents and schools, he said, but the board is "not in a position to impose our involvement."

There is however, at least one case in which a school is facing imminent loss of BJE affiliation and funding for not complying with BJE guidelines. "It's a very, very dramatic step for us… We're always prepared to review and look again."

In another case, he said, the board recently learned about a school that was using a textbook that violates BJE guidelines for curricula to "demonstrate positive attitudes to and respect for the Jewish community in all of its diversity."

The textbook contained material that "could teach in a much better fashion, stressing community values and *ahavat Yisrael* [love of the Jewish community] rather than denigrating one area of Jewish life... We are asking that the school reconsider [using the book]," Epstein said.

The federation believes very strongly in diversity and pluralism, said Epstein. "We would hope that the schools share those views."

However, he acknowledged, "schools to the right of centre find it more difficult to identify with pluralism," as do some schools at the other end of the spectrum.

Epstein said that, in his 5½ years with the board, he has found that board-imposed standards are often less effective than school-initiated efforts. "Those are the best success stories."

He is also a big believer in incentives. "I'm not convinced that imposition of standards is a major factor for change in schools. We have a program called Etgar. It means challenge. [Teachers] can come to us in teams of three or four and give us an idea for a curriculum. We will fund them to develop that."

The most successful Etgar project – a collaboration between three day school teachers – has just been turned into the book *Telling our Story: A History of the Jews in Canada to 1920*. Epstein had a hot-off-the-press copy in his office late last month.

"We could have published this ourselves and imposed it [as a textbook]," he said. "The fact it came from teachers, not from my staff, is exciting."

Epstein, commonly known as Epi, oversees a staff equivalent to between 12 and 15 full-time employees, with an annual budget of just over $12 million, $8 million of which goes to tuition subsidies administered by the schools.

The board also helps schools train lay people about the tuition subsidy process, which critics have described as being intrusive or even humiliating.

More than 2,000 children receive tuition assistance, he noted. In determining a family's qualification for subsidies, schools must walk a fine line between fiscal responsibility and compassion, Epstein pointed out. "It's a very complicated business."

The other $4 million of the BJE budget is used for services the board provides to schools, such as grants and special education consulting.

BJE funding is provided by UJA Federation, but, Epstein noted, the BJE "is not like other agencies that are funded by the federation. We're [actually] part of the federation."

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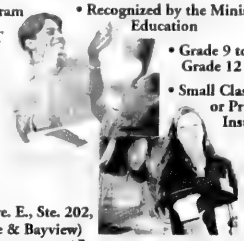

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Teenage boys: lazy or ingenious?

By BARBARA SILVERSTEIN
Special to The CJN

I recently attended parent-teacher conferences at my sons' high school. Like hundreds of other parents, I spent the afternoon scrambling between appointments with a dozen or so teachers.

In between I schmoozed with other parents I knew – neighbours, former neighbours, mothers of camp friends, mothers of players and former players on the hockey team – mainly mothers of boys in grades 9 and 10.

Basically, we all commiserated with each other, because most of us were hearing a similar litany of concerns about our sons: "He's not reaching his potential. He's not participating. He's fooling around. He's not paying attention. He's not doing his homework. He's not handing in assignments."

That last complaint was particularly troubling to most of us. These boys must realize that assignments affect their grades. Do they really not care?

Apparently. We mothers all seem to hear the same sorry excuse for low grades. It's what I call a minimalist approach to education. The boys think that doing a minimal amount of work is perfectly acceptable until they apply to college and university, when grades actually count for something.

The general attitude seems to be: Why tax the brain unnecessarily?

One mother lamented that her 15-year old son is failing math, but he's been able to calculate to the exact fraction of a decimal point the mark he needs on his final exam to pass the course. In fact, he's done a similar calculation for every subject.

So is this a classic example of teenage boys' ingenuity or innate laziness, or both?

I realize that there are boys out there who are great students. I just don't know very many between the ages of 13 and 16.

It's not as if parents like me don't try to get our kids to study. We nag our boys about schoolwork – all the time it seems. We just don't get much compliance.

There's too much competition from Game Cube, Xbox, computer games, MSN, *The Simpsons* and the *Family Guy*. It's a never-ending battle that can get pretty exhausting, because our boys just wanna have fun. As one of my three sons put it: "Mom you don't think we should have any time to relax. You want us to work all the time." Yeah, right.

I hear from mothers of girls that their daughters actually do homework on their own without being told. They know where their books are. They take notes in class. They don't lose assignment sheets. They study for tests. And of course, they get decent grades. It's no wonder girls are outperforming boys in almost every subject.

The statistics are pretty sobering for parents of boys. A recent Statistics Canada report says that women make up 57 per cent of all full-time university students. The statistics show that women have pretty well closed the gender gap in medicine and law, both male-dominated professions in my day. Now male and female enrolment in medicine is almost equal and there are about five per cent more women in law school.

Looking back on my own high school experience, I don't recall any remarkable differences in academic performance between the genders. The public high school I attended in Montreal was predominantly Jewish. Almost all of us went on to university.

But university seemed to separate the girls from the boys. Careers were secondary for women. Few of us considered law, medicine or business, which meant that getting into these programs was far less competitive for our male counterparts. The standing joke was that women of my generation went to university to get their "MRS."

How times have changed. There's no stopping female students now. They have drive and ambition. In fact, they have become such high performers that at this rate, women could eventually become our main wage earners.

More grim news for our young men. And more worries for us parents. So how can we prepare our boys for the future?

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Secular education is a contentious issue in the Orthodox world

By LEILA SPEISMAN
Staff Reporter

Orthodox young people should, along with a rigorous religious education, receive an excellent secular education, so that they can take their place in the world with pride and confidence.

Orthodox young people should, along with a rigorous religious education, be exposed only to that secular education essential to support a family and satisfy government regulations. This will protect them against the potentially destructive influences of the outside society.

'Just what is going on?'

Two directly contrasting approaches to secular education, posited by members, supposedly, of the same community.

Just what is going on?

For centuries, Jews in European countries had practically no opportunity to study secular subjects, even if they had wanted to. Girls, it was assumed, would pick up anything they had to learn from their mothers, aunts, and grandmothers. They learned to read, so that they could pray, they learned some Bible stories, and, most important, learned how to run a Jewish home.

Boys learned Torah and Talmud and, sometimes, if they were lucky, some sort of a trade.

The situation began to change with the Enlightenment, a movement designed to bring Jews into the modern world. Beginning in Germany, Poland, and central Europe, by the late 18th century it spread to Lithuania and other areas of the Pale of Settlement.

Even then there was conflict between those who supported the Enlightenment, called *maskilim*, and those who were opposed to it. Unlike the present day, however, the divide was virtually impermeable. So violent did the conflict become, that there are many stories of rabbis being forced out of positions, schools being closed, and genuine persecution of the other side.

Rabbi Shimshon Rafael Hirsch, a noted Torah commentator and scholar and spiritual leader in Berlin and later Frankfurt, is considered the father of modern German Orthodoxy. He espoused a concept called *torah u'maddah*, Torah and secular knowledge. Torah, he said, could only be strengthened by learning about the modern world, and participating in it. It should be noted that this philosophy insisted that study of Torah and living according to its precepts is the primary responsibility of every Jew.

On the other hand, the yeshivot in the late 19th century continued to insist on not just the primacy of Torah, but saw it as the only acceptable focus of Jewish education. In fact, in 1892, when the Russian government demanded that the Volozhin yeshiva, one of the pre-eminent yeshivot in the world, include a substantial amount of secular studies in its curriculum, the rosh yeshiva, Rabbi Naftali Tzvi Yehuda Berlin, refused to agree and the yeshiva was closed.

The debate between *torah u'maddah* and the traditional view of education is still current.

Torah u'maddah is probably best exemplified by New York's Yeshiva University. Its Rabbi Isaac Elchanan Theological Seminary supplies rabbis to the centrist Orthodox community. At the same time, the university has faculties of medicine, dentistry, social work, law, biology and more.

The concept is seen most strongly in Toronto in the Bnei Akiva Schools, Or Chaim yeshiva for boys and Ulpanat Orot for girls. Secular studies are given approximately the same number of hours of the school day as religious subjects. The students, often after a year or two studying at yeshivot or seminaries in Israel, are strongly encouraged to get a university education.

Other yeshivot in the city, including Ner Israel and Darchei Noam, acknowledge that some of their student body – all male – will choose to go for further secular study, although it is not specifically encouraged, and prepare them to at least be able to go if they choose.

Others give the least possible time to secular studies.

On a recent tour of North American Jewish communities, Rabbi Aharon Leib Shteinman, a leader of the haredi population in Israel, and a strong advocate of moving children from the secular education system to the haredi one, made this comment on education for boys, as reported by *Dei'ah veDibur; a window into the Chareidi World*:

'Treif studies' called a 'terrible danger'

"HaRav Shteinman called on his listeners to devote themselves to Torah alone, saying that every *bochur* should avoid turning his thoughts to any other matter."

Later in the tour, answering the questions of educators, "he spoke about the terrible danger of treif studies, including university studies, saying that this trend must be combated. He also spoke out against the ambition to educate youth for *tachlis* [a specific profession]."

Rabbi Shteinman also talked about education for women. He said that there is "the obligation incumbent on the Jewish mother to fully dedicate herself to her children's education in Torah... The goal of *bnos Yisroel* [Jewish daughters] is not to be highly educated in secular studies... and even if advanced studies in a certain area are needed, certainly one should strive to limit them as much as possible."

The conflict in the goals and methods of education between those supporting *torah u'maddah* and those opposed to it mirrors the conflict between those referred to as centrist or modern Orthodox, and those who are haredi, or ultra-Orthodox, or whatever term is used. Will Jewish survival and Jewish blossoming be better served by trying to meld secular and religious worlds, or instead by remaining immersed in the Torah lifestyle and thus, it is hoped, impervious to the assault of the outside influences? That is the important question, and its resolution may well determine what kind of Jewish community our children will inherit.

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Also at: 18 Reiner Rd.
Administrator: Helen Dodick
Tel: 416-638-6910
Menorah Nursery is a place where each child has an opportunity to learn through play with other children, with appropriate toys and materials, and where their mental, emotional, and physical growth is fostered. Choosing Menorah Nursery, assures you that we will provide a warm, stimulating and secure place for your child.

TEMPLE SINAI NURSERY SCHOOL
210 Wilson Ave.,
Toronto, Ont. M5M 3B1
Principal: Bibi Goldberg
Tel: 416-487-3281 Fax: 416-487-5499
At Temple Sinai Nursery School parents actively participate in their children's education! Each month spend a morning helping in your child's classroom. Witness your child's growth and development in all areas of our enriched curriculum while meeting their new friends. Join us on trips and special events! Call 416-487-3281 for information.

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83 Green Lane,
Thornhill, Ont. L3T 6K6
Director: Goldie Plotkin
Tel: 905-886-0420
The objective of Torah Tots Pre-School is to provide your child with an environment that enhances social and emotional skills, fosters independence, creates a love for learning and readies the children for higher learning. Our Pre-School progams incorporate a range of sensory, educational and developmentally appropriate activities that integrate Jewish values with the development of secular skills. The structure of thematic play makes for flexibility, supporting teachers as they create a program to meet their children's interest. Torah Tots now boasts a very successful Montessori segment for our Nursery and JK classes. Space for 2005-6 still available in some classes.

Private Schools

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12 Bond Cres.,
Richmond Hill, Ont. L4E 3K2
Director: Barbara Rosenberg
Tel: 905-773-0997 Fax: 905-773-4722
The Academy for Gifted Children - P.A.C.E. provides high-powered learning experiences to challenge bright minds and ensure intellectual growth and achievement, while simultaneously addressing the social-emotional needs of the child. P.A.C.E. offers a differentiated education, built on greater depth and breadth of instruction, and a more complex approach to learning.

FREEMONT ACADEMY
240 Duncan Mill Rd., Ste. 303,
Toronto, Ont. M3B 1Z4
Principal: Sean Meggeson
Tel: 416-385-2888 Fax: 416-385-2909
Freemont Academy is a small private secondary school where students receive an uncompromising education in a positive and co-operative environment. Freemont is for students who want more — something different — from what traditional schools offer. Freemont's school year is semestered, and longer class periods allow for in-depth and meaningful teaching.

Special Education

ARROWSMITH SCHOOL
245 St. Clair Ave. W.,
Toronto, Ont. M4V 1R3
Contact: Andrea Peirson
Tel: 416-963-5754 Fax: 416-963-5017
Website: www.arrowsmithschool.org
The Arrowsmith Program is based on sound neuroscience and over 25 years of research demonstrating that it is possible to treat learning disabilities by identifying and strengthening weak learning capacities. Telephone 416-963-4962 or visit our website at www.arrowsmithschool.org to make a reservation to attend an open house.

DR. ABRAHAM SHORE SHE'ARIM HEBREW DAY SCHOOL
Sara & Sam Hennick Education Centre
4588 Bathurst St.,
Toronto, Ont. M2R 1W6
Principal: Kathy Manoim
Executive Director: Faigie Davids
Tel: 416-633-8247 Fax: 416-633-4783
Provides special education for children with learning disabilities and attention deficit disorder, focusing on the needs of the whole child in academic, social, organizational and other areas for both Judaic and general studies. Special programs include: social skills, computer skills, Feuerstein thinking skills, art therapy, music therapy, parent education and support.

REENA
Toby & Henry Battle Developmental Centre
927 Clark Ave. W.,
Thornhill, Ont. L4J 8G6
President & CEO: Sandy Keshen
Tel: 905-889-6484 Fax: 905-889-3827
Reena is a non-profit social service agency supporting individuals with a developmental disability, and their families through residential and social work programs. Community day, evening, respite and Sunday programs focus on recreation, education, life skill/vocational training, support and leisure. Charitable donations can be made through the Reena Foundation at 905-763-8254, ext. 3033, or toll free 877-324-4141, ext. 3034.

THE DUNBLAINE SCHOOL
21 Deloraine Ave.,
Toronto, Ont. M5M 2A8
Contact: Charleen Pryke
Tel: 416-483-9215 Fax: 416-483-0903
Website: www.dunblaineschool.com
A non-profit school, Gr. 1-8, seeking to maximize the potential of students with learning disabilities in a nurturing environment. Aims to prepare students for re-introduction into public and private school systems. Dunblaine features individualized programs for each child emphasizing the development of social skills, self-awareness and building self-esteem.

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BOARD OF JEWISH EDUCATION
4600 Bathurst St., Ste. 232,
Toronto, Ont. M2R 3V3
Program Co-ordinator: Dafna Ross
Tel: 416-633-7770, ext. 292
Fax: 416-633-7535
E-mail: dross@ujafed.org
Tikun Chaim, the Special Education division of UJA Federation Boad of Jewish Education, is committed to expanding services in the educational community for all children regardless of exceptionality. Therefore, in conjunction with York University, we are offering an innovative Certificate Program in Special Education, available for all teachers in the Jewish school system.

YORK PAEDIATRIC THERAPY SERVICES
10520 Yonge St., Ste. 21,
Richmond Hill, Ont. L4C 3C7
Owner/Director: Rhona Feldt-Stein
Tel: 905-737-9680 Fax: 905-737-2445
E-mail: yorkpaedtric@rogers.com
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Supplementary Schools

AHAVAT YISRAEL HEBREW SCHOOL
54 Glen Park Ave.
Toronto, Ont. M6B 2C2
Principal: Mrs. Leslie Shapiro
Tel: 416-781-8088 Fax: 416-781-4458
Provides a creative, enjoyable learning experience for those interested in a once or optional twice a week program. The school, in its 16th year, offers an enriching curriculum of reading, writing, language, prayers, Israel and holidays. Special events include challah baking, Purim party and Passover seder. Remedial and enrichment program available. Affiliated with Board of Jewish Education.

ATERET SHALOM HEBREW SCHOOL
Yorkhill Elementary School
350 Hilda Ave. (at Clark),
Thornhill, Ont. L4J 2P6
Principal: Joseph Klinger, MA
Administrator: Sadie Domb
Tel: 905-886-1457
Kindergarten to Gr. 7 and bar-bat mitzvah individual tutoring. Once or twice weekly (Sundays, Wednesdays). Kids love Hebrew, holidays & celebrations, prayers, Israel, Bible, history, music, arts & crafts, Israeli folk dancing & more! Remedial and advanced programs too! Affiliated with Board of Jewish Education.

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9711 Bayview Ave.,
Richmond Hill, Ont. L4C 9X7
Tel: 905-770-7639 Fax: 905-770-5635
E-mail: school@beitrayim.org
Website: www.beitrayim.org
Beit Rayim Synagogue and Hebrew School is committed to creating a focused and meaningful curriculum while paying attention to skills, knowledge, Jewish values and concepts that build knowledgeable Jews. Education at Beit Rayim is a collaborative effort that involves the energy of dedicated teachers, committed parents, and motivated students. Please visit us at our Open House on Sunday, April 3, 9:30-11:30 a.m.

BETH SHOLOM HEBREW SCHOOL
1445 Eglinton Ave. W.,
Toronto, Ont. M6C 2E6
Principal: Esther Benari-Altmann
Tel: 416-783-6103 Fax: 416-783-9923
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BETH TORAH EDUCATION PROGRAMS
47 Glenbrook Ave.,
Toronto, Ont. M6B 2L7
Education Director: Elliott Michaelson
Tel: 416-782-4495 Fax: 416-782-4496
E-mail: em.btc@rogers.com
Beth Torah Congregation is committed to offering a positive educational experience to members and non-members alike. We run programs from Gr. 1 -Gr. 10 that emphasize the integration of our heritage in our daily lives. "Adventure Judaism: Education for Jewish Kids Who Want to Stay That Way" teaches a living Judaism for the 21st Century.

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15 Hove St.,
Toronto, Ont. M3H 4Y8
Offices at 20 Martin Ross Ave.
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Website: www.darcheinoam.on.ca
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750 Spadina Ave.,
Toronto, Ont. M5S 2J2
Principal: Joan Schoenfeld
Tel: 416-924-6211 Fax: 416-924-0442
E-mail: joan@djcs.org
Website: www.djcs.org
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Executive Director: Maxine Hermolin
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E-mail: mws@on.albn.com
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Location: Thornhill Secondary School. Highlights: 2 days a week. Intensive Hebrew reading program, excellent Family Education, Arts and Music programs, Remediation and enrichment available, synagogue skills. We are committed to helping children develop the skills and tools they need to become committed adult Jews. SK-Gr. 6 meet Sun. & Wed. Gr. 7 Sat. morning at shul & Wed. at school. Gr. 8 Wed. eve. Affiliated with the BJE and United Synagogue of Conservative Judaism. To visit the school, call to make an appointment.

TEMMY LATNER HEBREW SCHOOL
446 Spadina Rd., Ste. 203,
Toronto, Ont. M5P 3M2
Principal: Rifky Karfunkel
Tel: 416-483-0683 Fax: 416-483-6712
The Temmy Latner Hebrew School is an afternoon Hebrew school program at the Forest Hill Elementary School. Your child will love our exciting, stimulating environment, where Hebrew school is fun, without compromising solid learning and growth. Tuesdays 4-6 p.m. SK-Gr. 6. Call now to register!

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431 Balliol St., Ste. 4,
Toronto, Ont. M4S 1E1
Piano/Music Instructor: Howard Goldbach
Tel: 416-322-6717
E-mail: howardgoldbach@sympatico.ca
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4700 Keele St., Toronto, Ont. M3J 1P3
Director: Prof. Martin Lockshin
Tel: 416-736-5823 Fax: 416-736-5344
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QUEEN'S JEWISH STUDIES PROGRAM
Theological Hall, Rm 234
Kingston, Ont. K7L 3N6
Director: Rabbi Justin Jaron Lewis, Ph.D.
Tel: 613-533-6359 Fax: 613-533-6879
Website: www.jewishstudies.ca
E-mail: judaism@post.queensu.ca
Jewish Studies at Queen's offers a stimulating interdisciplinary minor to complement any major. With small classes and caring professors, we offer courses in Hebrew, Religion, Philosophy, Classics, History, and English. As the program grows, so does Jewish life in Kingston with 2 congregations and an active Hillel. Info: 613-533-6359, judaism@post.queensu.ca

Clockwise, from top left, United Synagogue Day School's Bathurst campus was recognized for its fundraising by the Israel Cancer Research Fund. Back row, from left, are parent volunteer Janice Jordan and vice-principal, Jewish studies, Michal Gill, with students Ben Carson, Yonatan Belete, Molli Worb, Avery Gales, Rebecca Codas, Kelly Simpson, Adam Kirshenblatt and Summer Pasternak. [Rosette Rutman photo]. Students at Leo Baeck Day School's south campus celebrate their participation in the Bar/Bat Mitzvah Bonds for Israel program. From left are Israel Bonds representatives Raquel Benzacar-Savatti and Laura Orzy, students Sarah Firestone, Evan Bromberg, Emily Levitt, Jack Lipson, Matthew Shepherd and parent Bronwyn Shepherd. Junior kindergarten students at Bialik Hebrew Day School build a city; and members of the United Synagogue Day School hockey team pose at the school's family skate fundraiser at the Air Canada Centre.

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(416) 783-3346
linda_wolfe@bialik.on.ca

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Canada accepted 134 Israeli refugee claims in 2004

By RON CSILLAG
Staff Reporter

Despite Israel's ongoing diplomatic efforts to end the practice, Canada continues to recognize and accept refugees from the Jewish state, believing their tales of persecution.

Figures released to *The CJN* last week show that in 2004, Canada accepted 134 Israeli citizens who successfully argued that they had a "well-founded fear of persecution" should they be returned to Israel.

The Immigration and Refugee Board (IRB) finalized 592 cases from Israel, rejecting 366 claims. The rest were either abandoned or withdrawn.

The overall acceptance rate of Israeli refugees last year was 23 per cent, the highest since 1994, with the exception of 2003, when it was 26 per cent.

Israel ranked 16th overall last year as a source of refugee claims, sandwiched between Brazil and Hungary. Claims from Israel exceeded those from Bangladesh and the Democratic Republic of Congo.

It's not known how many of the Israelis granted asylum by Canada are Jews or Israeli Arabs, but Israel has long maintained that for the most part, they are Jews who left former Soviet republics and came to Israel under the Law of Return, which grants them immediate citizenship.

The issue has been a sore point between Canada and Israel since 1989, when the first wave of Jews were allowed to leave the Soviet Union. Since then, Israel has been trying to persuade Canada that ex-Soviets are taking advantage of the Law of Return to springboard to other countries.

Israel has always denied that it produces refugees, saying claimants' stories of persecution are spurious.

Typically, claimants allege that while in the Jewish state, they were harassed, denied jobs and housing, and even beaten because of mixed marriages or questionable Jewish status.

Canada's acceptance rate of Israeli refugees peaked in 1991 at 69 per cent of all claims. The lowest acceptance rate was two per cent, in 1998.

In years past, most of the successful claims in Canada were made in Montreal.

According to a recent report in the Israeli newspaper *Ha'aretz*, some 74,000 immigrants from the former Soviet Union left Israel between 1990 and 2000. About 40,000 of those went West, with Canada being a favourite destination.

Israel's absorption ministry says about nine per cent of emigrés from former Soviet republics leave Israel.

In a statement, Israel's embassy in Ottawa said the Jewish state "is a democracy that regards multiculturalism and successful immigrants' absorption as prime values. It is unfortunate that some Israeli citizens who were seeking to immigrate to Canada have opted for submitting bogus claims for asylum here, thus deliberately misleading Canadian immigration authorities about their past and personal background."

Embassy spokesperson Ofir Gendelman noted that "in more than a few cases," refugee claimants have used fake Israeli passports to enter Canada illegally and asked for asylum only when they were in the process of being deported.

The embassy added that Israel was established as a haven for persecuted Jews from all over the world. Thus, "it is saddening to see that this fact is being blatantly ignored by people who would do anything to cynically promote their own selfish interests."

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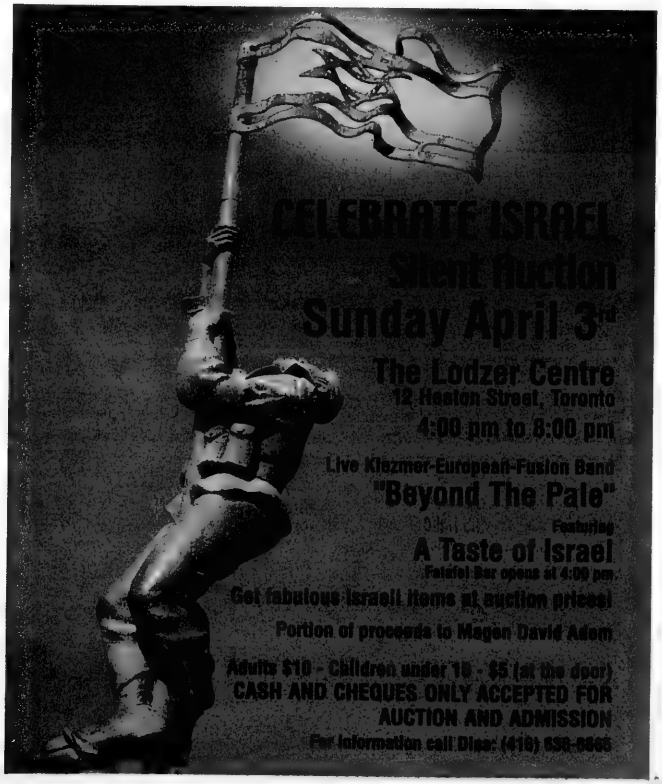
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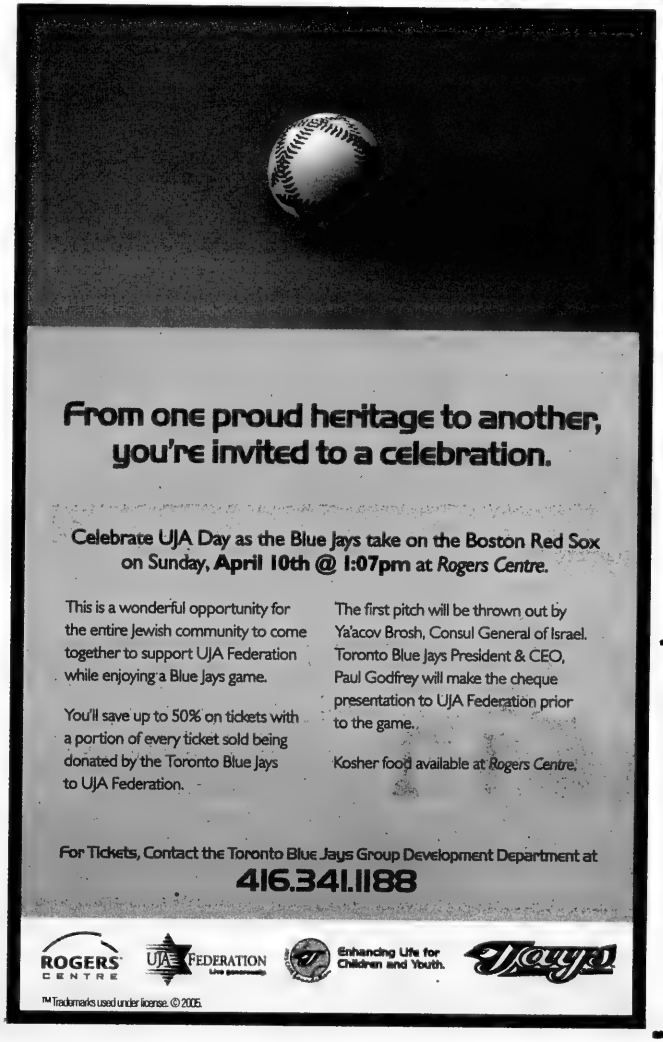
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For Tickets, Contact the Toronto Blue Jays Group Development Department at
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Coast to Coast

Winnipeg community growing, federation says

By MYRON LOVE
Prairies Correspondent

WINNIPEG — After four decades of decline, Winnipeg's Jewish community may finally be growing again.

While the 2001 census showed another drop in the Jewish population here of about 500 to 14,765 between 1991 and 2001, Faye Rosenberg-Cohen, the Jewish Federation of Winnipeg's planning director, estimates that the community has actually grown by about 500 people since the census was taken.

"We don't have an actual number," Rosenberg-Cohen said in an overview of community demographics that she presented to a small group earlier this month at the Asper Jewish Community Centre.

She said the community's aggressive recruitment of Jewish immigrants has attracted more than 100 families from Argentina in the past three years. There has also been a good-sized influx of families from the former Soviet Union by way of Israel.

"You can see that enrolment is up in at the Gray Academy [a junior kindergarten to high school Hebrew school]," she noted. "And we gave out quite a number of baby baskets last year."

The Winnipeg Jewish community's population peaked at 19,376 in 1961.

Its demographic woes have mirrored provincial population trends. And in addition to a 40-year decline, Winnipeg's Jewish population is also aging. The largest age cohort in the Jewish community – 4,090, representing 28 per cent of total – comprises people between the ages of 45 and 64.

The number Jews over 65 is 3,175, about the same as those in the 25 to 44 age group, at 3,180. The lowest numbers are in the 15-24 cohort, which numbers only 1,720, or 12 per cent of all Jews.

Rosenberg-Cohen said Jews make up 17 to 18 per cent of the population in three areas: Tuxedo and South River Heights – among the city's wealthiest areas – in south Winnipeg, and Garden City in north Winnipeg.

The bulk of the Jewish population used to live in the city's north end, but over the past 45 years, there has been a gradual shift to River Heights and Tuxedo, which are now home to 50 per cent of Winnipeg's Jews.

Garden City has the highest proportion of Jewish seniors, with more than 1,000 people 65 and older out of a Jewish population in the area of 2,535.

Rosenberg-Cohen said the census also shows that Jews are not as attached to traditional Jewish neighbourhoods as they used to be.

"We have greater geographic dispersion than every before," she said, noting that almost 20 per cent of Jews live outside the traditionally Jewish areas.

Turning to poverty in the community, Rosenberg-Cohen reported that 1,830 Jews live below the poverty line, which is $38 646 for a family of five. The hardest hit are elderly Jewish women. She also noted that 11 per cent of Jewish children under 14 – 280 in total – live in families below the poverty line, and that 395 adults are among the "working poor." There are also 440 single-parent families.

However, some 80 per cent of Jewish families with children have household incomes of more than $50,000 a year.

Rosenberg-Cohen also prepared a chart on the cost of belonging to the Jewish community. She estimated that for a family of four – including one teenager and one pre-teen – that does not keep kosher, the cost of being part of the Jewish community – with synagogue membership, school, camp and Jewish community centre fees – would come to $22,000 a year.

In the 2001 census, 84 per cent of Winnipeg Jewry identified their mother tongue as English, while just eight per cent named Yiddish.

As well, only 16 per cent of Winnipeg Jews identified themselves as immigrants. That's the lowest percentage of any Jewish community in Canada, Rosenberg-Cohen noted.

She also noted that there are about 500 Jews in Manitoba who live outside Winnipeg.

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BBYO HONOURS ADVISERS: March is BBYO's adviser appreciation month. All chapters are assigned volunteer advisers who help them plan and implement programs in community service, social action, Judaism, athletics and recreation. BBYO members recently celebrated the contribution made by their advisers. Among those recognized were Sherri Rotstein and Avery Benmergui, both former BBYO regional presidents who have been dedicated volunteers in Toronto for the last five years.

TORAH in MOTION
Confronting the Challenges of Modernity

Torah in Motion invites you

Thursday March 31, 2005, 8pm

Shaarei Shomayim Congregation
470 Glencairn Avenue

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with

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3600 Bathurst Street

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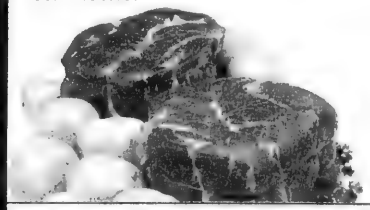

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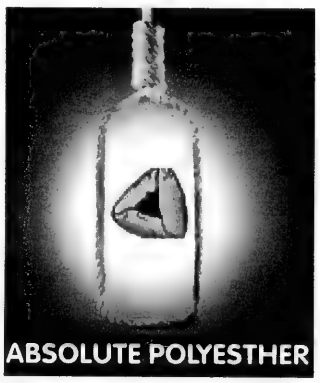

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Coast to Coast

Leading Israeli author tours North America

By DIANE KOVEN
Ottawa Correspondent

OTTAWA – As part of her North American speaking tour, Israeli author Judith Katzir appeared at Library and Archives Canada on International Women's Day.

Judith Katzir

The event was sponsored by the Ottawa International Writers' Festival and the Israeli Embassy.

Katzir is an award-winning author in Israel. Her books have been translated into several languages. Only one of them, *Closing the Sea*, was available in English; however, it is currently out of print. *Closing the Sea* was her first anthology, published 15 years ago.

Since then, her publishing credits have included two novels, an anthology of three novellas (also bestsellers), two books for children and a play about the first woman Hebrew writer, Dvora Baron. The play was produced at Tel Aviv's Ha'Kameri Theatre in 2000.

Aware that most people in the audience would be unfamiliar with her or her work, Katzir began the evening by discussing her family history, her own personal history and her current professional and personal life. It became clear to the listeners that her family tree would provide sufficient material for several novels and, indeed, that has been the case.

"Like many writers, I began writing about my own private world. Only as an adult did I begin to address my family heritage and the literary and human material I could draw from them," she said.

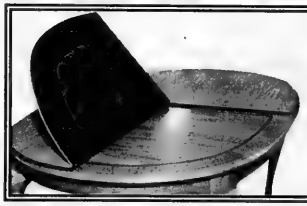
Though Katzir had been writing since childhood – mostly poetry – it was only after serving in the Israeli navy and studying literature at Tel Aviv University that she turned to fiction. "When I was 23, my mother fell ill with cancer. I felt the door closing on my childhood and needed to stick my foot and shoulder in, and take some verbal 'snapshots,' capture the few last memories," she said.

Katzir described the stories in *Closing the Sea* as "initiation stories," describing a girl's formative and adolescence years, a time of life that fascinates the author because of its emotional intensity.

Now immersed in writing an epic family saga, a novel beginning with the pre-state Zionist period and based upon the life of Katzir's great-grandmother, Tzila Margolin, she spoke of the tremendous challenge of the project, including "reviving the period, its ideologies and zeitgeist, portraying places as they really were" and "reviving the language used at the time.

"One of my goals in writing this personal historical drama is to bring the various strands of my identity together in a single coherent work; to combine my unique Israeli and family heritage with my current socio-political outlook, and to somehow embrace all this within my primal identity as a woman writer."

While in Ottawa, Katzir also spoke to students and faculty at Carleton University's Institute of Women's Studies. Her third appearance, at Temple Israel Congregation, included a question and answer period in Hebrew. Her books were available that evening in Hebrew.



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Hezbollah's true nature must be recognized

According to Reports

By PAUL MICHAELS

After U.S. President George W. Bush met Jordan's King Abdullah on March 15, the media reported that Bush might be willing to recognize Hezbollah's role in the Lebanese political process. Bush said: "We view Hezbollah as a terrorist organization, and I would hope that Hezbollah would prove that they're not, by laying down arms and not threatening peace."

Anticipating a possible shift in U.S. policy, a March 13 *Jerusalem Post* editorial declared: "Hezbollah may indeed be a powerful player on the Lebanese arena, but it is not the type of player who should be tolerated, primarily because it will wreck the democratic process, not promote it. Hezbollah is not a political party, it is a ruthless and heavily armed militia with political ambitions. It is by nature inimical to democracy and an antithesis to what the U.S. claims to advocate."

Reporting from Beirut for the *New York Times* (March 13), Neil MacFarquhar wrote about the political vacuum created by the assassination of former Lebanese prime minister Rafik Hariri: "The question is whether anyone can fill his shoes as a kind of national arbitrator. The huge march [on March 8 organized by Hezbollah] served as Sheik [Hassan] Nasrallah's opening bid for the job."

Yet Hezbollah leader Nasrallah is well-known for his tirades against Israel. On Feb. 19, he told a crowd in Beirut that "our weapons and hatred must be turned against the Zionist enemy." In the same speech, railing against UN Security Council Resolution 1559, he said, "Disarming the resistance [Hezbollah] called the 'Lebanese militia' is without doubt an Israeli demand."

Nasrallah's extreme anti-Israel and anti-Semitic rhetoric is a staple of Hezbollah's message, which reaches audiences, not only in the Middle East, but throughout the world, thanks to its al-Manar satellite television station.

Al-Manar broadcast, in the fall of 2003, the infamous Syrian series *Al-Shatat* (The Diaspora), an Arabic version of the *Protocols of the Elders of Zion*. It promoted the ideas that Jews are involved in a plot to control the world and that they participate in the ritual murders of Christian children.

In Dec. 2004, France banned al-Manar for violating its anti-incitement laws. The United States and Canada followed France's lead by also banning the broadcast of al-Manar. But al-Manar still reaches millions of viewers. Hezbollah also spreads its message of hate and violence via its radio station Radio Nur, and through a variety of websites.

The ostensible raison d'être of Hezbollah – its "resistance" to Israeli occupation of a security zone in southern Lebanon – ended with Israel's withdrawal in May 2000. The UN Security Council summarily rejected Hezbollah's claim that the Har Dov border post maintained by Israel is Lebanese territory, thus stripping Hezbollah of its rationale for "resisting" Israel.

Backed by Iran and Syria, Hezbollah's real aim is the elimination of Israel. For the past several years, the organization has infiltrated the West Bank and Gaza Strip, supporting terrorist gangs including the Al-Aqsa Martyrs Brigade. In the March 7 issue of the *Jerusalem Report*, Isabel Kershner wrote that in 2004 alone, Israeli authorities "identified 68 attacks supported by Hezbollah, accounting for the deaths of 24 Israelis, or 21 per cent of that year's terror victims."

All of the media efforts to depict Hezbollah as a social and political organization with philanthropic aims, and its leader as a statesman-in-the-making, miss the true nature of this organization.

Jeffrey Goldberg, in his award-winning *New Yorker* series on Hezbollah (Oct. 14 and 21, 2002), described it as the world's most fearsome terrorist organization. "Hezbollah is, at its core, a jihadist organization" wrote Goldberg.

Hezbollah is dedicated not to democracy but to the creation of a rigid Islamic state built on Israel's destruction. All its resources – social and political – are devoted to this aim, as Goldberg made abundantly clear.

Distinguishing Hezbollah's radical military wing from its supposedly benign political wing is illusory. Bush's hope that Hezbollah will disarm, as the UN Security Council demands, will almost certainly prove to be equally illusory.

Paul Michaels is communication director for the Canada-Israel Committee.

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UJA FEDERATION

Coast to Coast

Israel Bonds to honour two couples

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Two couples who have shown outstanding dedication to their adopted Jewish community and to Israel will be honoured by State of Israel Bonds next month.

Steve and Roz Fremeth and Chuck and Bonnie Merovitz all moved to Ottawa from Montreal about 25 years ago, and they immediately immersed themselves, both individually and collectively, in their new community.

In the early years, the families lived on the same street, and they have "celebrated, grieved, vacationed and volunteered together for over 25 years," Roz Fremeth said.

"We are not native Ottawans, but we embrace the Ottawa Jewish community," Bonnie Merovitz said.

All four have been active volunteers in organizations both in the Jewish and general communities; their commitment to Israel has been at the forefront. For Bonnie and Chuck, their strong affiliation with State of Israel Bonds goes back to their first date in February 1971, when Chuck's father, Gordon, was honoured by State of Israel Bonds in Montreal.

Not only have they all been to Israel on many occasions, they have also taken leadership roles in UJA missions. The Fremeths led the Ottawa mission to Prague and Israel in 1997, and they joined the Merovitzes' mission in 2003.

"We are very proud of this honour and feel there are a lot of other couples who are equally deserving, because they recognize the obligation to give back to the community," Bonnie Merovitz said.

"To be honoured with good friends like the Merovitzes is a double honour," Steve Fremeth added.

A brunch will be held at Agudath Israel Synagogue on Sunday, April 17 to honour the two couples and present them with the Israel Bonds' Lion of Judah Leadership Award. Proceeds from the event will go to buy a State of Israel Bond that will be donated to the United Jewish Appeal of Ottawa.

For tickets and further details, call the Israel Bonds office at 613-792-1142.

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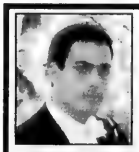
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מה יהיה

אני עוקב בפליאה אחרי התנהלותו של שרון. גם עם מפלגת העבודה אין לו רוב בכנסת, כי חלק מחברי מפלגתו מצביעים נגדו...בלתי יאומן... הדתיים, שאותם חשב לצרף, לא שמים בכוון, וממש לא ברור לי מדוע אין הוא מצרף את שיטיו, ויוצר לראשונה בישראל ממשלה חלונית שיכולה לחזיז את האג'נדה האמיתית של ישראל.

חשבוע אי אפשר היה שלא לחשוות את הפוליטיקה של קנדה לזו של ישראל: גם כאן ממשלת מיעוט, גם כאן ניסו להעביר תקציב. חשמנים, שיכולים היו בהרמת יד להפיל את הממשלה לא עשו כן, כי רוב מוחלט של קנדים אינו מעוניין ללכת לבחירות. אבל שישאר בינינו.

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"זה נכון- ענה הרועה-קח לך כבשה אחת".

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"אם אצליח לנחש מה תמקצוע שלך-תחזיר לי את מה שלקחת?"

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"זה מאוד פשוט: אתה מופיע בלי שאיש צריך, אתה רוצה שישלמו לך עבור תשובה שידעתי מראש, ואין לך מושג כלשהו על תנושא עצמו. תכשיו תן לי חזרה את הכלב שלי...."

Record numbers vote in Montreal Hillel elections

By CHLOE MARKOWICZ
Special to The CJN

MONTREAL – A record number of students rushed to the polls across the city last week to elect the new leaders of Hillel Montreal.

Hillel has come a long way in its journey of reaching out to Jewish students, but now, chief returning officer Yoni Petel said, the movement has truly found its place on campuses around the city as "the anchor of Jewish student life."

Petel recalled the elections that took place during his undergraduate years, when voters consisted mainly of the general Hillel assembly and the number of ballots cast was closer to 10 than to the 1,067 ballots counted this year.

Not only did the 662 votes for city-wide positions equal four times last year's number, but voter turnout broke records on all campuses. The 230 ballots cast for McGill positions was nearly double last year's record, and at Concordia, the 143 ballots were more than twice the number cast last year. This year, too, progress was made in reaching out to both the French and the CEGEP student communities. For the first time ever, polling stations were held at the Université de Montréal, where 32 students voted, and at the various CEGEP campuses, where a total of 238 voters cast ballots.

The record number of voters, Petel said, was not just evidence of Hillel's move to become more accessible, but also proof of how the movement has evolved over the past year. Hillel has worked hard to enrich the student experience through its programming, and the voter numbers confirm its success.

Movement has evolved over past year

"To say that we've gone from nine voters at Concordia and 100 at McGill, when it used to be impossible to get interest, shows that this organization has really matured," he said.

Another reason Petel cited for the improved turnout was the quality of the candidates running for office. At the city-wide presidential level, the candidates were Jason Portnoy (Concordia), Sara Kemeny (McGill) and Marc Abergel (Université de Montréal).

Portnoy, the newly elected president of Montreal City-Wide Hillel, also expressed his delight at the turnout, saying that "every single candidate was amazing. The only real winner was Hillel. Hillel has boomed this past year… Hillel is now the cool thing."

His ambition is to reach out to even more students, he said. Students are becoming increasingly aware of Hillel and its activities, and the challenge now is to encourage these students to become more involved.

Current Hillel Montreal student president Yacov Fruchter was also ecstatic about the participation in the elections. "Hillel is not just an organization where people should do things for you. Students need to be involved," he said.

Fruchter stressed the importance of every Jewish student having a place in Hillel, adding that each student has the opportunity to make a difference. He said the turnout was evidence of the programming of the past year, which reached more than 10,000 students, and of the hard work that helped make the year a success.

"We're becoming bigger and stronger, and we definitely need to continue the growing process," Fruchter said.

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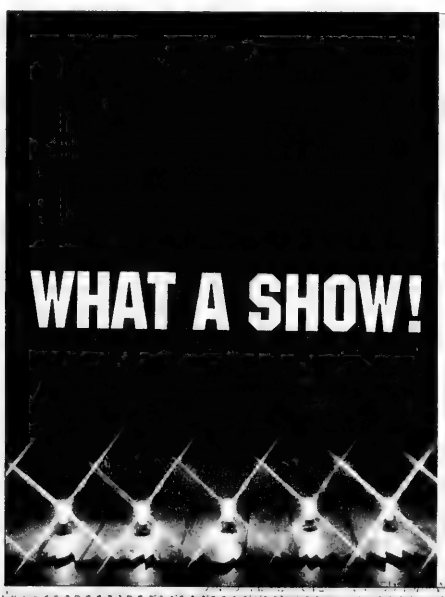

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On Campus

Left-wing Israel supporters needed on campus: prof

By FRANCES KRAFT
Staff Reporter

Why has the mainstream Jewish community been able to deal successfully with anti-Semitism from right-wing sources but not with its left-wing counterpart?

The answer, to social work professor Nora Gold, a research associate at the University of Toronto's Ontario Institute for Studies in Education, is obvious. "Change has to come from someone within," she said as part of a panel last week at Beth Tikvah Synagogue.

The discussion was the last in a series about "Being Jewish on Campus," co-sponsored by the congregation and Hillel of Greater Toronto. Also featured on the panel were Ken Green, professor of religion at the University of Toronto, and Elliot Malamet, who teaches Jewish studies at both the Community Hebrew Academy of Toronto and Queen's University.

"The Jewish community for the most part doesn't understand the left, and can't relate to the left," said Gold, who described herself as an activist who is from the left. "Basically, it doesn't have the right people on its team. That is an enormous liability in this climate.

"If you want to go into the jungle in a foreign community, you need a local guide," she said.

"My hope is that the love we all feel for Israel can overpower divisions in our community. It is important that we begin to work together, so that all of us can defeat our current enemies."

> ***'It is important that we begin to work together'***

Gold advised the audience, consisting mostly of parents of university-age students, that it's important to avoid stereotypes about universities and the left.

"Not everybody who criticizes Israel is an anti-Semite," she said. "There are good people who are critical of Israel, both Jewish and non-Jewish. It's really important not to have a knee-jerk reaction any time there is criticism of Israel."

However, she noted, students at universities are confronted with challenges, including anti-Israel comments in class, anti-Israel posters, "misinformation tables," verbal assaults and, infrequently, incidents of physical violence.

"It's important not to feel there's nothing you can do," she said. Among the measures she noted were working with student unions and university presidents, putting on symposia, organizing counter-demonstrations, and circulating booklets outlining counter-arguments that students can bring to bear.

Based on her experience – and mixed success – trying to get some of her colleagues to recognize that anti-Semitism is a form of racism, Gold suggested that the Jewish community should be investing in campuses that have a critical mass of Jewish faculty and a presence of Jewish students; a bright, non-Jewish director or chair; and a prevailing ideology that is progressive but not radical.

She also advised targeting larger universities, "because others tend to follow suit."

She feels Jewish faculty in particular have a responsibility toward Jewish students that should be expressed in part by sensitizing their colleagues, both Jewish and non-Jewish, who are not aware of the issues. In that way, she said, colleagues who would not allow a racist remark to pass in their classroom can learn to address anti-Semitic remarks in the same way.

She said that, similarly, when she began to teach, she did not know much about homophobia, but a gay colleague educated her and other faculty members.

Green, who has a son in third year, is concerned about anti-Israel activity on campus, but said that "being Jewish on campus is not entirely [about] dealing with anti-Israel propaganda." Rather, he sees Jewish identity as the main problem for students in university.

"That's where many students will make a decision about how they will live the rest of their life."

He said in his experience three things affect those decisions in terms of Jewish identity: Hillel, personal involvement in Israel action, and Jewish studies.

He said that, at the risk of sounding like an "advertisement" for his own department, Jewish studies provides a Jewish milieu, even though not all the students are Jewish. It also deepens students' knowledge of Judaism at a higher level of maturity and intellect than in high school, he said.

Malamet agreed with Green that this is a good time to be Jewish on campus. "There are manifold opportunities [for students] to develop their spirituality." Jewish studies classes and programs like Shabbat celebrations can "enhance their sense of self as Jews," he noted. "I think we have a role to play in helping kids forge a Jewish identity."

Students are not spending the time to figure out what they want their life to be about, or where Judaism fits in, he said. "Those processes are slow… Students are being rushed today."

Also, he said, "most kids really don't give a damn about the political discourse. They care about their academic lives and their romantic lives."

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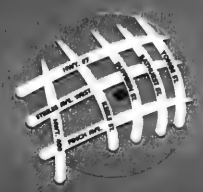

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Purim 'pan-pals' exchange hamantaschen recipes

By NORENE GILLETZ
Special to The CJN

Hamantaschen (and kreplach), with their fillings hidden inside, are symbolic of the hidden aspect of the miracle of Purim. The dough for hamantaschen can be made from sweet yeast or cookie dough, phyllo or flaky pastry. Traditional fillings include prunes (*lekvar*) or poppy seeds (*mohn*). Ground dates, apricots, raisins, even thick jam or preserves also make delicious fillings.

This hidden treasure for hamantaschen comes from the recipe files of my "pan-pal" Rita Busman, formerly of the Bronx, who has lived in Charleston, S.C., since 1980. Busman is very involved in her sisterhood and volunteers with several Jewish organizations, theatre groups and the symphony.

Busman is a true foodie. She gives out wine at Shabbat services, offers cooking advice to the 1,700-plus members of the Jewish-Food listserve all around the world (www.jewishfood-list.com) and works as a greeter at a local Charleston restaurant where she's called "Rita the Greeta!"

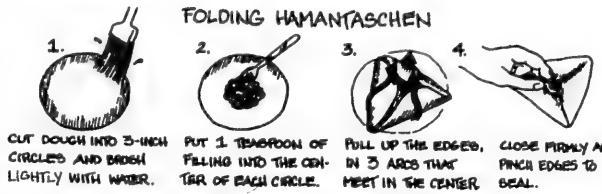
After exchanging jokes and recipes via e-mail for a few years, Busman and I finally met in person on a visit to New York City two years ago. What do foodie-friends do when they meet? They eat! We went to a well-known New York deli for a super-sized sandwich.

Rita whispered, "Don't order a soft drink. Follow my lead." She asked our waiter for two glasses of cold water with lemon. She then proceeded to squeeze the lemon juice into the water, added some sweetener, and presto, free lemonade! That definitely compensated for the exorbitant price of the sandwich. We each took the other half of our sandwich home in a doggie bag, friends forever. We still keep in touch regularly.

Lately, each e-mail Rita Busman sends me includes a reminder on how to order a copy of *More Love from Charleston: A Collection of Recipes from Sisterhood Synagogue Emanu-El*. (Coincidentally, their Rabbi, Chezi Zionce, was formerly from Toronto.) Busman was on the cookbook committee, contributed recipes and is now busy promoting the book internationally – via e-mail, of course.

More Love from Charleston is a kosher three-ring binder cookbook with tabs (442 pages), compiled by members of the sisterhood. Recipes are designated as dairy, meat or pareve. There are also excellent chapters for the holidays, including Passover recipes, cooking and baking tips, equivalents, substitutions, food quantities for crowds of 25 to 100 people, even napkin folding. You'll also find child-friendly activities, including Scratch and Sniff Paintings, Drizzly Goop and an Edible Necklace.

The book retails for $20 US plus $7 shipping/handling per book. For details on ordering your copy, contact RitaBusman@Comcast.net … and be sure to tell her that Norene sent you! Enjoy!


FOLDING HAMANTASCHEN
1.
CUT DOUGH INTO 3-INCH CIRCLES AND BRUSH LIGHTLY WITH WATER.
2.
PUT 1 TEASPOON OF FILLING INTO THE CENTER OF EACH CIRCLE.
3.
PULL UP THE EDGES, IN 3 ARCS THAT MEET IN THE CENTER
4.
CLOSE FIRMLY AND PINCH EDGES TO SEAL.
Graphic from *Jewish Cooking for Dummies*

RITA'S HAMANTASCHEN

Source: *More Love from Charleston*

2¾ cups flour
½ tsp. salt
½ cup sugar
½ tsp. baking powder
1 cup very cold margarine (2 sticks or ½ lb. If substituting butter, use only 2½ cups flour)
1 tsp. vanilla extract
3 egg yolks
filling of your choice
2 tbsp. ice water

Preheat oven to 400. Sift together the dry ingredients. Cut the margarine or butter into small pieces and then, as if making a pie crust, cut it in with either 2 knives or a pastry blender until the mixture is crumbly, with most of it like a fine meal.

Stir in the egg yolks, vanilla and ice water, using just enough water to form a ball of dough that barely holds together. If it is too sticky, add a little more flour.

Turn the dough out onto a floured pastry board or pastry cloth and, working quickly, knead the dough once or twice until it holds together. Be careful not to overhandle the dough. The dough should look solid yellow and fresh. If overhandled, it will turn dark or greasy and the end result will be hard, rather than light and crisp.

Cut the ball into 2 halves, wrap each half in waxed paper and refrigerate at least 1 hour. Roll out onto a floured pastry cloth and, for best results, also put a rolling pin cover on the rolling pin and flour it too. Some people can work with the dough rolled out between 2 floured sheets of waxed paper instead. Roll the dough out to ¼-inch thickness and cut to desired size. For best results, only reroll the dough twice at the most.

Put filling in the centre of each and moisten the edges a little with water; seal. Bake at 400 until brown (about 15 to 20 minutes).

NORENE'S FIVE FRUIT FILLING

Source: *MealLeaniYumm*

1 medium seedless orange (thin-skinned)
1 cup raisins
1 cup pitted dates
1 cup pitted prunes
1 cup dried apricots

Cut orange into chunks, but do not peel. Cut away both the navel and the stem end. In the food processor, process orange until finely ground, about 20 seconds. Add remaining ingredients and process until finely ground, about 15 to 20 seconds. Scrape down sides of bowl as necessary. Yield: about 3 cups filling. One cup filling is enough to fill 12 to 16 hamantaschen, depending on size. Mixture can be prepared in advance and refrigerated for several days, or frozen.

GINGER ALE PASTRY HAMANTASCHEN

Source: *The Food Processor Bible*

Versatile, easy and dairy-free. Use stick margarine, not soft tub margarine, otherwise the dough will be difficult to roll out. Sugar-free ginger ale can be used successfully.

2 cups plus 2 tbsp. flour
1 cup frozen margarine, cut in 6 or 8 pieces
½ cup ginger ale or soda water
1 tbsp. vinegar or lemon juice
Five Fruit Filling (above)

In a food processor fitted with the Steel Blade, process flour and margarine with 4 or 5 on/off pulses (2 to 3 seconds each time), until mixture looks like coarse oatmeal. Add liquids through feed tube while machine is running. Process just until dough begins to gather in a mass around the blades, 8 to 10 seconds. Do not overprocess.

Remove dough from machine, divide into 4 balls and wrap in plastic wrap. Chill in refrigerator at least 1 hour or overnight. The colder the dough, the easier it is to roll.

Roll out each piece of dough on a lightly floured surface to ¼-inch thickness. (Use a pastry cloth and a rolling pin stockinette cover for easier rolling.) Cut into 3-inch circles. (A small juice glass is ideal.) Place a spoonful of your favourite filling on each circle. Bring up 3 sides to meet, then pinch edges of dough together to form a triangle. Repeat with remaining dough and filling.

Place hamantaschen on sprayed foil-lined cookie sheets. Brush with egg glaze (1 egg yolk beaten with 2 tsp. water). Bake at 400 about 15 minutes, or until golden. Yield: about 4 dozen. Freezes well.

Norene Gilletz is a cookbook author, cooking teacher and food consultant. For information, call 416-226-2466 or visit her website at http://www.gourmania.com

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EU wants Israel to ease limits on Palestinians

By ORA KOREN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The European Union intends to offer Israel economic benefits in exchange for relieving the restrictions on the Palestinians, EU sources said.

A high-ranking EU delegation due to arrive in Israel in about a month will discuss ways to strengthen the economic, political and cultural co-operation between Israel and the EU.

The EU's action plan is based on a statement of intentions formulated by Israel and the EU at the end of 2004.

The Europeans are expected to offer a package deal – advancing the relations with Israel simultaneously on all fronts. They stress that they will not allow accelerated progress in economic issues while the political process is bogged down.

"The extent of the EU's economic cooperation with Israel will be equivalent to the extent of Israel's political co-operation with the EU," a senior EU source said. "The more we advance on the political clauses, the easier it will be for us to make progress in the economic ones."

The delegation will be headed by Christian Leffler, the EU's Middle East and south Mediterranean director. He is expected to ask Israel to alleviate a series of restrictions on the Palestinians as part of the political co-operation clause in the action plan. These will consist of opening roadblocks inside Palestinian Authority territory, relaxing the restrictions on the transport of Palestinian merchandise to Israel and overseas and facilitating the passage of Palestinian labourers to and from Israel.

The Europeans hope to hear from Israel that it is still committed to the "road map" peace plan – that is, to negotiations with the Palestinians over a permanent settlement based on two states, and does not regard the disengagement plan as the end of the road.

EU officials believe that Israel will agree to remove some of the roadblocks, subject to security considerations. In exchange, Leffler may tell Israel that the EU agrees to exempt Israel from customs on exports of products manufactured jointly in Israel and Jordan.

Israel asked for the custom exemptions a few years ago and is still waiting for an answer. A customs exemption on Israeli-Jordanian products will advance the co-operation between Israel and Jordan and strengthen the peace agreement between them.

The Europeans are expected to tell Israel that if it agrees to their requests, the EU will grant Israel similar custom benefits for joint production with other Middle East countries in the future.

The EU's action plan with Israel is part of the European Neighbourhood Policy (ENP), which includes some 17 east European and Middle Eastern states.

The ENP is intended to turn the EU into the second superpower in the world, after the United States. After the collapse of the Soviet Union, the EU expected international recognition of its status as an alternative superpower, but this did not happen as the U.S. preferred to be the sole superpower. The EU realized it would have to increase its political-economic volume to attain the superpower status. It launched the plan to add to its ranks east European member states and now declare it has accumulated an economic and political power that cannot be ignored.

The ENP is intended to add more countries to the EU – not as full members but as close partners. The policy is based on understandings anchored in respective action plans, which will be implemented on the basis of cooperation, rather than coercion, EU officials promise.

The standing clauses in all the action plans are political co-operation, expanding democracy, preserving human rights and academic co-operation. The economic clauses include co-ordinating infrastructure systems of transportation, communication, energy and environment.

The EU also insists on developing and preserving four basic economic liberties – freedom of movement for merchandise, capital, services and people. "The clause on people's freedom of movement startled certain east European states, which feared mass emigration. Consequently it was modified and the labour market will not be opened to neighbouring workers completely," a senior EU official said.

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Rabbis opposing withdrawal differ on resistance tactics

By DINA KRAFT
Jewish Telegraphic Agency

TEL AVIV — At Orthodox synagogues across Israel and the territories, a short prayer is being recited against the planned Israeli withdrawal from the Gaza Strip and a portion of the northern West Bank.

The prayer asks for divine blessing for those "sons who are living selflessly and with perseverance in all parts of Judea, Samaria and Gaza," asking to "uplift their spirits and strengthen their heart" as they stand up against those who would wish them harm.

Rabbi Mordechai Eliahu, a former Sephardi chief rabbi in Israel, has asked congregations to recite the prayer as a protest against Prime Minister Ariel Sharon's plan to withdraw Israel from the Gaza Strip and a section of the northern West Bank unilaterally, evacuating some 8,000 Jewish settlers from their homes.

For many Orthodox Jews in Israel, the prayer taps into a deeply personal issue. Many of the Jewish settlers themselves are Orthodox. And many Orthodox Jews who live within the Green Line, Israel's pre-1967 borders, have relatives and friends who are settlers.

Across Israel's Orthodox spectrum, the majority of voices are solidly against the withdrawal plan. What varies is the degree of resistance that leading Orthodox figures are supporting.

Rabbi Eliahu and another former chief rabbi, Avraham Shapira, have been among the most high-profile voices to call on soldiers and police to refuse orders to evacuate settlers, a tactic that is gaining popularity in national religious circles.

Rabbi Shapira, considered by many to be the top figure in the national religious community, compared the possible evacuations to desecrating the Sabbath and eating unkosher food.

The highly influential spiritual leader of the Shas Party, Rabbi Ovadia Yosef, another former chief rabbi, made headlines recently when he called Sharon "evil" because of the disengagement plan. He added, "God will strike him with one blow and he will die. He will sleep and not awake." Rabbi Yosef later said those comments had been misunderstood.

Many Orthodox rabbis maintain that Israelis now are living in messianic times and so should be promoting Jewish expansion in biblical Israel aggressively. Those rabbis see Gaza as a biblical birthright, promised to the Jews by God.

However, many scholars say that during biblical times Gaza was part of the land promised to the Jews but never was part of the land actually conquered and inhabited by them. There are, however, contradicting references on this issue. One passage in Judges often cited by Jewish settlers and their supporters says the tribe of Judah did take control of the area.

Questions of Israel's historical ties to Gaza aside, there are top Israeli rabbis, both within Israel proper and in the territories, who are calling for restraint and a focus on Jewish unity.

Rabbi Aharon Lichtenstein, the co-head of Yeshiva Har Etzion in the West Bank settlement of Alon Shvut, is one of the leading Orthodox leaders to have come out against soldiers defying orders to evacuate settlements.

Members of Israel's national religious community are split on whether or not to disobey orders.

"I have spoken very clearly. I think that this kind of insubordination is intolerable in these circumstances. I think those soldiers there should obey" orders, Rabbi Lichtenstein told *JTA*.

Rabbi Lichtenstein does not oppose the idea of protest, but cautions against any protest that crosses the line into what he calls "frustrating the ability of the government to govern."

Rabbi Lichtenstein is among those leading Orthodox rabbis who say there is something that must be respected in a decision made by the government of the Jewish state.

Most religious lawmakers are against disengagement but have also been careful not to call for violence as a means of protest.

Rabbi Shlomo Riskin of the West Bank settlement of Efrat, like Rabbi Lichtenstein and other rabbis, has warned of the dangers to Israeli society that could grow out of rabbis advising soldiers to refuse orders.

"I am unalterably opposed to those rabbinic voices which call upon the soldiers of the IDF (Israel Defence Forces) to refuse to obey military orders of evacuation claiming that such orders are against absolute Torah law," Rabbi Riskin wrote recently in the *Jerusalem Post*. "I humbly insist that such is not the case, that Torah law grants the right to a sovereign State of Israel to determine its borders, and that a call to refusal on religious grounds is tantamount to a call to civil war. The State of Israel can withstand the evacuation of settlers from Gaza; it cannot withstand a civil war."

Inside Israel proper, the popular, young Rabbi Yuval Shirlogh, who heads a major yeshiva, Petach Tikvah, has come out against disengagement as a policy while remaining outspoken in his call that religious Jews not act against the state and its institutions.

Rabbi Yehuda Gilad, a former Knesset member of the Meimad Party who now heads the Yeshiva Maale Gilboa in the north of Israel, is one of the few Orthodox rabbis to give grudging support to the Gaza withdrawal.

"I am far from satisfied with the plan and how it was reached," he said, saying he would have preferred to see a national referendum. "But at the end of the day I don't see a way a Jewish state can be democratic and Jewish while remaining in control of 2.5 million Palestinians." That's the number of Palestinians living in the Gaza Strip.

Daniel Tropper, the founder of the Gesher Foundation, an Israeli organization that seeks to bridge the gaps between the secular and the religious in Israel, said that because so many Orthodox Jews in Israel have ties to the settlements, the idea of disengagement is especially difficult for them to accept.

"While Zionism is very much weakened in the secular world, it is still very strong in the religious world, so dismantling settlements is very, very painful," Tropper said.

Rabbi Shlomo Aviner, one of the chief rabbis of the Beit El settlement and the head of the Ateret HaCohanim yeshiva in Jerusalem's Old City, received attention in Israel for his moderate words when he called on settlers not to resist if security forces come to evacuate them from their homes.

Rabbi Aviner is against the idea of any kind of evacuation of Jews, but said that an internecine conflict should be avoided at all costs.

"I don't want a civil war, but to do protests is OK," Rabbi Aviner said. "I don't want even one person to die here. I don't want to see hatred."

The other chief rabbi at Beit El, Zalman Melamed, has sharply different opinions from those held by Rabbi Aviner. Rabbi Melamed, who, like Rabbi Aviner, is a major halachic figure, has publicly and repeatedly called on soldiers not to take part in anything related to the disengagement. His stance has received much support.

Rabbi Lichtenstein, meanwhile, tries to give voice to the conflict facing the country and the Orthodox.

"From a national standpoint, the country is undergoing surgery," he said. "That is always painful – but the question is what is going to be gained at the other end."

Lawsuits filed by family of activist killed in Gaza

Ha'aretz Daily Newspaper Ltd.

CHICAGO — The family of a 23-year-old activist who died in the Gaza Strip two years ago in an incident involving the Israel Defence Forces' use of a Caterpillar bulldozer has accused Caterpillar Inc. of aiding with "war crimes."

According to court papers, the suit was filed earlier this week in U.S. District Court in Seattle, Wash., by Cynthia and Craig Corrie, the parents of Rachel Corrie, a college student who died on March 16, 2003, while trying to block the demolition of Palestinian homes in the Rafah refugee camp.

A spokesperson for Peoria, Illinois-based Caterpillar declined to comment, but said the company is reviewing the suit, and referred an earlier statement indicating that the company has "neither the legal right nor the means to police individual use" of its equipment after it is sold.

Filed with the aid of the Center for Constitutional Rights, the lawsuit seeks at least $75,000 in compensatory damages plus unspecified punitive damages from Caterpillar.

"The family has been trying to get some accountability for awhile," said the centre's spokesperson, Jen Nessel. "They cannot bring a criminal complaint, so the only way is to file a civil suit seeking damages."

The complaint alleged Caterpillar was a party to "war crimes; aiding and abetting extrajudicial killing; cruel, inhuman, or degrading treatment or punishment; wrongful death; and negligence."

Companion litigation was filed in Israel against the Israeli government, Nessel said.

In its investigation, Israel concluded that Corrie's death was an accident and that the driver of the bulldozer did not see her. The probe said a slab of concrete slid down a mound of earth and crushed her.

But the lawsuit claims there were two soldiers on the bulldozer as well as a spotter nearby who could not have missed seeing Corrie, who was wearing a bright red vest and waving her arms when she was run over. There were ongoing arguments between the demolition teams and the activists that day, the suit says.

Corrie was among a group of activists from Olympia, Wash., who arrived in the Middle East in January 2003 to stage non-violent actions and attempt to block the demolition of Palestinian homes.

Human Rights Watch and other groups have called on Caterpillar to stop supplying bulldozers and parts to Israel.

A MOVING EXCHANGE OF TRANSPORTATION IDEAS: Canadian Minister of Transportation, Jean Lapierre (right) met last week in Jerusalem with his Israeli counterpart Meir Sheetrit to discuss issues of common concern related to security and transportation. [Israel Sun photo]

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Mubarak calls Sharon

Egyptian President Hosni Mubarak telephoned Prime Minister Ariel Sharon to update him on the results of the meeting in Cairo between Palestinian Authority President Mahmoud Abbas and the Palestinian factions. Mubarak said that the way was now open to move forward. Sharon thanked Mubarak for the update. However, he made it clear that this was an arrangement for an interim period only and that in order to move forward in the diplomatic process, the terrorist organizations will be unable to continue existing as armed organizations and certainly not as terrorist organizations.

Egyptian envoy returns

Egypt returned its ambassador to Israel after a four-year absence. "I am very proud that President Hosni Mubarak granted me the responsibility for representing Egypt in Israel," Ambassador Mohamed Assem told reporters when he landed in Tel Aviv last Thursday. Assem's predecessor was withdrawn soon after Israeli-Palestinian fighting erupted in 2000, and the new appointment is part of Mubarak's recent efforts to orchestrate a regional rapprochement with the Jewish state. Assem was to present his credentials to Israeli President Moshe Katsav on Friday.

Bombing plot thwarted

Five Palestinians are suspected of planning to bomb the Knesset in an attempt to impress Al Qaeda. According to an indictment filed in the Jerusalem District Court, the alleged terror cell's leader surfed Al Qaeda websites to gather information on bomb-making, hoping to attack Israel's Parliament building. The five are also accused of planning to kill Israelis by putting poison on the doors of their cars. Earlier this month, the Shin Bet said it had arrested an Israeli Arab who also planned to bomb the Knesset.

Improved French relations?

France's prime minister pledged to strengthen relations with Israel. Meeting Tuesday with leaders of the American Jewish Committee in Jerusalem before the new Yad Vashem Holocaust museum was dedicated, Jean-Pierre Raffarin said five French cabinet ministers soon will visit Israel to discuss joint projects.

No new residences in Gaza

The Israel Defence Forces has banned Israeli citizens from relocating to the Gaza Strip as part of its preparations for a withdrawal from the coastal area this summer, the IDF said in a statement Friday. At the beginning of May, after Passover, the IDF plans to declare the Gaza Strip a closed military zone. The army will then be able to prevent people who do not have proof of residency in the Strip from entering it. The move is meant to prevent activists from entering the area to prevent the planned disengagement.

With files from JTA

New Yad Vashem museum opens

By AMIRAM BARKAT
Ha'aretz Daily Newspaper Ltd.

The public visits the new museum the day after the opening. [Israel photo]

JERUSALEM — The Holocaust was not "man's inhumanity to man," Nobel Peace Prize winner Elie Wiesel said last week at the dedication of the new Holocaust museum at Yad Vashem in Jerusalem.

"No. It was man's inhumanity to Jews. Jews were not killed because they were human beings. In the eyes of the killers, they were not human beings, they were Jews."

Wiesel, a Holocaust survivor, said only those who were there know the meaning of "being there," but he said we all have the obligation to try to tell and not to bury the memories in silence.

Wiesel's closing remarks summed up the moving ceremony held before foreign dignitaries from 40 countries, among them 15 heads of government and state, including French Prime Minister Jean-Pierre Raffarin, German Foreign Minister Joschka Fischer, Polish President Aleksander Kwasniewski, a representative of the Vatican and United Nations Secretary General Kofi Annan.

Annan said that the UN felt a sacred obligation to fight hatred and intolerance, an obligation that tied him to the Jewish people and "the State of Israel, which rose, like the UN itself, from the ashes of the Holocaust.

"Our global mission of peace, freedom and human dignity was literally forged in fire – in fact the most awful fires humankind has ever seen," he said.

Israeli President Moshe Katsav called on members of the European Union not to allow Nazism to reside in the imagination of young people as some sort of entertaining horror show.

"We are concerned about Holocaust denial and anti-Semitism," Katsav said. Europe "must accept the burden of the memory and lessons of the Holocaust for the future it is building. It owes this to the millions of Jews who were murdered on its soil."

Israeli Prime Minister Ariel Sharon said, "The state of Israel is the only place in the world where the Jews have the right and the power to protect themselves by themselves. This is the only guarantee that the Jewish people will never know another Holocaust."

The chairman of Yad Vashem, Shevah Weiss, said the cold weather at the two-hour ceremony, which began a few minutes after 6 p.m. local time, reminded him of his feeling six weeks before at Auschwitz in Poland, during the ceremony marking the 60th anniversary of the concentration camp's liberation.

Among the 2,000 or so guests invited to the Yad Vashem ceremony were Holocaust survivors from several countries, as well as heads of other Holocaust commemoration institutions and about 100 mostly foreign journalists.

The ceremony opened with a rendition of the national anthem, *Hatikvah* by singer Dudu Fisher. Numerous video clips, including one by artist Michal Rovner on the vanished Jewish world, readings of survivors' and victims' testimonies, and musical renditions were interspersed among the speeches that followed.

Among the readings was a rendition of the poem *Every Person Has a Name*, by Israeli poet Zelda Mishkovsky, which was set to music by Hanan Yovel. The ceremony ended with the singing of *Jerusalem of Gold* by Rita and Fisher singing the Hebrew prayer *Oseh Shalom*.

Following the ceremony, Katzav hosted a dinner for the dignitaries at the Chagall Hall in the Knesset.

The new museum was built at a cost of $40 million (US) and financed mainly by the contributions of Jews and non-Jews throughout the world, and by the International Commission on Holocaust Era Insurance Claims. Israel's Foreign Ministry contributed $5 million to its construction.

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Surgeon speaks about separation of conjoined twins

By LEILA SPEISMAN
Staff Reporter

Jacob Langer, the surgeon who led the recent operation separating the conjoined twins Tinashe and Tinotenda Mufuka, at the Hospital for Sick Children, will speak at the next program of Torah in Motion.

The event will be held on March 31, at Shaarei Shomayim Congregation, at 8 p.m.

Langer is professor of surgery at the University of Toronto, and chief of pediatric general surgery at the Hospital for Sick children. His topic is "Surgery on Conjoined Twins; Medical, Surgical and Jewish Ethical Perspectives."

Among the aspects of surgery on conjoined twins to be discussed are whether one life can be sacrificed to save another, and whether high-risk surgery is permissible.

Also speaking at the event is Rabbi Chaim Rapoport, spiritual leader of Ilford Synagogue in London, England, and adviser to the chief rabbi of the British Commonwealth on medical ethics.

Tinashe and Tinotenda were delivered at the Salvation Army Hospital in Zimbabwe by Dr. Rachel Spitzer, who is currently a fourth-year resident in obstetrics and gynecology at the University of Toronto. She was doing a three-month elective at the hospital where they were born.

The children, now eight months old, were born joined at the abdomen, and with a shared liver. Their condition at press time was classified by the hospital as serious, and they have been moved out of intensive care.

Rabbi Rapoport also speaks at Shaarei Tefillah Congregation April 3 at 8 p.m. The rabbi, who recently published a book titled *Judaism and Homosexuality*, will lecture on "Same-Sex Attraction: Same-Sex Marriage."

The fee for each program is $10. For more information, call 416-633-5770, or go to the website, www.torahinmotion.org.

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Health of liver transplant candidate deteriorates

By LEILA SPEISMAN
Staff Reporter

Last November, we wrote about Sheldon Farberman, a Toronto man who had been diagnosed with cirrhosis of the liver, although he is not a drinker.

He was urging people to fill in their organ donor cards, so that those, like him, who need an organ transplant, can have the chance of living a normal life.

Farberman was recently told that his liver has stopped functioning completely. His only chance is to have either a complete liver transplant or a partial one from a living donor. He is on the active transplant list at the Toronto Hospital, and as this article was written, was waiting to hear if he is high on the list.

"Since the previous article, my health has done a 90 per cent flip backwards," he said. Farberman speaks in a whisper, since he has almost lost his voice.

He said he is 75 per cent bedridden, and when he gets up, finds that he gets winded easily. Community Care Access Services has promised to send in an occupational therapist to assess his needs, and has arranged for a caregiver to come in twice a week to help him wash, do laundry, and do some light cooking.

Earlier this week, he went for tests at Sunnybrook Hospital, to see if he needs blood transfusions or iron infusion.

Since his diagnosis two years ago, Farberman has tried to remain upbeat and positive. The last couple of days, however, "I've been struck by the gravity of my situation," he said. "I have to cope with so much everyday stress."

His friends and family are working on a a fundraiser, to be held in May. This is to raise money for the benefit of his children, Noah, 6 and Julia, 3.

Aging Well forum targets boomers

One of the characteristics of the baby- boomer generation is a preoccupation with exercise, healthy eating, healthy living – in short, maintaining good health.

As they reach middle age, interest increases in how to achieve a long, healthy life.

Baycrest Centre for Geriatric Care is using its expertise in caring for the very old in Aging Well Starts Now, a one-day forum to be held at Baycrest on April 10.

A media release says that it is aimed at "boomers and beyond, who are feeling the creaks and stresses of time and looking for practical strategies to maintain good health."

Event organizer Lesley Miller said "the secret to aging well is about common sense in how we manage our busy lives and protect our most precious assets – our physical and mental health."

The forum will include keynote morning presentations from memory and mood doctors, and a lighthearted luncheon address by Toronto family physician Mel Borins.

Other scheduled speakers include Janet Polivy, professor, department of psychology, University of Toronto, discussing "Exploding the Myth of Easy Change"; Linda Jackson, Baycrest director of social work and community services, on helping caregivers; and Sid Feldman, head of the department of family medicine at Baycrest, discussing "How to Maximize the Time with Your Doctor – Asking 10 Questions in Five Minutes."

Registrants can also choose two workshops during the day. Some of the topics include conventional medicine and alternative approaches; good health through easy exercise; boosting good stress/minimizing bad stress; and "Where Are My %#@ Keys? – Keeping Your Memory Sharp."

Registration for Aging Well Starts Now is $80, and includes parking and lunch. To register, contact Baycrest at 416-785-2500, ext. 3005, or e-mail startingnow@sympatico.ca.

Books & Authors

Author straddles pop-culture/non-fiction and cutting edge

***The Program* by Hal Niedzviecki, Random House Canada.**

***Hello, I'm Special: How Individuality Became the New Conformity* by Hal Niedzviecki, Penguin Canada.**

By SHLOMO SCHWARTZBERG
Special to The CJN

This just may be Hal Niedzviecki's best year yet. He has two new books out – a non-fiction opus entitled *Hello, I'm Special: How Individuality Became the New Conformity* and a just-released novel called *The Program* – and he's recently signed on as a film writer for *NOW*, the alternative Toronto weekly.

That's in addition to his regular duties as publisher/fiction editor of *Broken Pencil*, the magazine of zine culture that he founded in 1995, and his usual journalism in, among other publications, the *Globe and Mail, The Utne Reader, Toronto Life* and *This Magazine*.

If that's not impressive enough, the 34-year-old already has a half-dozen other books, both fiction and non-fiction, to his credit.

Niedzviecki, who will be reading from *The Program* on April 3 at the Miles Nadal JCC in the Al Green Theatre in Toronto, occupies a unique place in Canadian letters. He's likely the only one out there straddling pop culture/non-fiction writing (in the vein of Lynn Crosbie or Mark Kingwell) and cutting-edge fiction, à la Douglas Coupland and Barbara Gowdy.

Not that he specifically evokes those writers; his voice is a clear, smart one, all his own.

"For me, *The Program* is in a way a culmination of all the books that I've written, non-fiction and fiction, the culmination of 10 years of thinking about these issues and I hope that comes out in the book."

Interestingly, *The Program*, which revolves around the Stern family, including self-help guru Maury, his delicate son Danny, and Maury's disturbed, mysterious brother Cal, evokes characters who, for the most part, are fairly uninterested in the ebbs and tides of pop culture and its effect on them.

"In a way, I'm not very interested in pop culture," says Niedzviecki. "I'm interested in mass culture and the characters in *The Program* are very much affected by that intersection of mass culture and technology. Pop culture is the kind of specific entertainment apparatus that is disseminated through a mass culture system, whereas mass culture is extended to include advertising, products and the whole chimera of consumerist ideology that is pumped out through what we must call 'The System.'" Despite that description, Niedzviecki hasn't staked out a space as the rebellious tilter against the windmills of the evil corporations; in fact he doesn't even concede that the divisions between them exist at all.

"One of the biggest misconceptions we have in the cultural realm is this idea of selling out – one person is mainstream and the other is underground. The truth is esthetically, culturally, there is no underground anymore, and if there is no underground, then there is no so-called mainstream to sell out to. There is nothing I could write, create, produce, [or] say that offends the mainstream, that the mainstream won't purchase in some way and regurgitate back to me."

Is that good or bad?

"It's a neutral truth. It would be helpful for people if they could realize that. As long as you're doing something that you want to do, you pursue it in many different ways and the same is true of independent, underground culture and mass culture controlled by corporations. People have to realize that the lines between those things are not static, they're not even blurred, there is no gap.

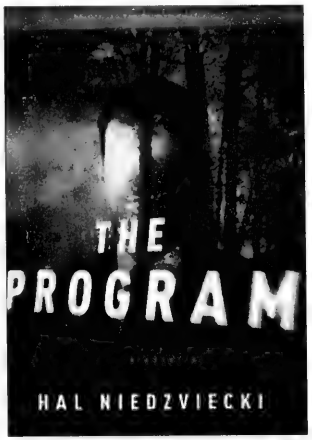
"That's what the *Special* book is all about. Look, you're not a rebel and you're actually wasting a lot of your precious energy proclaiming yourself a rebel. I'd rather you drop all the pretense and all the energy into making your own ideology and put it into work, and if your work is to change the system, then do that in the way you want to do that."

The witty introduction to *Hello, I'm Special* deals with how Niedzviecki worked through the concept of his own rebellion. It's a self-mocking take at his teenage self's (Teen Hal) run-ins with his parents, teachers at Hebrew school and society at large, mostly in Maryland where he grew up, only to discover that by his early 30s he was getting congratulatory birthday cards from his family saluting the rebel within.

That prompted the dismaying thought, as he puts it in the book, "If I'm a rebel sanctioned by society, encouraged by my parents, and cheered on by Hallmark, what is left to rebel against?"

Is he still conflicted about being a "rebel"?

"Well, you grow up," is his answer. "I think you're always conflicted between those desires, the desire to proclaim yourself special as a pseudo-rebel and the desire to conform, to go along with everyone else."



The Program comes from a different place. Like his previous novel, *Ditch*, it's dark in tone and deals with heavy subject matter, such as abuse, which is wholly unlike his usually breezy non-fiction.

"We live in a dark world and dark things are happening and yet we have this kind of sense that everything is great and everything can keep going on the way it's going and that sense is a pop-culture-instilled sense, of optimism and individual pursuit," Niedzviecki says.

"I'm very interested in exploring what lies beneath the surface of that sensibility and how people's lives are affected by this kind of orgy of individual consumerism and self-perpetuating ideology."

He hopes the novel will reach people "in a very meaningful, personal way, in a way that touches people in the sense that only fiction can really touch people and make them have really strong, powerful feelings."

Niedzviecki's path to where he is now, as one of the most respected cultural critics and writers in Toronto – *NOW*, for example, approached him to write for them – was never a clearly defined one.

Born in Brockville, Ont., he grew up in Ottawa and Maryland. He attended the University of Toronto where "I had no goal, I was just there. I started writing for *The Varsity*, the university college newspaper (alongside Naomi Klein) and I also started to volunteer for little magazines. I never really thought of myself as a writer. I just started writing and at some point I ended up starting a magazine (*Broken Pencil*) because I thought it was an important thing to do and I still think it's an important thing to do.

"That sort of set me on this parallel course of cultural studies. When you're writing about mass media from the perspective of the little guy, from the independent culture producer, the zine producer, the indie record label, that gives you a very interesting perspective to start commenting on mass culture and that's exactly what I did."

The Program prompts a different sort of inquiry; how much of the book comes out of Niedzviecki's life? "There are a few scenes that are really auto-biographical," he answers. "Really the only one that was substantively based on real things was my experiences at Camp Gesher, which is a real camp located near Cloyne, Ont., closer to Ottawa. The night game, with the kids having to pretend they're Jews sneaking into Palestine and the counsellors being the British, that really was an ongoing thing that happened at the camp. Of course, the characters aren't the same at all."

Niedzviecki's range of interests, accomplishments and chosen subject matter can be compared to one writer, he says. "If I had a predecessor who maybe had that kind [of varied] career, it would be Mordecai Richler, who was a very successful journalist, columnist, social commentator but obviously is known for his fiction. I wouldn't say I'm incredibly influenced by the content of his writing – and I do like his books – but if you're talking about someone who [had] a career I very much admire, [it's Richler]."

Like Richler throughout his life, it's a safe bet that Niedzviecki will continue to have an impact.

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Ottawa artist, 28, is happy doing what she loves

By ADAM GRACHNIK
Special to The CJN

When you step into this quaint downtown apartment in Ottawa, your eyes dance to the paintings splashing the walls with life. You move through the hallway and the gallery tour continues, until you sit in the living room and it explodes. There, an easel has a project in the works, and two portrait paintings of beautiful ladies rest on the floor below the television. A large couch to the left of the room swallows the young female behind all the art.

Meet Shayna Tate, 28, an aspiring young painter who looks remarkably like Ottawa's Alanis Morissette and who is sick and tired of people asking her when she is going to grow up and get a job.

"Happiness is about doing what you love, not what society tells you to do," Tate says with a smile. "People always want to know when I am getting a job."

Behind her, a framed painting of a dozen brilliant yellow daffodils hangs on the wall above her head. The two portraits on the ground are of her mother and her sister. She says the painting of her sister is exactly the style she likes to use.

"I don't just like to copy from a picture," she says, pointing at the painting and explaining that she likes to add to a picture when she paints it.

Tate likes to show her brush stroke, which, she explains for non-artists, means you can see lines that make the painting rougher rather than polished-looking like a photo.

"The goal is not to be perfect," she explains.

A graduate of the Ontario College of Art and Design, she also holds a degree in women's studies from the University of Ottawa and has been painting professionally for two years, receiving commissions from clients. Describing herself as a portrait and florist artist, Tate says requests come from friends, family and random clients.

The oddest request she has ever received – except for all the people that want her to paint pets – is typical of Ottawa.

"I got a commission to do a poppy and I really didn't know what to do," she says, giggling. "I guess people around here love poppies."

Like most young people, she went to school because she was "flipping out" about her future and doubted her ability and will to be an artist. But then, while dealing with some personal health problems, she had a lot of time to herself to paint.

"Here is a blank canvas and I get to create something. It was very therapeutic," she says, adding quickly that creating art is such a joy to do.

Ideally, Tate wants to work at an art gallery and then open her own gallery to take her work outside her living room and off the walls of her home. She shares the apartment with her long-term boyfriend.

Self portrait of Shayna Tate

Tate says she is a family person and is thankful that her mother and grandmother kept pushing her to follow her dreams. Her father and sister are musicians, and her paternal grandfather was an artist too.

As the interview ends, Tate says she loves life and enjoys the freedom of being her own boss, but adds, "I think I am good, but I know there are people out there that are better. I just want to learn and improve forever."

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Lots of laughs in mockumentary about Jewish rapper

By DAVID SILVERBERG
Special to The CJN

What if hip-hop star Eminem were Jewish? Would his mother worry about him backstage? What would a rabbi think of his incendiary lyrics?

These questions popped into Michael Cohen's head one day, compelling him to write a five-minute mockumentary called *Jew Jube*.

In the short, the Toronto actor adopts the personality of a squeaky-voiced rapper who blasts lyrics comparable to Eminem's edginess: "Yo Zundel and your propaganda/ In Canada here's my memoranda, read it/ Under my eternal lamp/ it wasn't summer when my grandparents went to camp."

Cohen packs the five-minute film with topical and cultural references. The rabbi from Beth Shpilkus Congregation, played by Jack Newman, exaggerates the harmfulness of Jew Jube's amusing lyrics; the rapper wears a doo-rag (bandanna) sporting two strands of material that resemble payes; and his German-Canadian manager, played by Bruce Hunter, has such a deep need to make amends for the Holocaust that he only works with Jewish artists.

"I'm trying to get a message out through parody," says Cohen, 39, in an interview at the Red Room Café on Spadina Avenue. "I'm not a rapper, but I'm trying to use this vehicle with a different intent."

Cohen skews misconceptions. For instance, Jew Jube's mother is such a cartoonish stereotype of a Jewish mother, she seems almost unreal.

Luba Goy, known for her work in the CBC television show *Royal Canadian Air Farce*, plays the overprotective mother. While she may not be Jewish, Goy fills the character with a paranoia most Jewish children would understand.

One scene shows the mother complaining to Jew Jube's manager about the *shmutz* and wrinkles on Jew Jube's new touring T-shirts. She also babies Jew Jube, raising the question of how many tough-guy music stars bend easily to the whim of their mothers.

"I wanted this to be a comedy that had legs, that isn't predictable," says Cohen. "These characters had to be multi-dimensional, with a certain enigma to each of them. If they were one-dimensional, they would be creepy because there'd be a side to them kept hidden."

Cohen's short is enjoying positive reception. Directed by Michael Davidson, it won an award for best mockumentary at the Moc Docs 2004 Script Award Festival in Toronto last year and was featured recently at the World of Comedy Film Festival. Jewish film festivals in Toronto and Vancouver also plan to screen it.

Jew Jube was born from Cohen's love of hip-hop, but it also has roots in his past. Growing up in Vancouver, he was the only Jewish boy in his public school. "I know what it feels like to be a minority and that's shaped me," he says. "Any time you experience being outcast, it builds characters."

The character Jew Jube was built around the pain of being on the outside looking in. Eminem was an outsider in the early stages of his career, too. Working as a white rapper in a black rapper's world is analogous to working as a Jew in a non-Jewish world.

"I gravitate to projects that impacts people emotionally," Cohen says. His manifesto is simple: "I want people to think and laugh and feel inspired."

Making the laugh-heavy *Jew Jube* was a departure from Cohen's day job as a script reader for the Harold Greenberg Fund, which finances submitted film scripts. The job is freelance, so Cohen makes additional income doing voice-work and acting gigs, which have included a guest role in the television series *Queer As Folk*.

He has studied improv with Second City and trained with the legendary Canadian clown duo Mump and Smoot.

Jew Jube may be reincarnated into a longer film or TV series, and Cohen says he's waiting for inspiration to write the next *Jew Jube* song.

It isn't far-fetched to imagine some more cheeky humour pouring from the mind that invented Jew Jube's fictional album title, *Profits Prophets and Other Righteous Homonyms*.

The Vancouver Jewish Film Festival will be screening the film on April 13 at 9:30 p.m. at the Norman Rothstein Theatre as part of their festival line-up. It will be shown before a documentary called *Awake Zion* about the connections between Jewish and reggae culture.

Clips of *Jew Jube* can be viewed at www.jewjube.com

Eye on Arts

By Bill Gladstone

EDITOR CYNTHIA GOOD HEADS NEW BOOK PUBLISHING PROGRAM AT HUMBER

Former Penguin editor **Cynthia Good** has been hired to establish a creative book-publishing program at the Humber Institute of Technology and Advanced Learning, the school announced recently.

As the former editorial director and president of Penguin Canada's publishing division for two decades, Good built up one of the country's leading publishing programs and personally edited manuscripts by an impressive list of notable scribes, including **John Ralston Saul, Michael Ignatieff** and **Mordecai Richler**.

Hal Niedzviecki

"Cynthia brings to Humber what no one else can: an extraordinary record of achievement combined with an uncanny instinct for teaching and learning," said **Joe Kertes**, dean of Humber's School of Creative & Performing Arts.

An intensive, four-month regimen, the book-publishing program includes courses on acquisitions, book design and production, creativity, contracts and legal issues, self-publishing and international publishing.

It is designed to prepare college and university graduates for careers in all aspects of book publishing – a field that has undergone "tumultuous change" over the last decade, Good said.

"My hope for the program is to encourage students to explore the future of publishing and, in doing so, to become that future," she said.

Applications are currently being accepted for the May to August semester. For details, visit the website ontariocolleges.ca or contact Good at cynthia.good@humber.ca

* * *

Yiddish Laughter: Friends of Yiddish presents Argentinian comedian **Norman Erlich** in the one-man Yiddish show, *Lakhn auf Mameloshn* (*Laughing in Mameloshn*). Drawn from the works of **Nudelman, Nadir, Brat** and others, Erlich's comic Yiddish monologues have earned rave reviews in the United States and Latin America for three decades.

Members free, non-members $10. One performance only. Workmen's Circle Hall, 471 Lawrence Ave. W. Saturday, March 26, 8 p.m. For reservations, call Bess Shockett, 416-630-7222, or Allen Rosenberg, 416-663-4419.

* * *

Passover Dance Workshop: "Miriam's Dance" is an expressive arts workshop involving storytelling, poetry, dance, music and meditation. It invites participants to "rediscover the story of Passover through the story of Miriam the prophet and her joyous dance at the shores of the Red Sea."

BJCC Studio Theatre, Sunday, April 10, 2 to 6 p.m. $60, $70 at the door. Brenda Simon, 416-536-5944. Pre-registration, 416-635-1880, ext. 390.

* * *

Russian Singers: Show One Productions presents "Turetsky's Choir: The Ten Voices That Shocked the World." Consisting of 10 male singers, the Russian vocal group perform diverse material, including arias, town romances, fragments of choral synagogue music, classic musicals, jazz compositions and popular hits.

The gala performance is offered in celebration of the Jewish Russian Community Centre's 21st anniversary. $150 - $50. Toronto Centre for the Arts, 5040 Yonge St. Sunday, April 3, 7 p.m. 416-870-8000.

* * *

Arts in Brief

• Amateur comedians and raconteurs are invited to claim their five minutes of fame at the "Morris (Nafty) Naftolin Komedy Kabaret". Free admission, everyone welcome; refreshments. Bernard Betel Centre, 1003 Steeles Ave. W. Thursday, March 31, 2:30 p.m.

• The Nadal JCC and Ashkenaz present novelists **Hal Niedzviecki** and **Julian Rubinstein**, reading and in conversation with writer-editor **Marc Glassman**. Presented in association with Pages Books and Random House Canada, Niedzviecki reads from *The Program*, (see Books & Authors page) and Rubinstein reads from *Ballad of the Whiskey Robber*. Free. Nadal JCC, Al Green Theatre, 750 Spadina Ave. Sunday, April 3, 3 to 4:30 p.m.

• Opera York, York Region's professional opera company, presents a full production of *La Bohème*, Puccini's classic tale of life among the poets, painters and philosophers of Paris in the 1830s. $30. Markham Theatre, April 1 & 3. 905-305-7469; www.operayork.com

Renee Barda

• Mezzo-soprano **Renee Barda** performs at the McMichael Gallery in Kleinberg. Sunday, April 3, 1:30 p.m. 905-893-1121. www.reneebarda.com

•**KlezFactor** plays at the Riverdale Shul Purim Party, 179a Danforth Ave. (at Broadview). Cover is $5. Saturday March 26, 9 p.m. Website www.klezfactor.com, email shirahonig@gmail.com.

* * *

At the Galleries

• "Infinite Visions," the debut exhibit of MosheFineart.com, is an exhibition of works by **Marija Barac Jandric, Anton Cetin, Yuri Dojc, Mike Hammer, C.S. Jonas, David Kirkland, Jiri Ladocha, Janice Longeway, Rochelle Rubinstein, Huibert Sabelis, Vaclav Vaca** and **Elyssa Wortzman**. DeLeon White Gallery, 1096 Queen St. W. at Dovercourt. April 1 to 3.

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Arts & Travel

New book aims to improve Israel's image abroad

By SHELDON KIRSHNER
Staff Reporter

Israel is constantly in the news, but its image in the media leaves much to be desired.

Mainly as a result of the second Palestinian uprising, Israel is often portrayed negatively, its achievements in a variety of fields all but ignored.

A new, illustrated book, *Israel and the World: Changing Lives Through Innovation* (Weidenfeld & Nicolson), aims at altering perceptions of Israel and burnishing its image as a progressive nation.

It is written by British journalists Helen and Douglas Davis, with a foreword by Australian media magnate Rupert Murdoch.

"The book looks at the Israel that exists behind the tragedies and dramas that form the daily headlines," said Mark Waldman, chair of the Canadian Council for Israel and Jewish Advocacy Public Affairs Committee.

"It takes an in-depth journey around a remarkable country which has successfully become one of the world's technological, economic and cultural leaders."

Published in Britain, *Israel and the World* is scheduled to be launched in Canada on Friday, April 8, between 4 and 5:30 p.m. at the Indigo book store at Yonge and Eglinton.

Israeli Deputy Prime Minister Ehud Olmert will attend the launch.

Israel's consul in Toronto, Yaacov (Cobie) Brosh, has given the 227-page volume to friends, particularly non-Jews.

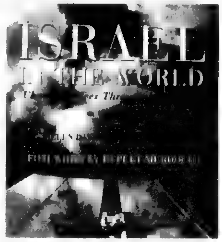
"It's a fabulous book," he said. "It shows Israel as it is beyond the (Arab-Israeli) conflict. It shows a modern developed country that contributes to the world. I'm proud of it."

Brosh pointed out it is privately published and was not issued by the Israeli government.

Israel in the World was conceived and underwritten by Trevor Pears, a Jewish philanthropist in Britain whose family has amassed a fortune in real estate.

Waldman, Pears' friend, has been given exclusive rights to the book in Canada.

All profits will go to the Emet Foundation, a charitable fund established by Pears to coincide with the publication of the album.



"Israel's portrayal is too often a negative one, and this book is a true testament to Israel's success story," said Waldman. "It is a story that needs to be known and needs to be told."

He believes *Israel in the World* could help tilt Canadian public opinion in Israel's favour and even boost foreign investment in the Jewish state.

Research conducted by the Canada Israel Committee and the Canadian Council for Israel and Jewish Advocacy reveals a depressing picture.

Eight out of 10 Canadians know so little about the Arab-Israeli conflict that they prefer to be neutral.

Only 38 per cent of Canadians think Israel is one of Canada's important trading partners.

Only 42 per cent believe Israel is a democracy.

"Research tells us the best way to increase Canadian support for Israel is through education, through the shared values of our two countries," said Waldman.

"*Israel in the World* can be an important tool to support our national Israel advocacy strategy," he added. " It's an easy way to introduce non-Jewish Canadians to the Israel not represented in Canadian media."

In addition, the volume highlights the humanitarian and democratic values Israel and Canada share, he noted.

***

The introductory essay in *Israel in the World* sets the tone:

"Israel is probably the only country in history to have had a world class university, sophisticated medical, scientific and agricultural research institutes, and an internationally acclaimed philharmonic orchestra even before it became a state in 1948."

The text then goes on to list Israeli breakthroughs in technology, without forgetting Israel's status as an incubator of culture in terms of literature and music.

Taking note of Israel's remarkable accomplishments in technology, Murdoch writes: "I fully expect Israel to remain at the forefront of technological development into the future. This book is a record of some of the achievements of Israeli technology companies, and a testimonial to the Israelis' incredible originality, dynamism and entrepreneurship."

The book focuses on a number of related topics, ranging from Israel's path-breaking capabilities in medicine, science, technology and agriculture to its dynamic society.

The final chapter, titled *Outreach*, deals, in part, with the Center for International Cooperation (Mashav), an arm of Israel's Ministry of Foreign Affairs.

Mashav offers training courses to individuals in the developing world. They take these courses in Israel and their home countries.

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Passion for nature motivates George Fischer

By ANDY LEVY-AJZENKOPF
Special to The CJN

From the exotic (Tunisia, Tuscany, Guatemala), to the domestic (Montreal, Toronto, Fredericton) George Fischer's eye-catching pictures are always vibrant.

His work has graced the covers of travel brochures, posters, books and postcards for a host of different nations and regions. From Malta to the Magdalene Islands, Tuscany to Toronto, Fischer's keen eye has captured the still images that have helped motivate untold thousands of people to travel abroad and see the sights for themselves.

His pictures have appeared in the *Los Angeles Times*, *Le Monde* and the *Globe and Mail* among others. He's published several books including *Chariots of Chrome: Classic American Cars of Cuba* and *Castles & Cottages: River Retreats of the Thousand Islands*.

"I just can't be without work," he says with a chuckle.

His newest book is *Classic Wooden Boats of the 1000 Islands* (Boston Mills Press). It's a gorgeous hardcover pictorial essay showcasing the boats from the 1950s which continue to glide over the waterways of the 1000 Islands region.

Writer Anthony Mollica collaborated with Fischer on this latest release. "George is an artist… [He] sees far more in an image than other people. He's also so personable… I wouldn't hesitate to work with him again for one moment," he said.

When promotion for this book is done, Fischer, 50, will follow with spring work trips to Turkey, the Maldives and Guatemala. And then there are 10 scheduled May poster releases, which include, Paris En Noir, Kentucky: Best of Bluegrass Country and Langarra Island, B.C.

George Fischer

The motivating force behind his work is his passion for nature. He is a self-admitted nature junky. "My friends call me 'nature boy'. I am totally happy sitting by a waterfall all day long and just listening to it," he says serenely. Yet Fischer's photography tactics are anything but tranquil. When it comes to getting "the shot" he's a daredevil.

"When I'm behind the camera I don't feel any danger. I feel invincible," he says. Some of the risky tactics he's employed include: hanging onto the front "cowcatcher" of a moving freight train in Kentucky, sitting half-exposed from a helicopter in British Columbia and negotiating treacherous ledges behind massive waterfalls in Ontario.

"I must have almost killed myself 40-50 times during the waterfall shoot alone," he says, amazing even himself upon recalling the experience.

But with risk comes reward, and Fischer's results have impressed all who have seen them. The Tourism Quebec offices in Toronto are graced by Fischer's many posters of the Magdalene Islands and thousands of copies of his books have been bought by eager fans.

Fischer initially entered the workforce as an accountant after graduating from Concordia University in Montreal. He soon realized that his need for more creative self-expression overrode his conservative upbringing and desire for financial stability.

"I wasn't following my heart," he says "It started to eat me up inside. This isn't me, I thought, I can't wear three-piece suits and ties and do this dry stuff."

He eventually found his calling with photography and ended up moving to Toronto to ply his trade.

Born in Hungary in 1954, Fischer came to Canada with his parents and siblings during the Hungarian uprising. Having spent a year in a displaced persons camp, they were eventually sponsored over by Sam Steinberg (of the now-defunct Steinberg's food chain). "My mother was in Auschwitz for a year. She survived that and then went back to the village she grew up in and then along came the revolution."

The memories are still painful but as with his photography, Fischer insists on wandering through this dangerous topical landscape.

"It was really an escape. We were hidden under hay carts and there were bullets flying all around. I'm still psychologically scarred from that," he says with a nervous laugh. Yet he acknowledges that his childhood traumas and memories have helped form his career.

"I definitely think there's a link between my mother's drive and my work ethic," he says.

While not a religious man, Fischer is proud of his heritage. "How my mother survived Auschwitz is still unfathomable to me. That drive has been instilled in [my family] to survive and succeed," he says.

He lives with his wife and two boys in Toronto and. has a summer cottage on Quebec's scenic Magdalene Islands where he can be close to nature and derive inspiration for his work. For more information and to see samples of Fischer's work, visit his website at: www.georgefischerphotography.com.

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REAL ESTATE Section

5 HOUSES FOR SALE

Forest Hill

Real Estate Inc. Realtor

416-488-2875	416-785-1500	416-226-1987
Forest Hill Village	Central	Bayview

List with us and appear on our Website: www.foresthill.com

CENTRAL PROPERTIES

NEW LISTING! STATELY LOWER VILLAGE!
2 storey, 4 bdrm, 5 bath Tudor on great street.-Elegant LR & DR, kitchen overlooks family room. Reesa Sud* 416-488-2875

39 PRUE AVENUE! BATHURST/GLENCAIRN!
$1,139K! Amazing 5+1 Br, 4 Bth, Mn Fam+2Pce! Nanny Ste! Fab 50x125'! Walk To School! Sandon Schwartzben** 416-226-1987

1ST AD! 25 HILLMOUNT AVENUE! $879K!
Bathurst/Glencairn Oversized 5+2 Br, 4 Bth! Mn Fam+Lib+Lau+2 Pce! Nanny Ste! 50x135'! Sandon Schwartzben** 416-226-1987

NEW LISTING! BRIAR HILL – UPPER VILLAGE!
Detached 2 stry, 4 bdrm, 4 bath, Mn flr pwdr rm + den, fin bsmnt. Don't miss this! Ann Bookman* 416-226-1987

174 COCKSFIELD AVE! FAB 5+1 BR, 3 BTH!
$839K! Bathurst N/Sheppard! Mn Fam+Lib+Bth! Space Galore! 52x200'! W/Pool! Subway! Sandon Schwartzben** 416-226-1987

1ST AD! 221 REINER ROAD! $689K!
Bathurst S/Sheppard! Rare 4+1 Br, 2 Bth Bung! Nanny Ste! 50x 165'! Impeccable Cond! Sandon Schwartzben** 416-226-1987

NORTH PROPERTIES

177 CENTRE STREET! UNBELIEVABLE!
$849K! Just W/Yonge! Total Reno 4+1 Br, 4 Bth! Mn Fam+Lib +2Pce! 72 x 207'! W/Pool! Sandon Schwartzben** 416-226-1987

239 CRESTWOOD ROAD! CUL-DE-SAC!
$429K! Bathurst N/Steeles! Fab 73 x 151'! On Best Part Of Street! Build Your Dream! Sandon Schwartzben** 416-226-1987

CONDOMINIUM PROPERTIES

LUXURY LIVING! YONGE/SHEPPARD $1,015,000!
Stunning 3 bdrm+den, South facing, open LR, DR, w/2 Terraces, Fireplace, 3 bath, Gorg'us eat-in kit. M. Merrick* 416-488-2875

FOREST HILL 3 BDRM – PENTHOUSE! $749,000 SOLD
Gorg'us Rental, fabulous finishes, hrdwd, 3 baths, 2 pkg, near subway, shops, concierge. S. Merrick* 416-226-1987

"BREATHTAKING FOREST HILL PENTHOUSE" SOLD
Newly reno 1 bdrm+den, 2 bath, corner, spectacular views + finishes, near village shops. M. Merrick* 416-488-2875

18 WILLIAM CARSON CRES! 2+1 BR, 2 BTH!
$425K! Yonge/York Mills! Superb S/W Corner Garden Ste! 2 W/O's! 2 Car Prkg! Move In! Sandon Schwartzben** 416-226-1987

3000 BATHURST ST LOW FLOOR – IMMED!
$285,900! 2 bdrm, eat-in kit, w/w windows, gleaming hrdwd flrs, bright updated home! Lil Cooper* 416-488-2875

MIDTOWN LOFT, PRIVATE PATIO! $279,000
1 Bdrm, 1 Bth, Bright Open Plan, S/S appl's, Design to Suit. R. Britstone* 416-785-1500

YONGE/MERTON LOFT – 2 BDRM + DEN $265,000 SOLD
Bright open LR, DR, Kit, w/w, S. facing bal, Treetop view, 2 baths, 5 appl's, Near subway. S. Merrick* 416-488-2875

1201 STEELES/BATHURST $259,000 2 BDRM+2 BATH
Hrdwd, stunning P.H., Jacuzzi, fireplace. L. Butko* 416-785-1500

NEW LISTING! 150 NEPTUNE DRIVE
Bright 3 bdrm condo, 2-4pce bath ensuites, laundry, outdoor pool. Rose Simon* 416-226-1987

RENTAL PROPERTIES

GORGEOUS 3 BDRM FAMILY HOME $2,500/MO.
Avenue/Wilson. Updated kit + 3 bths, fin bsmt w/rec rm, hrdwd, avail July/05. M. Merrick* 416-488-2875

MAIN FLR 3 BDRM, LAWRENCE/YONGE $2,000
Includes utilities, reno'd kit, 2 prkg, Fab'us location, near subway, shops. M. Merrick* 416-488-2875

PRICE REDUCED! NOW $1,250/MO!
Modern Bldg, 1 bdrm+den, 1.5 bath, ens, lndry, prkg+locker, 6 appls. Also for sale at $269K! Ken Silverberg* 416-488-2875

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ESTABLISHED RESTAURANT FOR SALE
Busy St. Clair/Dufferin Location. Turn key liquor license transfer. B. Westbrook* 416-226-1987

****Associate Broker** *** Sales Representative**

Paul Slavens
REAL ESTATE INC. REALTOR

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FINE HOMES

RUSSELL HILL RD. - $2,450,000.
Outstanding Lower Village residence. Perfect for today's families. Main flr. library & family rm. Large kitchen & breakfast rm. 5 spacious bdrms. on 2nd level. Lower level recreation rm. & games rm. Two car garage. Pool. ***Linda Rose / **Don Wagman**

• • •

YONGE / YORK MILLS - $1,700,000.
Fabulous Georgian style 2 storey on quiet cul-de-sac. Over half an acre grounds. 6 bdrms. Grand marble foyer. Main fl. study. Large principal rms. Renovate or build new. ****Gloria Paisley**

• • •

FOREST HILL VILLAGE - $1,295,000.
Absolutely beautiful. 3 renovated units. Over 4,200 sq. ft. above ground in total. Main fl. suite has over 1,600 sq. ft. of luxurious space + a finished lower level. Parking for 4 cars & within walking distance of Village shops & restaurants. ***Carol Cotton**

• • •

UPPER VILLAGE - $999,000.
Fabulous 4 bdrm. townhome. Eat-in kitchen overlooks family rm. Master w/his & her closets & 6pce ensuite. Leaded bevelled windows. High ceilings. Great for entertaining. Private drive & attached garage. ***Barbara Kaplan / *Edith Weiss** SOLD

• • •

PRESTIGIOUS BAYVIEW / YORK MILLS
$769,000. Fabulous opportunity to own this 3 bdrm. bungalow in the most desirable area. Renovate or build your dream home. 50x145 ft. lot. ***Carol Cotton** SOLD

• • •

BATHURST / ELGIN MILLS - $749,000.
Custom built 4 bdrm. home. Approx 3,920 sq. ft. Main fl. family rm. + office. Award winning maple kitchen w/granite countertop & limestone floor. High ceilings in lower level. Double attached garage. ***Ron Chichora**

• • •

AVENUE RD. / DAVENPORT - $695,000.
Two family home. Both units w/large sundecks overlooking yard. Basement studio apt. 6 parking. Ideal for professional offices & live-in. Walk to Davenport/Yorkville area. ***Donna Taylor / *Carol Cotton** SOLD

• • •

PRIME WANLESS / BEDFORD PARK
$629,000. Lovely home w/charm. Reno'd eat-in kitchen w/walk-out to deck. Fireplace. Finished lower level. Double private drive & oversized garage. ***Darren Slavens** SOLD

• • •

HEATH ST. W. CONDO - $549,900.
Prime corner unit with spectacular view, in much desired Forest Hill luxurious condo residence. 1,700 sq. ft. w/lots of extras. For details call ***Richard Sherman**

• • •

BAYVIEW / EGLINTON PENTHOUSE - $509,900.
New, Luxurious 2 bdrm., 3 bath loft style condo. Superb finishes. Family rm. Den. Balcony. Locker. Parking. Steps to TTC, DVP, trendy shops & restaurants. ***Kathie Wood / * Malcolm Neely**

• • •

YONGE / YORK MILLS - $485,000.
Bright & spacious suite with l[illegible]eat-in kitchen. Balcony. Locker. Parking. Approx. 1,350 sq. ft. Building boasts great amenities. ***Richard Sherman** SOLD

• • •

YONGE / ST. CLAIR - $479,000.
Bright corner suite. 2 bdrms., 2 baths. Kitchen w/eat-in area. Marble fl. in bathrm. Marble foyer. Open balcony. Ensuite laundry. Locker. Parking. ***Edith Weiss**

• • •

ROSEDALE CONDO
$434,900. Bloor/Mt. Pleasant. Fabulous 2 bdrm. + den in luxurious "Bellaggio". Walk-out to balcony overlooking ravine. Premium finishes throughout. Walk to Yorkville & subway. ***Steven Keshen** SOLD

• • •

BATHURST/LAWRENCE
$359,000. Wonderful corner suite. 2 bdrms, 2 baths. Eat-in kit. Balcony. Ensuite laundry. Parking. Walk to Shopping & TTC. ***Linda Rose**

• • •

"THE RIDLEY" - $262,500.
Avenue Rd./Wilson. Beautifully maintained 2 bdrm., 2 bath suite. Eat-in kitchen. Ensuite laundry. Approx. 992 sq. ft. Parking. Building features wonderful amenities. ***Gloria Paisley / *Jackie Winberg**

• • •

NEPTUNE DR.
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• • •

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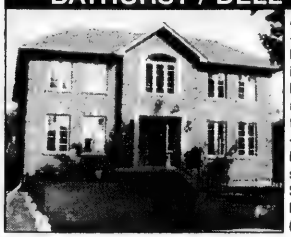
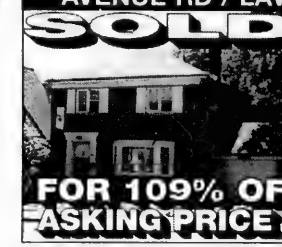
BATHURST / DELL PARK



Approx. 3,500 sq. ft. + fin. bsmt., 5 + 1 bdrms., sep. entry to in-law suite, dream kit., main floor fam. room + library. All the bells & whistles — oak hrdwd. flrs.., limestone, granite, skylights ++. Asking $979,000. Call David Eichorn* (416) 787-1712.

AVENUE RD / LAWRENCE



ESTATE SALE! Detached brick 2 storey, 4 bedroom home with addition at rear on 40 x 117 ft. lot. Lots of potential, close to TTC, shops, school and park. Call David Eichorn* (416) 787-1712.

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ONLY A FEW UNITS LEFT – ACT NOW!

BATHURST/LAWRENCE – NEW LISTING

SPACIOUS FAMILY HOME, 4+2 bdrm, main floor family room, double garage, fin bsmt including fin spa & hot tub. Prime central location close to shops, Yorkdale, schools. Priced for immediate sale at $549K. Call David Eichorn * (416) 787-1712

BAYVIEW / POST ROAD – MAGNIFICENT EXECUTIVE HOME BRAND NEW, BY PREMIUM BUILDER on incredible 73 x 243 ft. lot. 5,350 sq. ft. + finished bsmt., fusion of contemporary & traditional design. 10 ft. ceilings. A feast for the most sophisticated taste. Asking $3.349 million. Call Mark Eichorn, Sales Rep., for a private viewing at (416) 787-1712.

* * *

AVENUE RD/BATHURST/LAWRENCE

NEW LISTING! Spacious side-split with large family room addition. 55' frontage on desirable private street. Steps to Caribou Park. Only 599K. **ACT NOW!** Call David Eichorn* (416) 787-1712.

* * *

CORTLEIGH BLVD – NEW LISTING

ESTATE SALE! Fabulous building lot in prestigious location. 46.5' x 132' widens at rear to 54'. Opportunity to build your dream home close to luxury new homes. RM-3 zoning, only 499K. **ACT NOW.** Call David Eichorn* (416) 787-1712.

* * *

ARMOUR HEIGHTS – NEW LISTING

SPACIOUS EXECUTIVE HOME IN HIGH DEMAND AREA, 4 + 3 bdrms, main floor family room & study, dream maple kitchen, granite counter, fin bsmt, rear deck. Gorgeous deep lot, priced to sell now, $679K. Call David Eichorn * (416) 787-1712

*BROKER

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GREEN BUSH/HILDA
2400 sq. ft. home, 4 bdrm., fin. bsmt., fam. rm., 4 wshrms., top condition, 2 car gar. See it - love it!

ATKINSON/FRANKLIN
Elegant, prestige location! 3,000 sq. ft., 4 bdrm home, w/o bsmnt, fam rm & den, 9' ceiling. See it - love it! Must be sold!

HERITAGE HOME
Bayview/Beardmore. 6,500 sq. ft., see it! Love it!

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81 Townsgate, 2 bdrm., 2 bath, balcony, 1000 sf, $215,000. Call 416-219-4182, 905-709-4017.

35 CONDOMINIUM FOR RENT

Yonge/Finch (77 Finch Ave. E.) condo style, large 1, 2 & 3 bdrm., 5 appliances, central air, rec. facilities, 24-hr. concierge, TTC. Call 416-229-6900.

Bathurst & Steeles, Courtlands, lrge. 2 bdrms., 2 baths, eat-in kit., solar., sep. liv./din. rm, indry. rm., 5 new appls., util. /cable incl., gar./locker, 1st flr., May 1, $1525. 905-731-1840.

AVAILABLE JUNE 1ST
Bathurst/Lawrence, lrg 1 bdrm. + solarium/den, 28' liv rm, ensuite laundry & storage, $1295 includes cable, a/c & utilities. Leave name & phone # at 416-783-9617 and your call WILL be returned.

67 HOUSESITTER

Shalom Bayit Housesitting. Walk pets, collect mail, ++. Best security while you're away. Toby Goldbach, 416-783-0889.

75 APARTMENTS FOR RENT

Bathurst/Sheppard, lux., spacious, bright apts., in quiet ravine setting off main streets, newly reno'd, walk to TTC, utilities incl. 2 bdrm avail imm, 3 bdrm May 1. **1st month free on selected units.** 905-474-3600, 416-633-1484.

BATHURST-SHEPPARD
ELEGANT TWIN BLDS.
Very lrg. 1, 2, 3 Bedrooms, 2 & 3 Bdrms. w/2 balconies and 2 baths.
Ample closets plus cedar, Roof laundry, ravine setting, pool, pkg. incl.
6 Apts. per flr.
416-960-3238 - Bus.
416-631-9377 or 416-631-0389 - Super

Bathurst/Sheppard, newly reno, 1 bdrm. bsmt. apt., near TTC & shopping, $750/mo., immed. Shomer Shabbos, 416-638-8583.

Briar Hill, extra large 1 & 2 bdrm. apts. Renovated bldg. 1 bdrm. studio from $799 immediate occupancy. Refs. required. James 416-769-6779.

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$559,000 Bathurst/New Westminster 5+2 bdrms, 4 baths, LR/DR comb, mn flr fam rm f/plc, office, eat-in large kit w/out to fncd grdn, fnshd bsmt, entry frm dbl gar. Short walk to Promenade Mall.

$538,800 Bathurst/Centre 4 bdrms, 3 baths, eat-in kit w/out to deck, LR/DR comb, hrdwd, brdlm, mn flr fam f/plc. STUNNING RENO.

$429,000 Bathurst/Clark 4+1 bdrms, 3 baths, entry frm dbl gar, mn flr lndry, w/out frm mn flr fam rm to fncd grdn, fnshd bsmt, walk to shuls.

$304,900 Hilda//Steeles (Thornhill) 3 bdrms, 3 baths, fnshd bsmnt, entry frm gar, interlock drv. **NEW:** windws, furnace, c/air, frdge, dryer.

$1,588,000 ARNOLD AVENUE. 5+1 bdrms, 7 baths, hrdwd flrs, granite, 3 f/plcs, huge fam rm, fnshd bsmnt/nannys ste, sauna, poolside cabana/bar + 3pc bath, 3 walk/outs to grdn/pool, hot tub, gazebo, **4 CAR GAR,** electr. gates, prof lndscpd, u/grnd sprinkler sys, 100'x180'

$229,000 Bathurst/Antibes condo CORNER STE, 18th flr 2 bdrms, 2 full baths, master ste walk-in clst, jacuzzi, hrdwd flrs, eat-in kit/ wndws, **N/E** views, balcony. pkng. **FOR SALE/FOR RENT**

$1,048,000 Balmoral Estates/off of Faywood, quiet crt, 4+1 bdrms,(can convert to 5 bdrms), 5 baths, gorgeous hrdwd flrs, LR/DR COMB, huge fam rm, 2 f/plcs, 3 walkouts, large eat-in kit, premium applncs, w/out fnshd bsmnt, spa + hot tub, f/plc, pool.

THE CONSERVATORY 333 CLARK AVENUE WEST, THORNHILL
$599,000 CORNER SUITE, 1800 sqft, 2bdrms, 2baths, 2 jacuzzis, inste sauna, **GRANITE, MARBLE, HRDWD,** eat-in kit prem. applncs wndws, balcony, NW views, pkng, guest stes, gatehouse security.

ONE OF A KIND PENTHOUSE 3300 sqft, 3 bdrms, 3 full baths, fam rm, **LR/DR** comb f/plce, **SOL,** large eat-in white kit, lndry rm, 6 applncs, c/vac, **6 walk-outs,** huge terr, **N.S.W. & EAST views. 5 pkgs.**

5 HOUSES FOR SALE

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$839,000. Amazing like new 5 Bdr. 6 Bath. Fam/Library. Income potential basement. Reduced!! Amazing Deal.

BATHURST/LAWRENCE
$419,000. Cute upgraded Bungalow, 3 Bdm. 2 Bath, great lot. Best price in area. Income potential basement.

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WILSON HEIGHTS/SHEPPARD
3 bdrm, 3 baths, liv & din comb, finished basement, rec room, fireplace, large lot, double garage.

FINCH/WILMINGTON
3 bdrm bungalow, 2 baths, L-shaped liv & din rm, updated kitchen, fin basement, double drive garage, steps to everything.

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* * *

BATHURST/GLENGROVE
$1,039,000.00. 547 Glengrove Ave. Incredible home at an incredible price! Fantastic layout. Stunning finishes. Dream custom maple kitchen. 5 bedrooms upstairs; fully finished basement with walkout to large backyard. Great location. Simply beautiful. +++ Act Now!!!

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10 PRIVATE HOUSES FOR SALE

Bathurst/Ranee, lge. 6 bdrm, 2 bath, custom b/split, 70' frontage, 2 f/places, 2 income bsmnt. apts. No agents. $555,000. 416-789-2270.

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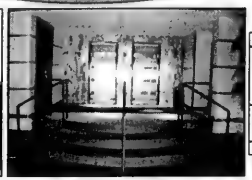

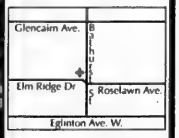

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Hollywood beachfront, studio apt. on beach. Great location, avail. April. Please call 416-992-8995.

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On Campus

Yiddish is 'fun' in new York class

By FRANCES KRAFT
Staff Reporter

Celebrants at a recent reception at York University were *kvelling* over the accomplishments of students in the school's first Yiddish language course.

"I love it. It's so much fun," Rachel Hindel told *The CJN*. The first-year student is one of 15 enrolled in the introductory course. An additional four students audit the class, which is taught by Kalman Weiser, holder of the Silber Chair in Holocaust and Eastern European Jewry.

"It's a phenomenal class," said David Goldberg, a second-year student. "It incorporates Yiddish language and Jewish culture."

Martin Lockshin, director of York's Centre for Jewish Studies, told the 80 people at the festive event, which included entertainment by musician Brian Katz, that many aspects of Jewish studies are closed to people who do not speak Yiddish.

Kalman Weiser

He thanked the university's administration for its support, and also thanked the organized Jewish community. The course was facilitated by a partnership between the Centre for Jewish Studies, UJA Federation of Greater Toronto's Committee for Yiddish and the Jewish Foundation of Greater Toronto.

Weiser, a 32-year-old New Yorker – speaking in Yiddish – said that Holocaust studies shouldn't be only about the death of Jews, but about the life, history and literature of European Jewry.

Fourth-year student Joshua Tanenbaum, one of two students who addressed the audience in Yiddish, said he didn't hear Yiddish at home growing up, but decided as he was reaching the end of his teens that he wanted to learn the language.

His classmate Rachel Libman said that Yiddish is not just a language of history, but a living language.

NEW HANDBOOK FOR STUDENTS: Students for Democracy, an ad hoc group of Israel supporters spread across several university campuses, has issued a new booklet packed with capsule information about Israel. The handbook was facilitated by Betar-Tagar Canada, the student wing of Herut-Likud. Fifty thousand copies have been printed and are being distributed to Hillels and Israel action committees on campuses across Canada. The booklet is also online at www.studentsfor democracy.ca.

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Tigers fantasy camp a reality for Eisenstadt namesake

By DAVID EISENSTADT
Special to The CJN

LAKELAND, Fla. — In 1938 and 1939, "Hammerin'" Hank Greenberg led a Detroit Tigers lineup that included left-handed pitcher Harry Eisenstadt. For seven glorious days in January, I joined their alumni roster as the latest Eisenstadt to don Tigers' blue, albeit at the team's fantasy camp.

Learning to really play hardball, meeting phenoms of yesteryear, honing my skills, swapping tall tales, and generally having the time of my life made the week about as good as it gets.

The fantasy camp was a special birthday gift that my wife Rhoda, sons Harris and Evan and daughter-in law Sara made into a reality last July. Only 13 Major League teams (not including the Toronto Blue Jays) hold fantasy camps. Detroit's offerings were appealing and the Eisenstadt connection didn't hurt.

In preparation, I made three commitments: to get into better shape (to reduce the chance of getting hurt), to not play like a rookie, and to not expect a contract when the real spring training kicked off in March.

I started working with a personal trainer last September, becoming faithful to a two-day- to three-day-a-week gym regimen. When I entered camp, I was more fit than I'd been in years. I made a bunch of new friends and I didn't play like a rook. It was disappointing when no contract arrived.

Under the guidance of amiable camp director Jerry Lewis, 90 wannabees took to the Tiger Town diamonds in Lakeland, Fla., about 40 minutes from Tampa. Lakeland has a 68-year love affair with the Tigers as the team's spring training destination, the longest in the Major Leagues.

The weather was great, the camaraderie rampant, and the instruction first rate. And for a baseball lover, what a day job!

The Tiger Town crown jewel is Joker Marchant Stadium, where the Tigers play spring training "home" games. The complex includes five other fields, batting cages, pitchers' mounds, a clubhouse with training and equipment rooms, and lots of green grass for tossing balls and shagging flies.

Campers were divided into six teams. We immediately produced our first stats: average age, 49; oldest camper, 84; four women; two father-son combos, and four Canadians. Many were veteran campers.

My team coaches included legendary Tigers' outfielder/designated hitter Willie Horton and 1968 World Series relief pitcher Jon (King Crab) Warden.

Players had to be in better-than-average shape, which made me really appreciate the baseball program set for me by Debra Basch, my Toronto trainer.

It was quite a rush to enter the clubhouse and see my cubicle with my "home white" and "road grey" Eisenstadt-lettered uniforms, Number 1, hanging ready. I was able to take them home for keeps.

Camp began with "Kangaroo Court," a timeless tradition in which ballplayers are fined for infractions such as dropping balls and striking out.

Our misdemeanours included missing a belt loop or forgetting a mitt on the field, which resulted in levies ranging from $2 to $15. It was all for a good cause, as the fines were donated to an autism research facility in Michigan headed by former Tiger catcher, now broadcaster, Jim Price.

The day started with on-field stretching led by trainers, followed by batting practice and pitching and catching instruction. I had a personal batting clinic with Horton. It had been 42 years since I'd hit a hardball with a wooden bat, and his tips were invaluable. Pitcher Mickey Lolich, a Hall of Fame Veterans nominee, also made certain I understood the difference between fastballs, sliders, curves and change-ups.

We won our first game 16-10, and I went one-for-three against pitchers throwing 50 to 70 mph heat.

That night, coaches Horton, Warden, Lolich, Price, Dick Traciewski, Mike Heath, Rusty Kuntz, Juan Berenguer, Johnny Grubb, Milt Wilcox, Milt Cuyler, Dave Rozema, John Hiller and Doug Bair signed autographs for adults, who reverted to behaving like awe-struck kids.

On day two, I walked my first time at bat. Hitting behind me, New Yorker Jay Crawford (he hosts ESPN's *Cold Pizza*) hit a big-blast triple. I definitely learned that 90 feet between bases is a long way. But I was barely puffing as I rounded third on the coach's wave, scoring a run.

That game, I got two good hits, which made up for being stalled on base because of two outs and a slower runner ahead of me. Such is the game! Playing "under the lights" at nearby Henley Field, helped us jell as a team and we won 5-0 against the team that eventually took the week's championship.

Mid-week, I had some off-field fun. Tigers Radio, The Sports Station 1270 AM in Detroit, set up a remote broadcast and I was interviewed live. Apparently some Michigonians were listening, because the camp director told me he received "a half-dozen calls about the Toronto guy talking about his Fantasy Camp experiences."

Our team ended the "regular season" tied for third with an even win-loss split over six games. My best performance came in our semi-final playoff game, when I hit two singles in as many at bats, driving in a run.

My stats included 19 at-bats, four runs scored, five hits, two walks, two strikeouts, one run-batted-in and a .263 average. They say a Major Leaguer has it "made in the shade" if they can achieve a .270 average. Since I'm not quite there, I'll continue to enjoy the sunshine.

The final daytime match at Henley Field saw all campers bat once and take a couple of innings in the infield against the former Tigers who had been coaching us all week.

Prior to the game and U.S. national anthem, we lined up alphabetically along the first base line. Every player was introduced by name and number while running to home plate, past a photographer and videographer to capture the moment… while tipping our caps to the crowd of about 150 cheering fans. Yessss!

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Employees and family members of The CJN and the Toronto Lynx are not eligible to enter.

Mighty Ducks minyan honours team trainer

By PAUL LUNGEN
Staff Reporter

The Avenue Road Hockey Association is not a Jewish league per se, but it does manage to accommodate its more observant players and coaches on the Sabbath.

The league, which plays at Baycrest Arena, participates in weekend tournaments, but never on Shabbat itself. At a recent tournament in Niagara-on-the-Lake for midget select teams (16-year-olds), the league's Mighty Ducks went one better than its usual practice, bringing along a Torah scroll and a makeshift ark, davening on Shabbat, and apportioning the weekly Torah reading among various players.

The midget minyan was aimed at accommodating the team's trainer, Molyn Lescsz, and paying tribute to his father, Saul, who died a few months ago in Winnipeg.

Jack Frieberg, co-coach of the team, said preparations for the special Sabbath observance went on without Lescsz's knowledge, even though his son, Noah, the team captain, was included among the torah "leiners."

Frieberg constructed the ark of plywood and decorated it with a Star of David and the Avenue Road logo, which is modelled on that of the Anaheim Mighty Ducks. The boys, many of them students at the Community Hebrew Academy of Toronto, were asked to read one segment of the weekly parshah, Trumah, which dealt with the construction of the ark in ancient times.

The Torah scroll was provided by the Village Shul, where Frieberg davens, and the whole service was conducted in the hotel's hospitality suite in the White Oaks Resort.

Lescsz was kept in the dark about the team's plans right to the last minute and he was surprised at the elaborate preparations to allow him to say kaddish in a Shabbat minyan, Frieberg said.

Saul Lescsz, 92, was a Holocaust survivor who operated a grocery store and was known in the community for his charitable attitude towards customers who couldn't afford to put food on the table, said Frieberg.

"It was emotional. It meant a lot to [Molyn]," said Frieberg, who delivered a dvar Torah about the parshah.

The weekly Torah segment told the story of the ancient Israelites, who gave up their jewelry to help construct the ark. Similarly, the team members gave up their time to learn to read sections of the parshah, he said. And of course, the plywood ark was put together specifically for the event.

"It was a special thing," Frieberg said. "It brought up the sanctity of the whole situation."

It also served as a good team-building exercise though that didn't necessarily show on the ice. The midgets finished the tournament 1-1-1, but, as Frieberg said, sometimes there are things that are more important than hockey.

THE FLAG COMES DOWN: Israeli soldiers last week take down the Israeli flag during a dismantling of a checkpoint near Jericho. Israeli forces pulled back from Jericho last Wednesday further to the agreement reached earlier in the month between Prime Mininster Ariel Sharon and Palestinian Authority President Mahmoud Abbas. [RNS/REUTERS photo]

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Preheat oven to 325°F. Line 2 lg. baking sheets with parchment paper. Place 1 cup chocolate chips in microwave-safe bowl; microwave on low setting at 10-second intervals until chocolate is melted, stirring occasionally. Cool just to room temperature.

Using electric mixer, beat egg whites and salt in med. bowl until soft peaks form. Gradually add sugar, then vanilla, beating until whites are thick and glossy. Fold in melted chocolate and coconut, then remaining 1/3 cup chocolate chips.

Drop batter by heaping teaspoonfuls onto prepared sheets, spacing 1 1/2" apart. Bake cookies 10 min. or until tops are dry and cracked and tester inserted into centres comes out with moist crumbs attached, about 10 mins. longer. Cool cookies on sheets on racks. Store airtight at room temperature up to 2 days.

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Money Matters

Rabbi Jay Kelman, C.A.

The conviction of former Worldcom Inc. chairman Bernard Ebbers on multiple counts of fraud and related charges raises the question of executive responsibility for actions of others in a company. Ebbers' defence was that he did not understand the accounting irregularities engineered by his chief financial officer. From a Jewish perspective, what is most interesting is the fact the case revolved around the believability of his claim of ignorance about the goings-on in a company that he headed. There was never a claim that he himself perpetrated fraud – rather that he "pushed" his staff to achieve better results, leading them to doctor the books.

While the Torah is meant to serve as a moral guide, the Torah court system deals primarily in legal issues, and from a legal perspective, you can only be held accountable for crimes that you actually commit. Thus, Jewish law prescribes (in theory) a death penalty for the hit man who kills, while the organized crime leaders who sent him would escape such a fate.

The CEO who directs fraud to be committed by others escapes legal liability, whereas the underling who carries out such orders must bear the full brunt of the law. The moral failings of the "bosses" are to be dealt with by God at the appropriate time. You can be liable in the heavenly court but absolved in the earthly court. No such luck awaits the low-level employee who follows orders. The Torah demands that you take personal responsibility for your actions. Pinning the blame on another person is a moral failing with legal implications. Therefore, the CFO of Worldcom Inc., as the actual perpetrator of criminal activity, should receive the greater punishment.

Nevertheless, Jewish law recognizes the legal right of secular governments to establish law and order as they see fit. If that means greater jail time for overseers of crime, so be it. Furthermore, while the Jewish legal system itself does not allow for vicarious punishment, Jewish courts have extra judicial powers that can be used, provided there is a strong likelihood of correcting a social wrong. Thus, if evidence existed that jailing criminal ringleaders would actually serve as a deterrent to others, Jewish law would recommend looking beyond the legal issues in order to focus on the social one of reducing crime by all means possible.

For thoughts on the weekly Torah reading, send an e-mail to info@torahinmotion.org.

Some Jewish praise for Filipino nannies

By AVRUM ROSENSWEIG

URBAN WRITER

Wouldn't it be thrilling if we could understand the makeup of our identity by scanning ourselves into a computer and then analyzing the data about the people who have influenced who we are? A child prodigy who is a product of a Sephardi-Ashkenazi marriage might produce data showing a bloodline dating back to Rabbeinu Moshe ben Maimon (the Rambam, born in 1135 in Cordova, Spain), one of the greatest Jewish legal scholars ever, and to Solomon ben Isaac of Troyes (Rashi, 1040–1105), the first major Ashkenazi literary figure on the Bible and Talmud.

The data would also reveal input from our families, teachers and friends. In many cases, the computer might also spew out a report showing the effect of the Philippines – or, more specifically, that of our beloved Filipino nannies.

The Philippines is the largest exporter of labour in Asia – more than 4 million Filipino migrants are scattered around the world in 43 countries, and about 70 per cent are domestics. Toronto has its fair share of Filipino nannies, and many of them work in Jewish homes.

I've asked a number of friends about the influence their nannies have had on their households. The response I have heard most often is that Filipino nannies exude a sophistication, consideration and civility that is extraordinary.

A friend said that his children learned a lot about authentic respect from their nanny, and that his household was more peaceful and serene with her there.

An acquaintance told me about a beautifully spirited Filipino nanny who passed away while in his employ. Tearfully, he said his family mourned her in a very profound manner, the way one might grieve a relative.

Many people I've spoken to said that their Filipino nannies integrated themselves into their homes almost seamlessly. These families would prepare a place for them at their table – weekdays and Shabbat – rather than allowing them to eat alone, as if unworthy of the family's attention and company.

Filipino culture is very rich, but the people are often very poor. The culture celebrates the beauty of life in all its splendour, yet many of the joyful Filipino women who walk children in our local parks have large families back home that rely on their wire transfers to subsist. Whereas coconut and sugar used to be one of the Philippines' main exports, today the country's largest source of foreign currency comes from Filipino workers abroad, including nannies, who send home billions of dollars each year.

Yet clearly, the nanny-family relationship is more than simply utilitarian. It represents a highly complex mixture of cultures, a meeting between people with great expectations and a willingness to trust.

In essence, by hiring a Filipino nanny, by inviting her into our home to help us raise our children – glistening trinkets tucked safely in the amulet of our souls – we are actualizing our belief that this woman, and the Asian culture she harbours, is able to care for, teach and love our little ones in a way that's in sync with our values and parenting methods.

Conversely, this courageous individual who travelled thousands of miles from the safety of her home, and often from her own children, has chosen to share her gift of child rearing with us – strangers, people of a different way and religion.

Throughout the millennia, numerous nations, peoples and states have influenced the Jewish way of life. Today, that list can be expanded to include Filipino nannies, to whom we entrust, and with whom we share, the arduous task of raising our progenies – a job strenuous in its execution and divine in its nature.

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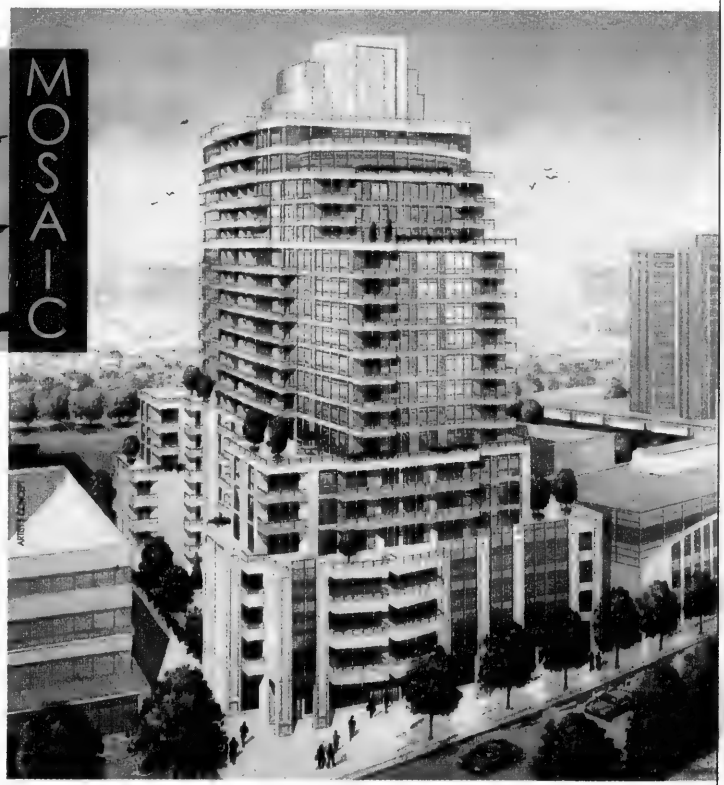

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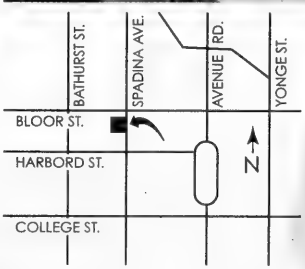

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This Week

National

Man who rescued Ethiopian Jews now fights for his life. ***Page 3***

10,000 people will be helped by NCJW Passover food drive. ***Page 12***

On Campus

Varsity Jews – a capella groups goes 'hardCor.' ***Page 18***

Books & Authors

Secret Mitzvah *of Lucio Burke* among best novels about downtown Toronto. ***Page 45***

Arts & Travel

Shopping channel host jazzes up her career. ***Page 47***

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Canada Post Publication Agreement #40010684
Publication Mail Registration #07694

Pettigrew 'disappointed' by Israel

— *CIC criticizes foreign minister* —

OTTAWA — The Canada-Israel Committee (CIC) has expressed its dismay at last week's condemnation by the federal government of Israel's plans to expand a large Jewish settlement in the West Bank.

Foreign Affairs Minister Pierre Pettigrew issued a statement last Wednesday saying Canada was "disappointed" by Israel's move to build some 3,500 new homes in Ma'aleh Adumim, a community on the outskirts of Jerusalem.

Canada "urges the Israeli government to reconsider this decision," Pettigrew's statement read.

Foreign Affairs Minister Pierre Pettigrew

"Canada calls upon both Israel and the Palestinian Authority to fulfill their reciprocal obligations under the Roadmap for Peace."

The minister said Canada "has repeatedly emphasized to Israel that these settlements are inconsistent with international law. This development runs contrary to the commitments Israel made" to recent U.S.-led peace negotiations.

Israel's announcement is also "out of step with renewed signs of co-operation between Israelis and Palestinians," Pettigrew said.

Continued on page 53

Halachah sheds light on Schiavo case

By JOANNE PALMER
Jewish Telegraphic Agency

NEW YORK — As a series of American courts struggled with the issue of whether to reconnect Terri Schiavo's feeding tube, Jewish scholars turned to Halachah, or Jewish religious law, for guidance on the issue.

Schiavo, the severely brain-damaged Florida woman whose parents and husband battled in state and then federal courts for more than a decade, became the insensate centre of a swirl of emotion and legal action.

Religious leaders also got involved: Terri Schiavo and her parents, Mary and Robert Schindler, are Roman Catholic, and many of their most fervent supporters are fundamentalist Protestants.

The Schindlers wanted to keep their daughter's feeding tube in, while Terry's husband, Michael Schiavo, wanted it removed so his wife can die a natural death.

Jews, like others caught up in the debate, have a range of beliefs, and their understanding of how to apply Halachah varies according. Virtually all the rabbis interviewed, though, told JTA that they did not agree with attempts by some conservative Christians to tie Schiavo's case to the public debate about abortion.

At the traditional end of the spectrum, Rabbi Avi Shafran of the Agudath Israel of America said the Schiavo case is "straightforward from

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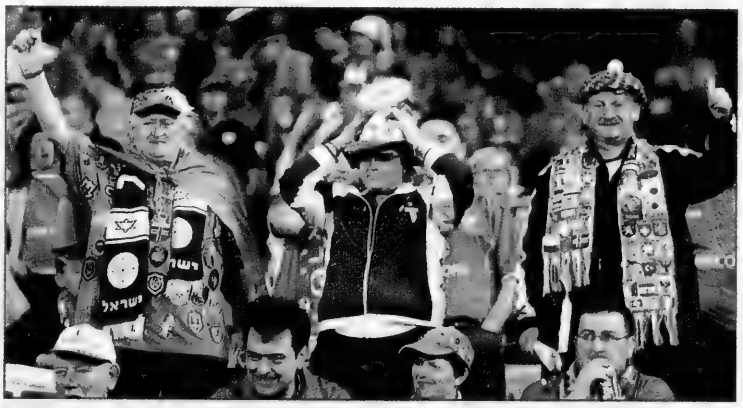

IRISH INVASION: Some 4,000 Irish soccer fans were in Israel last weekend to support their team in a World Cup qualifying match against Israel. The teams played to a 1-1 draw. The tie brought Israel a step closer to a berth in next year's World Cup. ***Please see related story on page 42.*** *[Isranet photos]*

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Gadhafi attacks Palestinians and Israelis at Arab League summit — See page 44

The News in Brief

CANADA

Ex-CJC Head Dies

TORONTO — Milton Harris, founder and CEO of Harris Steel and a former president of Canadian Jewish Congress, died in Toronto on March 26 of cancer. He was 77. "Milton embodied the true spirit of menschlichkeit," CJC president Ed Morgan said. "He led by example." The London, Ont.,-born activist "understood and appreciated the plight of the immigrant and the newcomer," and sought redress for Japanese Canadians and pushed to bring Nazi war criminals to justice, Morgan said.

Fees Too High: El Al

OTTAWA — Repeating earlier warnings, El Al's Canadian manager told a federal transport committee last week that there's a "very real possibility" El Al will end service to Toronto's Pearson International Airport because it can't afford the $12,000 in fees per landing. Stanley Morais said fees have left El Al with razor-thin profit margins on its five weekly flights to Canada. Pearson's fees are the world's fifth highest, government figures show. By contrast, landing fees in Israel are about $3,000, said Morais, who was speaking as chair of the Association of Airline Representatives in Canada.

WORLD

Hezbollah TV Banned

BRUSSELS — European Union broadcasting regulators in Brussels said that as of March 21, no European satellite would carry al-Manar, which has already been banned in the United States and France because of its ties to the Lebanese terror group Hezbollah and because of its inflammatory anti-Semitic content. The move was prompted by the discovery that a Dutch satellite carrier was relaying the station.

Arrest in Arson Case

ZURICH — An unemployed Swiss man was arrested for setting fires that destroyed a synagogue library and a Jewish-owned clothing store. Police said the man who lit the fires March 13 in Lugano acted alone and was not part of an anti-Semitic or racist group.

Jews Kept Off Juries?

SAN JOSE — A former prosecutor in California says he worked with a judge to keep Jews off juries in death penalty cases. John Quatman told a court last Tuesday that the late Alameda County Superior Court Judge judge Stanley Golde told him he wanted Jews off capital cases because they would never vote for the death penalty. Quatman's testimony has been forwarded to the California Supreme Court, which is considering whether to grant a new trial for Fred Freeman, who was convicted of murder and robbery at a bar in 1987.

No Songs for Lebanon

BEIRUT — Lebanon pulled out of May's Eurovision song contest to avoid broadcasting a possible Israeli victory. "According to Lebanese national legislation, Tele-Liban is not permitted to broadcast the performance of the Israeli participant, thereby breaching [Eurovision] rules," said a statement on Eurovision's website. The station will pay a fine. "Lebanon is in a state of war with Israel," Ibrahim Khoury, Tele-Liban's director said. "If the Israeli contestant wins, we would have to show the celebrations." Israel has won the popular contest three times. This would have been Lebanon's first appearance.

Hate Up in France

PARIS — Attacks on French Jews and Muslims and their institutions doubled last year, a new report says. There were 1,565 recorded threats and violent attacks in 2004, up from 833 in 2003, according to the National Consultative Commission of Human Rights' annual report. The number was the highest in a decade. There were 970 anti-Semitic acts in 2004, compared to 601 in 2003, the report said.

CJC Praises Federal Anti-Racism Plan

OTTAWA — Canadian Jewish Congress says it welcomes the federal government's new $56-million anti-racism plan, which was unveiled last week in Ottawa.

Congress said that the plan shows Ottawa's commitment to eradicating racism, and that it was"pleased" it made fighting hate on the Internet a priority, but it also urged the government to change the way it defines racism.

Executive vice-president Manuel Prutschi said Ottawa "must recognize that members of minority communities can themselves be both victimized by, and perpetrators of, racism… [The plan] fails to recognize the more contemporary sources and manifestations of racism that spring from the importation into Canada of geo-political frictions from around the world, and their subsequent negative impact on domestic civil discourse."

Prutschi was also surprised anti-Semitism was not included among the plan's examples of racism, given its recent resurgence domestically and internationally. "Why has anti-Semitism become the racism that we recognize implicitly but dare not speak its name?" he asked.

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CIRCULATION

Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.

CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS

Canada: $34.95, 1 yr. incl. GST. $62.95, 2 yr. incl. GST.
U.S.A.: $100 U.S funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to Toronto office.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

Canada

The Canadian Jewish news

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'Hero' of Ethiopian Jewish struggle battles for kidney donation

By JANICE ARNOLD
Staff Reporter

Baruch Tegegne, the man credited with rescuing untold numbers of his fellow Ethiopian Jews, is now in a fight for his own life.

Tegegne, 61, needs a kidney transplant and a group of his friends, led by Toronto filmmaker Simcha Jacobovici, thought they had found one, from a man in India, through a website that connects live persons willing to donate an organ – without compensation – to strangers.

The Royal Victoria Hospital (RVH), the leading Montreal transplant centre, refuses to conduct transplants under such circumstances, for both ethical and practical reasons.

The buying and selling of organs is illegal in Canada, but there is no law explictly prohibiting so-called "altruistic" donations from unrelated persons.

Last week Tegegne's lawyer, Michael Bergman, launched what he called precedent-setting legal action against the RVH, part of the McGill University Health Centre (MUHC). In a letter to RVH director general Timothy Meagher, Bergman states that the hospital's refusal to "even consider" testing the potential donor for his compatibility, let alone perform the transplant, endangers Tegegne's life and, thereby, his rights under the Canadian and Quebec charters.

Bergman also says it violates the right to medical treatment under the Canada Health Act and Quebec health-care legislation, as well as the medical profession's Hippocratic oath.

If the RVH does not act "within a reasonable delay," the letter states that Bergman will seek a court order to force it to do so.

MUHC spokesperson Seeta Ramdass said the hospital is making no comment now that the matter is the subject of legal action.

In February, Dr. Douglas Keith, head of the RVH's living donor transplant program, was quoted in the *National Post* as saying the hospital has never performed a transplant between strangers as a result of an altruistic donation. He said the RVH could not be sure there is no "quid pro quo" agreement between Tegegne and the potential donor, and that it looks suspicious because the latter is from the Third World and the contact was made via the Internet.

Baruch Tegegne
[File photo from early '80s]

Tegegne, who undergoes dialysis four times a week at the Jewish General Hospital, has been waiting for a transplant for more than two years and his health is said to be deteriorating. None of his seven brothers in Israel are able to donate a kidney, he said at a media conference where the legal action was announced.

Speaking softly and looking somewhat frail, Tegegne said: "I want to live like everybody… When the donor in India was found, I was so happy – I thought I would have another life."

Tegegne, a pioneer of the Ethiopian Jewish aliyah movement, moved to Montreal 1979 and is believed to be the first Ethiopian Jew to settle in Canada. His dramatic escape by foot from Ethiopia in 1974 to get to Israel and his activism in persuading the Israeli government to rescue the little-known Jews of Ethiopia was featured in Jacobovici's 1983 documentary *Falasha: Exile of the Black Jews*. Tegegne has spent much of the past 20 years working among the Ethiopian community in Africa and Israel.

Jacobovici, also at the conference, called Tegegne "a hero who has saved hundreds, if not thousands, from the refugee camps in war-torn Ethiopia."

Jacobovici paid a $441 (US) fee to advertise Tegegne's request for a kidney on www.matchingdonors.com for three months. It was answered by a 30-year-old Indian man, Shree Dhar, who participated in the conference by telephone hook-up. Jacobovici said he, and other friends of Tegegne, will pay for Dhar's travel expenses to Canada, as well as a "reasonable" amount to compensate him for lost wages during his recovery.

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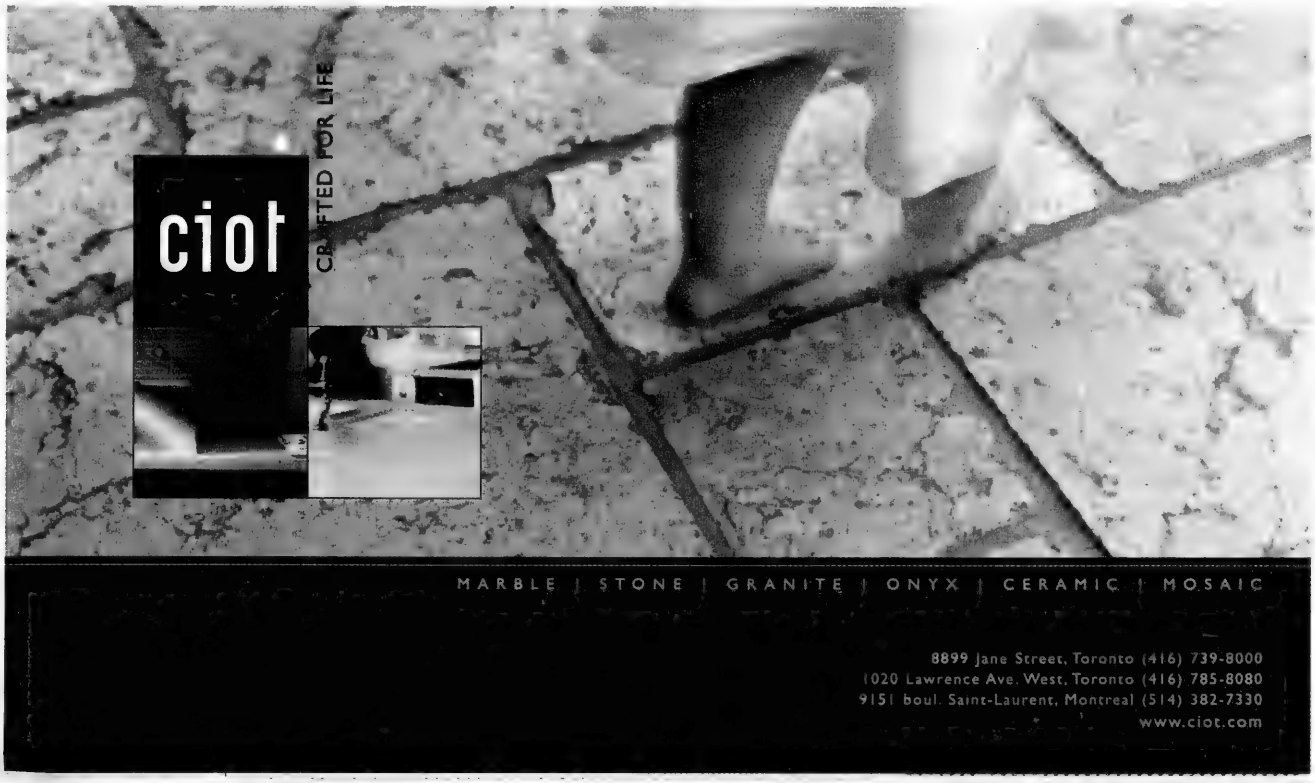
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'Expose the hypocrisy'

From the editor's desk

The world of make-believe generally has three characteristics: it is usually the domain of children; it evokes good feelings and it remains in the realm of dreams.

There appears, however, to be one striking exception to this observation: the United Nations.

The UN is the adult domain of the representatives of the governments of 191 member states, only a minority of which are democracies. It evokes disappointment, sadness and rage, the cumulative effect of the chilling inversions of wrong over right. And their deliberations have become something of a nightmare for the supporters of Israel and other peace-loving individuals.

At a recent presentation in Toronto, human rights expert Anne Bayefsky described the UN as "the leading purveyor of anti-Semitism today."

As reported in *The CJN*, for the last four decades, Bayefsky pointed out, the UN has been crafting a message of Israel as the leading racists of our time. "Discrimination against Israel has turned to demonization," she said.

Within the imposing umbrella structure of the UN, the Human Rights Commission is the small, fractal body reflecting back the non-make-believe, nightmarish inversions of its larger whole.

The 53-member body began its six-week-long term of deliberations last week. It should be noted that among the members of the commission charged with protecting the human rights of the citizens of the world are Sudan, whose government, without cease, slaughters its own citizens in Darfur; Cuba, whose government has remained for almost 50 years, since 1959, the rule of a strong-armed dictator; and China, whose anachronistic communist system of government allows no political freedoms for the more than one billion people it governs.

Despite the publicly stated resolve of the commission's newly appointed Canadian head, Louise Arbour, to abate the anti-Israel rhetoric and the hopeful UN reform plan unveiled by Secretary General Kofi Annan, the nightmare continues.

Israel continues to be singled out unfairly, vilified, demonized and cast as a pariah among the nations of the world and deserving of a pariah's fate.

Last week, the item on the commission's agenda dealt with the right of states to self-determination.

As reported by UN Watch, the discussion around the commission's table "was almost entirely consumed with speeches invoking Palestinian rights and Israeli violations, by Muslim states as well as China and Cuba."

The communique issued by UN Watch pointed out that Saudi Arabia accused Israel of "inhuman practices against the Palestinian people" and of "inhuman attempts to impose its domination on the Palestinian people," of having "usurped Palestinian rights" and of committing "grievous" violations" under a "policy of repression."

The only appropriate response to the patently false accusations from this phony human rights forum is, as Bayefsky urged, "to expose the hypocrisy."

Many groups worldwide, including closer to home, the Canada-Israel Committee, do precisely that.

They fight the verbal onslaught against Israel and the Jewish people by closely monitoring and responding to the hate that emanates from the UN and its many subordinate agencies.

One of the key groups is UN Watch.

Based in Geneva, UN Watch is a non-governmental organization established in 1993, whose stated aims are "to promote the balanced, fair and non-discriminatory application of the purposes and principles of the UN Charter and to encourage respect for human rights and fundamental freedoms for all without distinction as to race, gender, culture, language, or religion." Hillel Neuer, from Montreal, is its executive director.

Neuer took his turn last week at the microphone and spoke eloquently.

"Israel, which is again trading land in the hope for peace, has officially recognized Palestinian self-determination, in the 'road map' [peace plan] and elsewhere. What, then, can be gained by resolutions and rhetoric asserting that which has already been accepted?" he asked.

"For these regimes, one thing only: an entrenchment of their decades-long campaign, centred at the United Nations, to demonize and delegitimize Israel and the Jewish people."

"This campaign is pernicious – and should outrage all who believe in equality, peace and human rights," he said.

"First, the singling out of Israel for differential treatment constitutes a gross violation of the UN Charter's guarantee of equal rights for all nations, large and small...

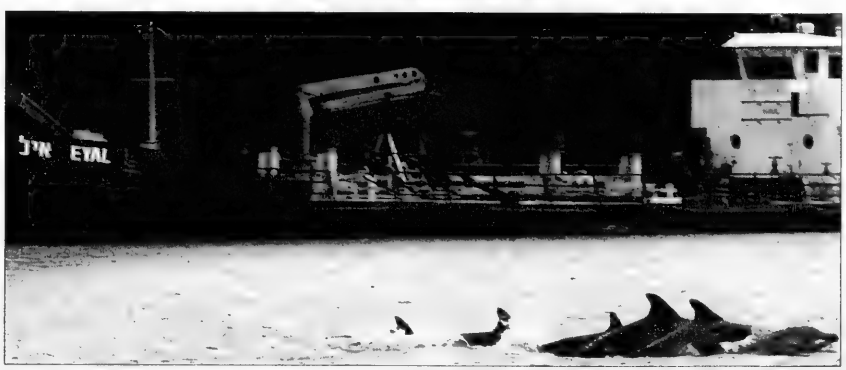
"Second, the anti-Israel campaign is an obstacle to Middle East peace. The effect of one-sided resolutions in the region is to encourage extremists over moderates, intransigence over compromise.

"Finally, if the commission's human rights agenda remains captive to the Israel-haters' political agenda, our goal of restoring its credibility shall be elusive indeed."

This current session of the UN Human Rights Commission began on March 14 and is slated to continue until April 22. We must all fight and expose the hypocrisy.

— MBD

SeeJN



SO LONG, AND THANKS FOR ALL THE FISH: Haifa Bay became a temporary haven last week for a pod of about 50 rough-toothed dolphins. The rare mammals likely came to the bay by following a school of gray mullet. The unusual occurrence attracted a number of marine biologists, supported by naval personnel and harbour police, who tried to ensure the animals did not get trapped in the bay or injured by ships coming into Haifa's port. It was also feared the dolphins might beach themselves and die. Shipping movements were curtailed to encourage them to return to the open sea, which they eventually did. [Israel photo]

Israeli products, family fun just part of annual Shuk

By ADAM SEGAL
Special to The CJN

A celebration of Israeli goods, grub and grooves brought together hundreds of people on Sunday for the third annual Shuk In The Park festival.

With "see, taste, hear and feel the spirit of Israel" as the motto, the event featured vendors selling Israeli products, bands playing Hebrew tunes and various booths from Jewish community groups.

Jeweller Lilah Ishaik is all smiles as she helps patron Karmela Vit try on a necklace at the Shuk In The Park festival. [Adam Segal photo]

"We are bringing Israeli culture and an Israeli marketplace to Toronto… to see the community come together to support Israel," said Vivian Ringwald of Olive Branch For Israel, co-organizer of the event with Kolel: The Adult Centre for Liberal Jewish Learning.

"It brings a taste of Israel to Toronto."

Shuffling between the 30-plus booths, patrons purchased a diverse array of Israeli items, ranging from cosmetics and CDs to chocolates and juices.

"Business has been very good," said jeweller Lilah Ishaik, who showcased several sterling silver items including bracelets, rings, pendants and chandelier earrings from her Lilah Diamonds collection.

"It's been busy."

Hungry revellers munched on falafel while music fans danced to the beat of Hebrew and Judaic songs.

"It's grooving and I'm having fun," said Nili Abrahams, 47, while bopping to the sounds of the Bais Groove Band.

"It's a nice way to spend the day with the kids. And I think it's a great way of continuing to make people aware that Israel needs our support."

The event's launch three years ago was prompted by the boycott of Israeli goods in several countries, particularly in Europe.

In addition to bolstering business for Israeli products and celebrating Israeli culture, the Shuk also has a charitable mandate, as net proceeds are directed to Orr Shalom, a non-profit organization that cares for Israeli children suffering from neglect and abuse.

The Shuk has previously been held outdoors, but a rainout last August led to its being rescheduled indoors at the Kolel centre on Eglinton Avenue West.

The change of venue didn't affect the turnout.

"We're part of the community and the community is here today," said Darryl Borden of Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee.

"You just have to look around… Everybody is here."

For more information, visit www.shukinthepark.com.

A diverse array of Israeli food was displayed and sold by vendor Taste of Judaism. [Adam Segal photo]

HELPING THE HUNGRY: Associated Hebrew Schools of Toronto student Allie Middlestadt prepares a cream cheese bagel sandwich. She is one of 146 Grade 4 students at the school's Thornhill campus who prepared 180 sandwiches for Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee. The sandwiches, with notes from the students, were distributed to the homeless in Toronto as part of the school's Purim celebrations.

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PURIM AT THE BJCC

Parents and children turned out, many in full costume, at the Bathurst Jewish Community Centre's annual Purim carnival last Sunday. Entertainment included clowns, face painting, crafts, games and carnival rides.

[Carolyn Blackman photos]

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Publisher and Proprietor:
The Canadian Jewish News, a corporation without share capital.
Head Office:
1500 Don Mills Rd., Suite 205, North York, Ont. M3B 3K4

Tired, fearful men squander opportunity

The esteemed leaders and representatives of the 22-member Arab League last week concluded their annual three-day meeting. Before the conclave, which was held this year in Algiers, King Abdullah of Jordan generated some excitement among western observers, and even among some of his more progressive co-religionists, by suggesting that the members of the League not wait for the signing of a peace agreement between Israel and the Palestinian Authority to take some small, tentative steps to normalize relations with the Jewish state.

The king sensibly surmised that so demonstrable a welcoming gesture by the League toward Israel would send a powerful, positive, confidence-building signal to the Israeli public and would likely increase the motivation for Israelis to take even more risks to achieve peace with their Palestinian neighbours.

But the proposal was publicly rejected before the meeting began.

The king was embarrassed and chose not to travel to Algiers.

The final Arab League communique merely threw sharp Mediterranean sea salt into the king's sorely wounded monarchical pride. "We don't see any reason for a rush [to normal relations]," said Arab League secretary-general Amr Moussa. "Israel is still building settlements and the [West Bank] barrier. They don't deserve anything… *If they had taken any step*, we would have taken a step," he said. (Our empahsis.)

Moussa's statement was breathtakingly ignorant. To say that Israel has not taken any step is to have been wilfully blind to a society-wrenching decision by Prime Minster Ariel Sharon to disengage from Gaza and from northern Samaria. As a result, the communique was simply more of the same obtuse, self-serving political piffle that has characterized the head-in-the-sand Arab League since its creation.

But credibility has never been a hallmark of the august proceedings of the Arab League. In what can only be characterized as one of the most pungent oxymorons of all time, Algeria's foreign minister Abdelaziz Belkhadem said, "We should exploit *the moral authority*… of the Arab world to revive the peace process with all its components, in order to make the declaration of the Palestinian state and the restoration of the Syrian and Lebanese land lost in 1967 a tangible reality."

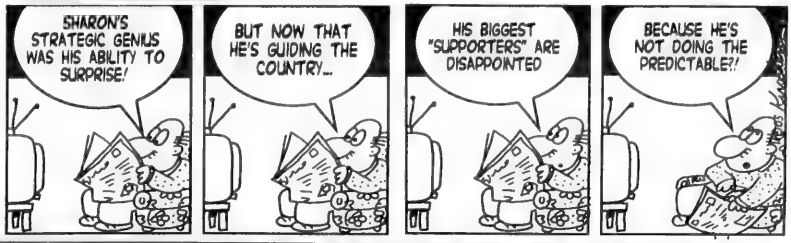
Belkhadem talked of the moral authority of a group that failed to offer even one tangible suggestion for moving the shaky Israeli-Palestinian peace process forward and that failed to advance any initiatives for political or democratic reform of the freedom-less Arab societies. The group did succeed, however, in deciding to convene next year's summit in Sudan, thereby conferring the league's self-vaunted prestige upon the government that continues to this very moment to be responsible for the displacement, torture and murder of hundreds of thousands of its own people. Moral authority indeed!

The recently concluded Arab League summit was nothing more than a meeting of tired men who are fearful of the possibility of any change in their region. They squandered yet another opportunity to do some good.

LET OUR PEOPLE GO…

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Dry Bones


SHARON'S STRATEGIC GENIUS WAS HIS ABILITY TO SURPRISE!
BUT NOW THAT HE'S GUIDING THE COUNTRY...
HIS BIGGEST "SUPPORTERS" ARE DISAPPOINTED
BECAUSE HE'S NOT DOING THE PREDICTABLE?!

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Removing 'Israel' in passports

Canada continues to support two policies that will destroy Israel if implemented – the right of return for Palestinians and the end of Israel's political, administrative and jurisdictional control of Jerusalem.

The Canadian Coalition for Democracies is encouraging supporters of Israel and of democracies to recognize the inherent danger of Canada's position on these two issues and demand that Prime Minister Paul Martin cancel his support for them. As Israeli Ambassador Alan Baker pointed out in the article "Passport flap political, envoy says," (*CJN*, March 17), the decision to remove the placeline "Israel" from any passport whose holder was born in Jerusalem is a "political position" not just "an administrative action" as claimed by Foreign Affairs. Paul Martin has implemented a dangerous policy at both the political and the administrative levels that denies any Israeli claim to Jerusalem.

Canadians, especially those who believe in Israel, must not allow this government to make right of return and the status of Jerusalem part of any negotiations, compromise or peace deals. To do so would be to invite Israel's destruction.

Alastair Gordon
President, Canadian Coalition for Democracies
Toronto

* * *

Supports Israel Bond as a gift

Having had two children in day school and having (barely) survived the bar/bat mitzvah gift-giving ordeal, I must wholeheartedly support Laura Orzy in her efforts to get school parents to contribute to the purchase of an Israel Bond and I must strongly take issue with Ellen Hennick's views ("Balancing the bar with the mitzvah," *CJN*, March 24).

Hennick's comments make it clear she does not view receiving an Israel Bond as getting a gift. This is just absurd. My kids' cash and bonds were put away for university and travel, which they are now enjoying eight and six years later.

I think the benefits to the giver are even greater. Because I did not have unlimited means, energy or creativity, I would have welcomed the opportunity to contribute with other parents and, in doing so, been saved the time-consuming search for the latest and greatest gifts.

Hennick complains that when school-wide programs are implemented, "other people's values get forced on the entire community." But that is exactly the point. I sent my children to United Synagogue Day School because I wanted them to share the values of that community.

I do not see school-wide gifts as an issue of political correctness but quite frankly as gift gluttony. No child really needs dozens of gifts in order to feel special. There are many other ways for parents and teachers to develop a child's self-esteem.

When Hennick says that "for some kids, the giving of one gift… takes away the acknowledgement that this is their special year," she misses the point. Receiving an Israel Bond helps explain why it is a special year indeed.

Larry Wallach
Thornhill, Ont.

* * *

Never heard of the Holocaust

It is a sad fact in our society that the only history requirement from grade school through university is a smattering of Canadian history, and no one else's. Is it a wonder then that so many people are ignorant of the Shoah? Why should Sheldon Kirshner ("Auschwitz television series is superb," *CJN*, Feb. 17), or anyone else, be shocked to hear "the results of a recent survey" attesting to this ignorance when so many of the respondents have no historical, let alone moral, context in which to place the Holocaust?

Eli Honig
Toronto

* * *

God and the tsunami disaster

Norma Baumel Joseph's column, "Disasters – how and why," (Jan. 20) was a wonderful piece of writing.

Writers in the media have asked where God was and how He could have allowed the recent tsunami tragedy. However, with enough money, talent and technology, certainly early-warning and communication systems could have been developed that could have saved thousands, just as deadly diseases have been beaten and untold millions saved. "First mourn. Then work for change," Joseph exhorted.

Furthering this theme, I'd like to tell a story. A man once stood before God, his heart breaking from the pain and injustice in the world. "Dear God," he cried out. "Look at all the suffering, the anguish and distress in your world. Why don't you send help?" God responded, "I did send help. I sent you."

George Bernstein
Windsor, Ont.

* * *

Women ought to be included in minyanim

I read with interest and with sympathy the guest column by Avron Shore ("Will someone say Kaddish with me?" *CJN*, March 17), wherein he pleads with the Jewish community to be part of the minyan so that he will be able to say Kaddish for his mother.

I recently lost my mother and underwent the experience of sitting around the chapel with nine men, impatiently glancing at their watches, waiting for one more so that Minchah services could commence.

Women were recognized as persons under Canadian law a long time ago. Perhaps it is overdue for minyan services. Then Shore would have double the pool of congregants with whom to say Kaddish.

Joanne Bargman
Toronto

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Lessons for Abbas from the Altalena Affair

By RICK LAVERE

The peace process in the Middle East appears to be gaining momentum. On March 17, a meeting of the various Islamic militant groups in Cairo resulted in a victory of sorts for the newly elected Palestinian Authority President Mahmoud Abbas. Although the Palestinian factions present at the meeting refused to join the official ceasefire agreement, they did agree to a conditional cessation of hostilities for the remainder of the year. While it is unlikely that Israel will be able or willing to meet all of the militants' demands, the temporary halt to violence offers the Israeli and Palestinian governments a window of opportunity to solidify the still-fragile truce and to negotiate further confidence-building measures.

The longer-term problem of just how to deal with the militant groups, however, remains the proverbial elephant in the living room. Even if the primary groups such as Hamas and Islamic Jihad agree to join the political process (Hamas, for its part, recently announced that it would participate in the next round of Palestinian elections), there will undoubtedly be some within their ranks who will refuse. And undoubtedly there will be other groups who will remain opposed to any peace with Israel. It seems likely, then, that at some point in the not-too-distant future there will have to be a reckoning. To have a meaningful peace, the Palestinian Authority (PA) will have to use force against those opposed to the peace process.

Surprisingly enough, Palestinian leaders may find that, in this case, they have something in common with the Israelis. In 1948, the newly formed government of Israeli prime minister David Ben-Gurion had to deal with a similar challenge to its authority. Although the challenge posed by Jewish militants was on a much smaller scale, Ben-Gurion's response to it offers Palestinian leaders a clear-cut example to show to its people of how the Israeli government has dealt with its own terrorists in the past.

Jewish extremists had been a problem for Ben-Gurion and the Haganah since 1937. In that year, the Irgun, a right-wing militant group, made the decision to break with the policy of *havlagah* – self-restraint against the Arabs and the occupying British in Palestine.

Over the next decade, relations between the Haganah and the Irgun (Etzel, as it was known by its Hebrew acronym, and its smaller sister organization, Lehi) fluctuated between active co-operation and open hostility. Although this was due primarily to the violent tactics of the right-wing militias, the personal antipathy that Ben-Gurion had toward the Irgun's leader, Menachem Begin, undoubtedly played a part in explaining the tense nature of the relationship.

According to an agreement reached in May 1948, members of the Irgun were incorporated into the newly formed Israel Defence Forces (IDF), largely on a unit basis, meaning that Irgun units would remain largely intact after their incorporation into the IDF. Although friction between the two groups appeared to have abated, the Altalena Affair, as it later became known, would not only reignite old tensions but, more importantly for Ben-Gurion, offer a pretext to act against the entire Irgun organization and squelch further independent action by the right-wing militias once and for all.

The Altalena was an American loading ship bought by the Irgun for the purpose of smuggling fighters and weapons from Europe to Palestine. A secret operation worked out between the French government and the Irgun in the spring of 1948 called for the movement of 90 fighters and a large cache of weapons from France to Palestine. But news of the secret landing soon reached the ears of Israel's prime minister.

That the planned arms shipment would break the ceasefire recently established between the IDF and the various Arab armies was of little concern to Ben-Gurion. The warring sides had, in fact, routinely broken the agreement not to import additional arms from third parties. The fact that the Irgun had entered into secret agreements with a foreign government without going through official channels, however, was unacceptable to Ben-Gurion, as was the fact that Begin insisted that a percentage of the weapons be sent directly to Irgun units recently incorporated into the IDF, as well as to still-independent units then fighting in Jerusalem.

The inability of the government and the Irgun to reach a consensus on the weapons transfer and the ensuing violence that took place over the following days proved to be a death blow for the Irgun and established the newly formed Labor government as the sole voice of Jewish resistance to the invading Arab armies.

Despite repeated warnings to captain and crew of imminent attack if they attempted to land, in the end, Begin simply did not believe that Ben-Gurion would ever order the IDF to fire upon fellow Israelis. His miscalculation would result in the deaths of 16 Irgun fighters and two members of the IDF, as well as the bombardment and eventual sinking of the Altalena by the Israeli army.

Furthermore, large numbers of Irgun fighters who had been incorporated into the IDF were relieved of their duties when they abandoned their army units in a vain attempt to come to the aid of the lost ship and its crew.

Over the following weeks, Irgun members looked on helplessly as their offices were raided and most of the Irgun's senior leadership was arrested. With what some have described as ruthless efficiency, Ben-Gurion quickly broke the back of the right-wing militias. Never again would they openly challenge the IDF.

While they may appear extreme to some, Ben-Gurion's actions were effective. He saw what amounted to a challenge both to his own government and to the rule of law as it was beginning to take hold in the new state and dealt with it before it became a major hurdle to democratic governance.

The Palestinian Authority, having passed that point, must now deal with a much more entrenched and overtly antagonistic group of extremists. At this point, it's not clear that the PA has the capability to force them into capitulating even if force was used. What is clear is that if Abbas is to have any hope of success, he must move quickly to establish his authority (i.e., legitimacy) within the Palestinian community as a whole. Additionally, the now partially neutered PA will need at least the covert assistance of both the United States and Israel.

In the final analysis, there are few good options open to the PA. The possibility of integrating the various militant groups into a single Palestinian "army" (as the Israelis attempted with the Irgun) is an untenable proposition as long as the militants' primary loyalty rests with a leadership other than the PA. If a settlement with Israel is reached and an independent state of Palestine is established, many of the militants will most likely set down their arms and accept the peace treaty. However, there will be some diehards who will never accept a settlement that includes a Jewish state in their midst.

Even under the best of circumstances, the PA will have to use force against fellow Muslims. Abbas must hope that the legitimacy that comes with elected office, coupled with battle fatigue, will make the Palestinian population as a whole more receptive to the forced disarmament of those opposed to peace with Israel.

The PA now faces the unenviable task of confronting several militant groups at once, some of which are arguably more powerful than the PA itself. Abbas' only real hope for success is to bring as many of the militants into the political process as possible, thus marginalizing and eventually attacking, if necessary, the diehards who refuse to abandon the use of terror. Hamas' decision to run candidates in the next election is a positive step in that direction.

Ben-Gurion had the foresight to see that for democracy to flourish and the rule of law to firmly take hold, military challenges such as the one put forward by the Irgun could not be allowed to stand. For the same reason, the PA must come to a similar conclusion or risk leaving yet another generation of its people unfulfilled and devoid of hope.

Rick LaVere is a freelance writer who lives in Ann Arbor, Mich.

The Altalena burning off the coast near Netanya

If Abbas is to have any hope of success, he must move quickly to establish his authority within the Palestinian community as a whole

Opinions

Small things worth sweating

"Don't sweat the small stuff" is a cliche that, for the most part, is correct.

Oftentimes, we do fixate on silly details. However, sometimes details are larger than they appear.

In his autobiography, Amos Oz describes a scene from his childhood in Jerusalem in the 1940s. In Auster's grocery shop, there would be passionate discussions over which cheese to buy: should it be the kibbutz cheese or the cheese from the local Arab villages?

Rabbi Chaim Steinmetz in Montreal

Yes, there's a duty to support the kibbutzim, for "charity begins at home." On the other hand, you may not discriminate against outsiders, for "one law shall be for you and the stranger in your midst." So a trip to the grocery could turn into a heated debate over – one's choice of cheese.

Incidents like the "cheese debates" are an essential part of Jewish culture.

One of the hallmarks of the Talmud is attention to detail. A classic example of this is a discussion about the obligation to dispose of bread before Passover. The Talmud ponders the following questions: A mouse goes into a room with some bread, and later leaves with some bread. Can you assume it took out the original bread? Or is this is a new piece of bread and he left the original behind? What if a white mouse goes in, but a black mouse comes out with bread? What if a mouse goes in with bread, and a weasel comes out with bread? Finally, the Talmud declares "*teiku*," it has no definitive answer!

This attention to detail is more than academic. Details make a big difference. Small gestures express larger commitments. In the right context, a suitor's simple rose may represent profound love.

I once read about an executive who threw out any CVs with typos. This may seem harsh, but it is appropriate. Looking for typos in a CV is not nitpicking. If an applicant is truly interested, his CV would be flawless. On a CV, presentation equals commitment.

Indeed, the very fabric of society is woven from small details. When Rudy Giuliani became mayor of New York, he began to combat crime by concentrating on the squeegee men. On busy corners, men would rush out at red lights to wash windshields and then intimidate the drivers for spare change.

While they had been ignored by previous administrations as a mere annoyance, Giuliani realized squeegee men played a key role in the perpetuation of crime. By tolerating the minor infractions of the squeegee men; the police department fostered a culture of lawlessness. The squeegee men gave the city an ambience of disorder. By cracking down on these minor infractions, Giuliani transformed the culture of New York.

We should never fixate on petty details. But there is small stuff worth sweating, little acts of commitment that make a big difference.

The convergence between Jewish and secular ideas

I just launched my third American history book. *Morning in America: How Ronald Reagan Invented the 1980s* does not have much Jewish content – although it salutes Elie Wiesel's moral grandeur in condemning the former U.S. president's plan to visit a military cemetery in Bitburg, Germany, with 49 SS graves, and it praises Anatoly (soon to be Natan) Sharansky's heroism in championing freedom against Soviet oppression.

Gil Troy in Montreal

At one point, I noticed that most of the Jews in my book appeared when I discuss '80s excess, spending too much (Saul Steinberg), stealing too much (Ivan Boesky), or making too much (Michael Milken). But I call 'em as I see 'em – I did not replace these greedy Jews with greedy Christians. And when I see friends from the Jewish world, I joke that this book proves I still have "a real job."

Nevertheless, while this is not a Jewish book, and I probably would bristle if reviewers tried to read my Zionist activism or Jewish identity into this American history monograph, being Jewish has shaped my historical identity and this work. I belong to a people with a proud 4,000-year history, who venerate tradition and deify memory. Having spent my childhood re-enacting the Exodus every Pesach, the giving of the Ten Commandments every Shavuot, the wandering in the desert every Sukkot, I wonder how you can grow up Jewish and *not* become a historian.

My grandfather, Leon Gerson, always taught that Jews invented the idea of history, for without a sense of moral purpose and progress, history is merely chronology. My father, Bernard Dov Troy, further shaped my historical consciousness, mixing memoirs of his exploits smuggling machine guns to Palestine in matzah boxes before 1948 with inspiring tales about Jewish heroes and sages (often one and the same).

Growing up in New York, and thanks again to my father, who taught American history in public school by day and Jewish history in Hebrew school by night, the proud national narratives of both the United States and the Jewish people resonated together. While it is fashionable to contrast our Jewish and secular identities, I learned there also can be harmonic convergences – being a good Jew makes me a better American, just as being a good American makes me a better Jew – even in Canada!

Being a Jew heightens my appreciation for American liberty; being an American increases my respect for Judaism's moorings. From this invigorating pool of ethics and ideals, stories and sentiments, I learned to juggle identities and ideas, to delight in nationalism's positive potential, democracy's duties and freedom's fruits. I learned about the power of the written word, critical thought, and the well-chosen rhetorical flourish. I learned to balance faith and skepticism, optimism and realism, individuality and community, memory and vision, traditionalism and modernity.

I know that being an Israel-loving, tzedakah-giving Jew sensitized me to the challenges of modern terrorism and inspired our family decision to donate a dollar from every book sold to help terror victims. I know that being a people-oriented, freedom-worshiping Jew made me fear Soviet oppression, priming me to applaud Reagan's condemnation of the "Evil Empire," even when the professoriate shuddered. I know that being a community-minded, tradition-venerating Jew honed my ethical sensibilities, heightening my discomfort with the shop-till-you-drop, MTV '80s ethos.

I know that being an action-oriented, democracy-loving Zionist sharpened my respect for American nationalism and thus Reagan's patriotism, even as remembering the Holocaust illustrated the dangers of demonization and demagoguery. And I know that being an American, a Zionist, and a Jew living in Canada these past few years has intensified my disdain for neutral postures that often foster immorality.

Still, I'm most proud of the way my Reagan and the 1980s book has insulated me from the passions of the last few years. While taking strong stands in the public square, I took refuge in writing a non-partisan history of a critical time in American life, and the adjective I was happiest to read in the first review was "balanced" (although "thoughtful" and "entertaining" were gratifying, too). So, for me, this book symbolizes the ability to remain reasonable, normal, secular, sane during insane times – but isn't that trait, epitomized by the *Fiddler on the Roof*, Jewish, too?

Gil Troy is professor of history at McGill University. His latest book is Morning in America: How Ronald Reagan Invented the 1980s.

Yad Vashem of tomorrow

The magnificent new history museum at Yad Vashem has just been inaugurated. Visitors who have not been to the museum and memorial site in Jerusalem should make a point of visiting.

Over the past decade, Yad Vashem has steadily worked to modernize its facilities, to make its resources more useful to educators and researchers. In the works for several years, the new history museum brings together technological, educational and other advances in museology through the architectural genius of Moshe Safdi. Safdi's visionary design cuts a wedge into the mountain that has housed Yad Vashem since it opened in 1957, incorporating a series of underground exhibition rooms.

Sara R. Horowitz in Toronto

Last December, I wandered through the site of the new museum. The underground structure had been completed, its triangular concrete hallway sliced through the mountain. Above the ground, the glass tip of the triangle was visible, functioning as a skylight that brings natural light to the exhibit space below. At the end of the long, triangular hallway, the concrete sides burst forth from the mountainside, gesturing outward towards the Jerusalem mountains like hands in supplication. Construction workers in hard hats were still there, completing the electric circuitry and finishing materials below the ground.

Milling about the older exhibitions and memorials were tourist and pilgrim groups from all over the world: Africans clad in kinta-cloth crossed paths with IDF soldiers, Asian travellers with Israeli high school students, survivors and their families with educators. No doubt, the new museum will bring more visitors.

What will people learn when they visit Yad Vashem? The historical facts of the Holocaust, of course – the irretrievable losses of Jewish lives, the destruction of European centres of Jewish learning and Jewish culture. But what will they make of these facts?

The monuments at Yad Vashem – particularly the devastatingly powerful children's memorial – provide settings in which to mourn the losses of the past. Perched atop a Jerusalem mountain looking out on the hills of Zion, the setting invites visitors to engage with the future, as well. How do we bring the past to bear on the future?

The redesigning of Yad Vashem comes at a time when many Israelis are rethinking their country's relationship to the Diaspora past – both its catastrophes and its glories. Several years ago, I saw a controversial short film by an Israeli director that grappled with the meaning of the Holocaust for Israel. During their daily commute to work, two neighbours, both Holocaust survivors, argued about what the Holocaust teaches us about our future. One insisted the lesson of the Holocaust is that we Jews will always be alone in the world, vulnerable and unprotected. Our only hope for survival is to stand on the alert for enemies, to overpower them and not be deterred by misplaced compassion. Her neighbour disagreed. The lesson of the Holocaust, he asserted, is that, having been radically oppressed, we may never oppress others. He worried that his son, serving in an IDF unit on the West Bank, might be brought to harm civilians or children, thereby harming his own soul.

The film captures an ongoing debate about what the Holocaust can teach us about Jewish destiny and Jewish responsibility. It poses the terms of the debate in stark – one might say extreme – terms: given the choice to be victimizers or victimized, (a) our history teaches us to risk becoming victimizers, because this is our only option to survive, or (b) our history teaches us to risk becoming victims, because we know the evil of victimization.

Across the ideological spectrum, current political rhetoric emphasizes the starkness of those two positions. Depending upon who does the talking, Israelis may be termed Nazi-like occupiers of Arab land; Palestinians may be considered Nazi and Amalekite murderers; the Israeli government has been likened to the Judenrat for ousting the Gaza settlers.

If the boldness of Yad Vashem's new facilities is matched by curatorial boldness, it will not only explicate the past, it will invite visitors to become self-conscious of their own interpretations of the past, compel them to complicate the ways they bring the knowledge of the past to bear upon the present.

For surely those opposing poles – victimized or victimizer, oppressor or oppressed – are not the only real choices left to us. Posing the options in such starkly binary terms not only falsifies the complexity of the past, it limits the possibilities of the future.

The Kirshner File

West Bank outposts come back to haunt Sharon

A call by Ariel Sharon to Jewish settlers to seize hilltops and establish outposts in the West Bank has come back to haunt Israel's current prime minister.

Sharon was foreign minister in Benjamin Netanyahu's Likud government when he issued this nationalistic appeal in 1998, less than a year after Israel ceded parts of Hebron to the Palestinian Authority under the Wye agreement.

Sheldon Kirshner in Toronto

In all probability, he wanted to make amends for giving up much of Hebron and to consolidate Israel's grip on the West Bank. But Sharon's declaration was in conformity with his long-held, unwavering belief that, for security reasons, Israel should retain certain areas of the West Bank, particularly around Jerusalem and along the old Green Line.

Taking heed of Sharon's call, young men and women from the national religious camp, who were born and raised in West Bank settlements built since the 1967 Six Day War, took him at his word. Without asking the government for official permission, they seized hilltops and set up crude, unauthorized outposts, which often consisted of a handful of ideologically driven individuals and their trailers and generators.

If Sharon was their guiding light, their fathers and grandfathers were their shining exemplars. In the face of government opposition, they, too, had established unauthorized settlements, thereby setting a precedent their grandchildren and children would emulate.

Under the 2003 road map to peace, which Sharon accepted with reservations, Israel was required to halt all settlement activity and immediately remove outposts that had sprouted since Sharon's accession to power in March 2001. (By contrast, the Palestinians were immediately expected to act decisively against terrorism and incitement).

Israel took preliminary steps to tear down the outposts. But the effort was half-hearted, possibly because the Palestinians did not fulfil their end of the bargain to curb violence. But even when outposts were eliminated, they were usually rebuilt, leaving the Palestinians outraged and the United States – one of the sponsors of the road map – fuming. Sharon, having solemnly promised to dismantle the outposts as a sign of his commitment to the road map, came under intense U.S. pressure to demonstrate good faith.

Eager not to upset the United States, Israel's ally and benefactor, Sharon agreed to form two investigative teams to study the issue. The first team, headed by lawyer Talia Sasson, a former chief state prosecutor, would clarify the history and legal status of the outposts. The second, led by reserve general Baruch Spiegel, would demarcate the boundaries of existing settlements.

In the meantime, Israel did precious little to dismantle outposts or freeze construction of settlements. Throughout the summer and autumn of 2004, as Sasson and Spiegel worked on their respective reports, the United States periodically reminded Israel that it was not living up to its road map obligations.

In a rare public criticism of Sharon, Daniel Kurtzer, the U.S. ambassador to Israel, issued a critique of his performance. Shortly afterward, Condoleezza Rice, President George W. Bush's national security adviser and now his secretary of state, called on Israel to halt all settlement expansion. And then in late October, the Bush administration rejected a list of unauthorized outposts Israel had submitted, claiming the number was actually much higher. This past January, U.S. Deputy Assistant Secretary of State David Satterfield reiterated Rice's admonition.

Israel's disinclination to abide by its pledges may, in part, be a function of American ambiguity on settlements. Last April, much to Sharon's delight, Bush tacitly endorsed Israel's retention of major settlement blocs in the West Bank and agreed they could be expanded vertically rather than horizontally. However, the United States has adopted a clear and consistent position on outposts.

Early this month, with the release of Sasson's blistering report, the outposts emerged yet again as an issue. Finished in January but released only on March 8, the report accused Sharon's government, as well as previous governments, of "blatant violations of the law" and institutional complicity in helping settlers build illegal outposts in contravention of stated Israeli policy and laws. According to Sasson, several ministries – including defence, education and housing – colluded systematically with the settlement division of the World Zionist Organization and the civil administration, which governs the West Bank, to channel funds to the settlers. Furthermore, she disclosed, the state budget financed the construction of roads and infrastructure for outposts.

Sasson found that at least 105 outposts, with some 2,000 inhabitants, had been built without government authorization since the mid-1990s, when the Oslo peace process was still a going concern. [Peace Now, in a Feb. 2 report, cited a figure of 99 outposts]. She revealed that 50 or more outposts had arisen since Sharon took office, saying that settlers had used the time-honoured method of establishing facts on the ground to gain retroactive approval."The very heart of the report," she wrote, "is about the enforcement of the law, which is not a political issue, but a legal one of tremendous importance for a democratic state."

In response, the Israeli cabinet promised to dismantle 24 outposts. But no timetable was set, nor was the fate of the remaining outposts announced.

According to reports, Sasson is skeptical about the government's intention. As she put it in an interview on Israeli television: "Let no one be fooled that just because a report has been published, and is being discussed nicely on television, that it means this has been brought to an end."

Ariel Sharon

Aerial colour photographs, released by the defence ministry on March 20, show that extensive construction has taken place in outposts and settlements since last summer.

These photos confirm a Feb. 2 Israeli army report that settlers are proceeding with construction in such unauthorized outposts as Givat Haroeh (between Ramallah and Nablus), Givat Asaf (near Beit El) and Givat Hadegel (close to Karnei Shomron).

Washington, which is still waiting for Spiegel's report, reacted quite sharply to Sasson's findings, warning Israel that failure to remove all outposts will have a negative effect on relations with the United States.

Labor party ministers in Sharon's national unity government want the outposts to be dismantled now. "We need to take immediate action," said Matan Vilnai, a Labor minister and the army's former deputy chief of staff.

But Likud ministers, notably Defence Minister Shaul Mofaz and Deputy Prime Minister Ehud Olmert, believe that Israel's top priority should be the planned withdrawal from the Gaza Strip and four isolated settlements in the northern West Bank, which is scheduled to start in the third week of July.

The Likud's rationale for its footdragging is that the government cannot afford to be sidetracked by extraneous issues, namely the outposts, and that the immediate dismantling of outposts would only inflame an already tense atmosphere.

To some observers, the outposts are a relatively minor irritant, at least compared to a much more important issue – the continuing expansion of the more than 100 settlements, with their estimated 230,000 inhabitants.

The latest chapter in that story unfolded last week when Mofaz confirmed that Israel is planning to build 3,500 homes in Ma'aleh Adumim, the largest settlement in the West Bank. Israel's objective is to create territorial contiguity between Ma'aleh Adumim and eastern Jerusalem.

The news came on the heels of a recent report in *Yediot Achronot* – Israel's biggest daily – that the Israel Lands Administration intends to build 6,391 new housing units in the West Bank. Two thousand of them will be erected in Ma'aleh Adumim, with a population of nearly 30,000.

These developments lend credence to widespread speculation that Sharon hopes to trade a withdrawal from Gaza for a continuing Israeli presence in the West Bank. On the day Israel's cabinet officially voted to vacate Gaza, Israel published the revised route of the separation fence, which will incorporate about seven per cent of the West Bank.

The Palestinians, who have yet to dismantle the terrorist infrastructure but who have nevertheless taken concrete steps to abide by the informal Feb. 8 truce with Israel, are of course, furious that settlements are being expanded and that outposts are being left in place. Mahmoud Abbas, the president of the Palestinian Authority, has accused Israel of bad faith. Bush, who is scheduled to meet Sharon on his Texas ranch on April 11, has remained conspicuously silent. But last week, a U.S. State Department spokesperson said, "We are opposed to unilateral acts by either side that creates facts on the ground and (prejudges) issues that are to be settled through negotiations..."

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Greater Toronto Area

NCJW launches 22nd annual Passover food drive

By CAROLYN BLACKMAN
Staff Reporter

The National Council of Jewish Women has launched its 22nd annual Passover food drive.

Supported by Mazon Canada, Canadian Jewish Congress, and UJA Federation of Greater Toronto, the drive assists more than 10,000 people including 4,000 children and 2,000 seniors, by supplying essential items for the week of Passover and the seder meal.

Recipients include recent immigrants, the disadvantaged, seniors, shut-ins, students living away from home, women in shelters, and others who are referred by social service agencies, clergy, doctors and educators.

Boxes include juice, wine, Passover non-perishables and a Haggadah.

Sheila Mostyn, who is co-chairing the drive with Paula Frisch, said this is the first year it will be totally volunteer-run.

At the end of last year, she said, NCJW began contacting schools and synagogues, asking for their help in collecting food and volunteering at the drive.

"Some schools have made it a 'mitzvah challenge' for students and teachers to donate food and money to the drive.

"We've tried to make it a community-wide campaign," Frisch said.

Delivery day for the boxes is April 17, and Mostyn and Frisch are encouraging people to come out and help.

"We hand out a list of names and addresses with directions and help load up the cars. Our recipients are depending on the generosity of the community to deliver the boxes," Mostyn said.

They have had an "overwhelming" response from schools and groups to help put together the boxes and pack them, but it is imperative that they have enough people to help move boxes to the cars and to deliver, she said.

In past years, she said, volunteer drivers have come back to tell us how touched recipients have been. "Some volunteers have been invited in for tea."

Frisch said that parents have told them that teaming up with their children to deliver boxes has been the most meaningful part of Passover for them. "The children begin to understand how fortunate they are. They always hear about people in need, but by helping out they are seeing it first hand.

"It is one thing for a child to donate food to a drive, but to come out and help deliver is a hands-on mitzvah.

"It's a huge project, but it is something that makes a huge difference in the lives of many people."

Volunteers can come to Council House at 4700 Bathurst St. on April 17 at 9.a.m. Breakfast will be served.

TZEDAKAH BAKERS: Students at Leo Baeck Day School's Holy Blossom campus spent time baking and selling their wares last week to raise funds and awareness for continuing aid to Africa and for Tsunami relief. In less than one hour of selling, the kids raised more than $1,000. The school thanks St. Urbain Bagel Bakery and Ammmazing Donuts for their generous support.

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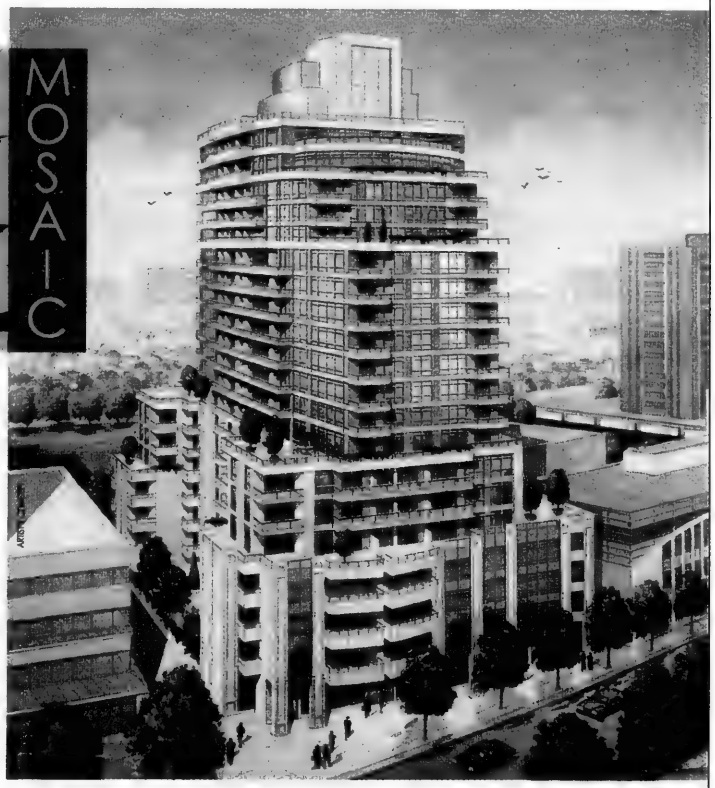

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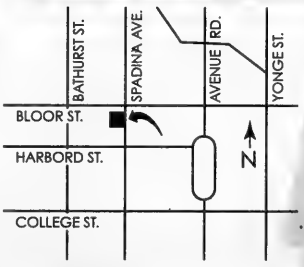

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Jewish Renewal event planned for Oshawa

By FRANCES KRAFT
Staff Reporter

The Aleph Caravan, a one-day travelling learning event put on by the Jewish Renewal movement, will take place April 10 in Oshawa.

The small Jewish community, about 40 minutes east of Toronto, has approximately 60 families affiliated with Beth Zion Congregation, its one synagogue.

Koren Kassirer, a Jewish and arts educator and Beth Zion board member who lives in Bowmanville, about 20 minutes east of Oshawa, heard about the program and thought it would be a good way to "get people excited about Judaism.

"It's also an introduction for us to the renewal movement."

The transdenominational movement, which emphasizes spirituality and mystical teachings, has 37 communities formally connected to it in the United States, and another dozen that have a less formal relationship, including Congregation Or Shalom in Vancouver.

The Vancouver congregation was founded by Rabbi Daniel Siegel, now Aleph's director of spiritual resources, and his wife Hanna Tiferet, who is now also a Renewal rabbi. The couple are co-spiritual leaders of B'nai Or of Boston, but in June they will be moving to Hornby Island, B.C., where he will continue his work with Aleph. Rabbi Siegel will be one of the presenters at the Oshawa event.

A native of New York, he has a strong Canadian connection. His grandmother, Ida Siegel, was the founder of many Jewish organizations in Toronto and the first Jewish woman to serve on the Toronto Board of Education.

The Siegels lived in Thunder Bay, Ont., from 1972 to 1974, where Rabbi Siegel served as spiritual leader of Shaarey Shomayim Congregation, and three times in British Columbia, going back to the early 1970s. He was rabbi of Victoria's Temple Emanu-El in the mid-1970s, and spent 10 years in Vancouver from 1977 to 1987.

Rabbi Siegel was the first rabbi to be ordained by Renewal movement founder Rabbi Zalman Schachter-Shalomi in 1974.

The Oshawa synagogue has no prior affiliation with Renewal. It was affiliated with the Orthodox movement for an estimated 40 to 45 years, but is in transition now, reflecting the more liberal observance level of its members, said Kassirer. Cantor David Harel is their part-time spiritual leader, and last fall for the first time, there was mixed seating at High Holy Day services in addition to more traditional separate seating for men and women.

Kassirer, who is organizing the Renewal event with a committee of volunteers, said participants will come from places like Ajax, Pickering, Peterborough, Millbrook and Port Perry, as well as Oshawa and Toronto.

Spiritual educator Paula Baruch, of Peterborough, is one of the presenters, joining Rabbi Siegel and Rabbi Elliot Ginsburg, who is based in Ann Arbor, Mich.

Rabbi Siegel will lead a workshop on "A mystical look at Passover practice," and one on custom and law in Jewish communal life. Rabbi Ginsburg, who has a PhD in Jewish mysticism, will explore chassidic teachings on friendship as a spiritual practice, and the idea of "Leaping vs. Waiting."

The event will take place at the Beth Zion, and will include a pareve lunch. Participants will be able to choose one of three workshops in the morning, and again in the afternoon. There will also be an egalitarian minyan at the beginning of the day.

This is Aleph Caravan's first foray into Canada. Now in its second year, it has run about half a dozen times in the United States.

Tickets are $54, including lunch. For more information, call 905-697-7710, or e-mail korenkassirer@yahoo.ca or go to www.aleph.org.caravan.html

JWI takes steps to end domestic violence

By CAROLYN BLACKMAN
Staff Reporter

For the sixth time, members of Jewish Women International (JWI) are taking steps to end domestic violence.

The sixth annual Walk for Hope, set for April 10 at Centerpoint Mall, promotes awareness and raises funds for JWI's domestic violence program.

Walks are also taking place in Montreal, Winnipeg and Vancouver.

Penny Krowitz, executive director of JWI/Canada, says the walk is held indoors because the roof and walls of the mall represent the security that all women deserve.

It is a family event, she says, and "it is important to come together as a community and teach kids about healthy relationships. When parents come out with their children, they can tell them they're helping people whose homes are not happy."

Domestic abuse affects one woman in four, says Krowitz, "so every person knows someone who is being abused."

The majority of abuse is emotional or psychological, she says, so it often goes undetected. "Abuse is all about one person's control over another. It is a complicated, complex issue, and it is a crime."

The Jewish community has not brought domestic violence into the mainstream, she says. "It needs to be put on the agenda. We have to make sure that young people are educated, and that abused women are not alone. They should know that they don't have to live that way."

The walk takes place between 10 a.m. and noon, and pledge forms, available online, can be turned in at the JWI office, or at 9:30 a.m. at the mall the day of the walk.

For information or to obtain a pledge form, go to www.jwicanada.com or call 416-630-9313.

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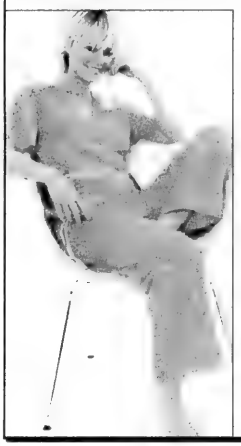

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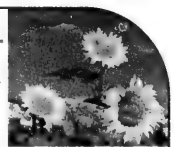

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The pre-existing solution

By RACHAEL TURKIENICZ

As the Torah readings continue, we have celebrated Purim and are turning our thoughts toward Pesach. On the Shabbat after Purim, it is customary to read the chapter from the Book of Numbers that speaks of the ritual surrounding the red heifer. This became the custom because all Israel needed to purify itself before beginning one of the three national pilgrimages to Jerusalem.

The Torah portion teaches us of the red heifer and its ritual ability to convert the status of someone who has been in contact with the dead.

The Jewish state of being either *tahor* or *tameh*, loosely translated as "ritually pure" or "ritually impure," is a constant concern in ancient Israel. One can engage fully in ritual, communal and marital life if one is *tahor*, but only very limitedly if one is *tameh*. The most extreme state of *tameh* is reached when someone comes in contact with a dead body.

The instructions for the red heifer detail the ritual through which the most severe form of *tameh* is reverted back to *tahor*. A red heifer without defect was sacrificed and its ashes were mixed by a special formulation and then used in the purification.

It is only once these instructions are in place that the text informs us of the death of Miriam. We understand the juxtaposition of these two narratives, the red heifer ritual followed by the death of Miriam, as informing us of a fundamental truth about creation: the solution pre-exists the problem.

By teaching us of how to reverse the status of *tameh* in its most severe instance, the Torah is telling us that we can now approach the most extreme of our human vulnerabilities and weaknesses. We can allow ourselves to physically approach those who have died, knowing that we can travel the road back to our natural states through the ritual of the red heifer.

Of course, the spiritual message is equally clear. In that most frightening, most devastating of events, the death of someone close, we now know that when we are thrust into dealing with it, there is a road back to a natural state. The solution pre-existed the problem, and therefore we can securely deal with the issue.

Had we not known of the red heifer before hearing of Miriam's death, the process would be reversed and every problem would find us desperately searching and hoping to invent a solution. However, written as it is, the Torah has taught us that every problem has a solution that already exists, and now it is not a question of inventing the answer, but of discovering the answer.

There are many instances in which we find ourselves grateful to Miriam. When we first meet her, she is watching over her baby brother, Moses. She later defines a woman's community by leading at the Red Sea. We are told that Bezal'el, the Jewish artist centrally involved with the design of the Tabernacle, is Miriam's son. With her death, we are shown that the answer to every dilemma in creation exists before the dilemma is expressed.

The midrash echoes Miriam's final lesson to us when it declares in Exodus Rabbah, "She established Bezal'el and from him we acquire David."

When the Messiah finally arrives, we will be thanking Miriam once again.

Adult bar/bat mitzvahs, Part 1

By MARK MIETKIEWICZ

Could it all have begun on *The Dick Van Dyke Show*?

Way back in 1966, a Jewish character on the popular situation comedy decided that since he never had a bar mitzvah ceremony as a child, better late than never. **[http://classicsitcoms.com/shows/dvd5.html]** Little did "Buddy Sorrell" know that he would become a trendsetter and that a few decades later, many Jewish adults would decide to celebrate the rite of passage that they missed when they were young. Today, a look at adult bar and bat mitzvahs.

Stuart Schoenfeld has studied the history of adult bar mitzvahs and clarifies an important misconception. You don't need to have the party or to read from the Torah to be a bar mitzvah.

"A youth becomes bar mitzvah at age 13 with or without a ceremony. Yet rabbis welcomed men who came in search of a ritual confirmation of their Jewish identities. They created opportunities for these men to study and applied the name 'bar mitzvah' metaphorically to the adult ritual."

Schoenfeld mentions that one of the pioneers in this area was Rabbi Albert Axelrad at Brandeis University, who held "belated" bar and bat mitzvah ceremonies in the early 1970s. **[http://tinyurl.com/4e9am]**

Hadassah Blocker was another pioneer when she developed the adult bar and bat mitzvah program in 1976 at Temple Emanuel in Newton Centre, Mass. Visit her temple's website and read the touching thank-you notes that graduates have sent to Blocker over the decades. "Words alone cannot express the feelings of gratitude that I have for you for giving me the chance to learn about my heritage and to become a Bat Mitzvah... I always envied my husband and sons for having such a love and understanding for Torah and Judaism, and always felt ashamed that I didn't have the same feelings, and wondered if the feelings would ever come to me. You taught me how to find that love and to express those hidden feelings." **[http://tinyurl.com/4cmkc]**

The commitment to have the ceremony usually means attending a synagogue-based class or one-on-one study with a rabbi for a year or more, as well as learning Hebrew skills to chant from the Torah, the Haftorah or conduct part of the service. Jaffe-Gill met adult bnei mitzvah who fell into two categories: as children, they couldn't or they didn't want to.

People such as:

- Jane, who at 13 felt spiritually alienated;
- Joe, who converted to Judaism after he was 13; and
- David, whose parents were "left-wing educators" and not at all religious.

David chose to celebrate his bar mitzvah almost three decades later. "As much as I will deny having any type of spiritual connection, I have to say that reading from the Torah was a magical experience." **[http://tinyurl.com/6z8mg]**

For Suzanne Brodden, the decision to finally have a bat mitzvah ceremony came during the eighth month of saying Kaddish for her mother. That began a joyful exploration into Judaism, its traditions, prayers and psalms. "Yes, funerals are usually thought of as endings. For me, my mother's was a beginning. My mom is still giving me gifts, and I still don't have to say goodbye." **[www.ritualwell.org/Rituals/ritual.html?docid=1274]**

Dan Pine explains that he decided to have a bar mitzvah to give him an idea of what his 12-year-old son was about to go through – and fighting against. But "by the time of the ceremony, I had done a 180. I was no longer doing this for Aaron; I was doing it strictly for myself. When I stood before the Torah in the sanctuary that night, the Hebrew letters seemed ablaze. The sound of my own chanting voice resonated deep inside me." **[http://tinyurl.com/6e9y8]**

Did Dan's bar mitzvah have a profound impact on his son? It didn't seem so at the time. But "perhaps I planted a seed when Aaron saw me up on the bimah that night, a seed that may sprout someday. There's no way to know yet, but I hope he will reconnect with Judaism, maybe when he has children of his own, as I did."

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

By RABBI BARUCH FRYDMAN-KOHL

Historic reversals in Ukraine

Guest voice

My recent visit to Odessa and Kiev in Ukraine was filled with an awareness of historic reversals. I last entered the former Soviet Union in 1987. The country was politically repressive, economically stagnant and religiously barren. We came to help Refuseniks, Jews who were not allowed to emigrate, had lost their jobs and faced social isolation. We met Jews surreptitiously and brought medical care, Torah study, emotional support and financial assistance, and were constantly under the scrutiny of the KGB.

This time, I was part of a group of 28 rabbis who came to Ukraine to see the work done by the Jewish Agency for Israel (JAFI) and the Joint Distribution Committee (JDC). We entered the country freely, ate in excellent kosher restaurants, watched engaging song and dance performances in Jewish community centres, met with serious Jewish students involved in Hillel, davened in beautiful synagogues and studied with animated teenagers in Hefzibah, a school program sponsored jointly by JAFI and the Ukrainian government (Queen's Park take notice).

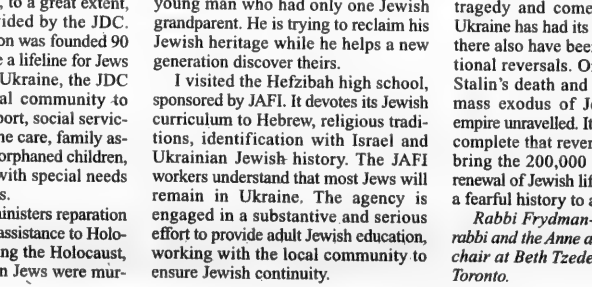
We stood in the plaza where millions had demonstrated in December for free elections and we entered elegant malls filled with western merchandise and eager buyers. I was constantly amazed by the political, economic, social and religious changes resulting from the end of communism, the break-up of the former Soviet Union, the independence of Ukraine and the restoration of religious freedom.

Still, not everything is sunshine. There is extensive poverty: the average monthly salary is about 400 hryvna or $80 (US). There is no middle class. It will take a long time for this socially stabilizing phenomenon to develop. At the moment, the Jewish community depends, to a great extent, on the support provided by the JDC. This great organization was founded 90 years ago and became a lifeline for Jews at risk. Throughout Ukraine, the JDC works with the local community to provide medical support, social services, food baskets, home care, family assistance, housing for orphaned children, education for those with special needs and religious services.

The JDC also administers reparation monies to offer extra assistance to Holocaust survivors. During the Holocaust, more than 1.5 million Jews were murdered in Ukraine. Three colleagues and I spent time with Emilia P., an elderly woman whose father had been killed by Josef Stalin and whose mother was murdered by Adolf Hitler. She is sustained by the Gemilus Chesed organization, which is supported by the JDC. There are 27 such organizations throughout Ukraine. In 2003, Gemilus Chesed distributed more than 425,000 food packages to some 46,000 people.

The Ukrainian Jewish community has reclaimed former communal assets from local authorities. In Kiev, the main synagogue had been used as a stable and a puppet theatre. Now it is the site of a thriving Chabad community where I was honoured to lead Shabbat Musaf services. Although most synagogues in Ukraine are Orthodox, there also are a series of small Reform congregations. Masorti Olami (Conservative) sponsors Camp Ramah in the summer; it needs funds to rent space for a synagogue in Odessa and to engage a part-time rabbi for a year.

After years of Soviet rule, most Jews have no idea about their heritage. The country has 25 million citizens, of whom approximately 200,000 are Jews.



In the Chabad synagogue in Odessa, Ukraine, are, from left, rabbis Len Muroff, originally of Toronto and now in Los Angeles; Baruch Frydman-Kohl of Toronto; Adam Scheier of Montreal; Simon Elkeslassy of Montreal; Ron Muroff, originally of Toronto, now in Harrisburg, Pa.; and David Bauman of Toronto.

These Jews may be halachically Jewish, or Jewish by virtue of having one parent or grandparent who is a Jew. In the Reform congregation in Kiev, a Sunday school class was being conducted by a young man who had only one Jewish grandparent. He is trying to reclaim his Jewish heritage while he helps a new generation discover theirs.

I visited the Hefzibah high school, sponsored by JAFI. It devotes its Jewish curriculum to Hebrew, religious traditions, identification with Israel and Ukrainian Jewish history. The JAFI workers understand that most Jews will remain in Ukraine. The agency is engaged in a substantive and serious effort to provide adult Jewish education, working with the local community to ensure Jewish continuity.

Ukraine was once a major centre of Jewish life. Odessa was the centre of Hebraic culture, a city where Leon Pinsker wrote *Auto-Emancipation: An Appeal to His People* in response to the pogroms of 1881, and Chayim Nachman Bialik penned *The City of Slaughter*, in reaction to the Kishenev pogroms of 1903. In Kiev, I saw a statue in honour of Sholom Aleichem, the great Yiddish satirist, and a building plaque celebrating the birthplace of Golda Meir.

In both Kiev and Odessa I looked at statues of Bogdan Chmelnitski, the Cossack who is considered a Ukrainian national hero, but who is known to Jews because his hordes slaughtered more than 100,000 Jews. On the outskirts of Kiev, where the Nazis shot 120,000 Jews in 1941, we stood at Babi Yar and recited memorial prayers.

Last week, we celebrated Purim. It was a celebration of the dramatic turnaround that we associate with the thwarting of the evil plans of Haman. While Esther originally concealed her family background, she ultimately revealed her identity. The vulnerable Jews scheduled for death and destruction were delivered to a life of "light and joy, celebration and delight" with "many of the people of the land acting as Jews."

Purim is associated with another historic reversal, one that took place in the former Soviet Union. In February 1953, Stalin ordered the construction of four giant prison camps in preparation for a campaign directed against millions of Soviet Jews. However, two weeks after the camps were ordered built, Stalin collapsed during an all-night dinner and drinking evening. The night ended in the early hours of March 1, which, in 1953, corresponded to the 14th day of Adar, which we celebrate as Purim.

Narrative reversal, what Aristotle called *peripeteia*, is essential to both tragedy and comedy. Jewish life in Ukraine has had its tragic reversals, but there also have been two partial salvational reversals. One took place with Stalin's death and the other with the mass exodus of Jews as the Soviet empire unravelled. It is time now to fully complete that reversal, as we strive to bring the 200,000 Jews of Ukraine a renewal of Jewish life, taking them from a fearful history to a new time of faith.

Rabbi Frydman-Kohl is the senior rabbi and the Anne and Max Tanenbaum chair at Beth Tzedec Congregation in Toronto.

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905-889-2690 ext. 2111

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Jewish Youth, Repairing the World, One Day at a Time

A project sponsored by BBYO Bathurst JCC NCSY USY and Young Judaea

April 17, 2005 12-6pm

(Includes Dinner & Music)

Bathurst Jewish Community Centre 4588 Bathurst Street

JEWISH YOUTH REPAIRING THE WORLD ONE DAY AT A TIME, a project of J-Serve 2005, is the first-ever national day of service for Jewish teens. Our project, linked to Youth Service America's National Youth Service day, engages tens of thousands of teens in service projects, providing service to communities throughout North America. This year T'-Tikkun Toronto will be offering Jewish teens a way to get involved in many local communities.

J-Serve 2005 Sponsoring Organizations

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On Campus

Jewish a capella group goes 'HardCOR!'

By FRANCES KRAFT
Staff Reporter

The Varsity Jews, a Jewish a capella group at the University of Toronto, has a name that is as catchy as the Jewish, Israeli and Hebrew tunes they perform.

The group, which was founded three years ago and is affiliated with Hillel of Greater Toronto, is preparing for its first public concert, to be held this Sunday evening (Apr. 3) at Beth David B'nai Israel Beth Am Congregation. The event, presented by the congregation and the Jewish Students Association at U of T, is a fundraiser for the One Family Fund, which supports families of Israeli victims of terror.

Founding Varsity Jews member and musical director Jeremy Burko was excited last week, not only about the upcoming concert, but about the group's participation for the second year in Shabbat A Capella, an annual Jewish a capella festival at Rutgers University that was scheduled for this past weekend. The Varsity Jews was the only Canadian group participating.

The fourth-year Jewish studies and music student will be entering cantorial school at the Jewish Theological Seminary (JTS) in New York after his graduation. A bass who sang in his synagogue choir at Beth Emeth Bais Yehuda Synagogue, Burko also sings in Onoscatopoeia – an a capella group affiliated with U of T's Hart House that sings jazz and 1980s pop music.

His longtime friend Adam Cutler, now in JTS' rabbinical program, co-founded the group with Burko. When Cutler suggested the idea to him, Burko had never heard a Jewish a capella group. "He introduced me to Pizmon, a Jewish a capella group in New York City. I listened to their music, and I loved it. I thought the idea was brilliant, and would be so much fun."

Varsity Jews has grown to 16 students, but Burko talks fondly of its early days in 2002 when he and Cutler, along with three other students, used to gather to rehearse in Hillel's cramped quarters in the basement of University College, "with pipes running through the ceiling." (The Jewish student group at U of T was recently renamed the Jewish Students Association, and is now based at the Wolfond Centre for Jewish Student Life, home of the umbrella organization Hillel of Greater Toronto.)

Burko believes the Varsity Jews, which includes some singers with trained voices, has attained a professional quality over the past three years.

Shayna Levitan, the group's manager, said in a news release that the group was "the key factor" in bringing her into Jewish life at U of T. "I originally joined the group because of my love of music, but the group has also given me lifelong friendships and a deeper connection to Judaism."

The Varsity Jews' repertoire, most of it arranged by Burko, includes Hebrew melodies like *Yerushalayim Shel Zahav*, as well as parodies.

Their concert, "Goin HardCOR," will also feature a new Jewish campus a capella group. Kol Neshama, based at York University, will be the opening act.

Kol Neshama, which has 11 members, was founded at the beginning of this semester and is directed by Etta Abramson, a York theatre student whose brother Philip is a member of the Varsity Jews. Etta was part of a Jewish a capella group last year when she was a musical theatre student at New York University, and she missed it when she returned to Toronto.

Tickets, at $18 each or $14 for groups of eight or more, are available at the door, or in advance from the Wolfond Centre for Jewish Student Life. For more information, go to www.varsityjews.com, or call Hillel of Greater Toronto at 416-913-2424.

NOBEL LAUREATE JOINS STUDENTS' PROTESTS: Thousands of students from universities and colleges all over Israel last week protested the government's intention to reduce the funding of post-secondary school education. Avraham Hershko, in the centre of the photograph, is a Haifa Technion professor who participated in the demonstration at the Technion in support of the students. He is one of three winners of the 2004 Nobel Prize in chemistry. Hershko warned that the proposed cuts in the funding posed a risk of collapse in the higher education system. [Israel photo]

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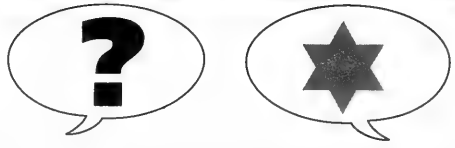

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פיקוח נפש

By the Grace of G-d

Adar 2, 5765

URGENT CALL BY MOST PROMINENT JEWISH LEADERS TO WORLD JEWRY TO DO EVERYTHING IN THEIR MEANS TO

STOP THE MADNESS

An Urgent Call to All
Rabbis, Jewish Communal Leaders, and Friends of Israel throughout the World

"For the sound of wailing is coming from Zion: 'How have we been plundered? We have been shamed tremendously, for we have abandoned the land; our own dwellings have cast us out'" (Jeremiah 9:18)

Open your eyes and see what the government of Israel is planning to do:

Jewish communities that are more than three decades old will be destroyed;
Torah centers and yeshivos will be torn down;
Cemeteries where terror victims lie will be given over to the very hands who slew them;
Parents and grandparents, young children and flowering youth, will be driven from their homes; and
Businesses and corporations employing thousands will be closed.
A victory will be granted to terror.
Our enemies will celebrate in the streets and be encouraged to further acts of violence.

Jews throughout the land of Israel will be endangered when the bases of terror will be brought closer to their homes (as stated in the Jewish Code of Law "Orach Chaim" Chap. 329) and thousands of terrorists will be set free. Success that our foes could never dream to achieve will be granted to them.

For what? What is being given in return? There are still terror alerts throughout Israel. Rockets and mortars are still falling on Jewish homes. Suicide bombers are still blowing themselves up in the heart of Israel murdering innocent Jews.

"Do not stand idle while the blood of your brother is endangered" (Leviticus 19:16). We must object by raising an outcry, fasting and giving charity. As in all times of difficulty an extra measure of Psalms including Chapters: 20, 83, 103 should be recited daily.

The emperor has no clothes. But the media in Israel are so slanted that they celebrate his parade through the streets while exposed.

You can help! Raise an objective voice. Speak in the name of our Torah and our Jewish tradition.

Tell the government to stop. Speak to your local Member of Parliament. Let the media throughout the world know. Let an outcry be heard so that the heroes risking their lives and fortunes in Israel will take heart.

"They will contrive a scheme, but it will be foiled; conspire a plot, but it will not be realized, for G-d is with us" (Isaiah 8:10).

Rabbi **Avrohom Yaakov Friedman,**	Rebbe of Sadigura and Member of Council of Torah Sages
Rabbi **Levi Yitzchok Horowitz,**	Bostoner Rebbe and member of Council of Torah Sages
Hagaon Rabbi **Binyomin Yehoshua Zilber,**	Member of Council of Torah Sages
Hagaon Rabbi **Meir Mazuz,**	Rosh Yeshivas Kise Rachamim
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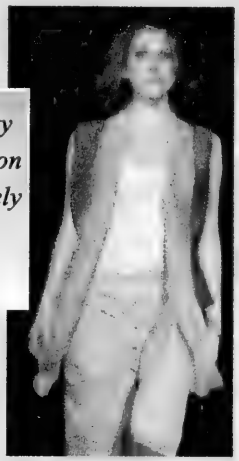
On Campus

Israel's hottest fashions go on display at Hillel show

By ELYSSE ZAREK
Special to The CJN

Fashionistas from around the city flocked to the Great Hall on Queen Street West last week to see Fashion for Passion, a fashion show and fundraiser that featured some of Israel's hottest clothing designers.

The show, which was sponsored by Hillel of Greater Toronto and National Jewish Campus Life (NJCL), showcased well-known designers such as Yael Orgad and Sigal Dekel, and drew a crowd of more than 400 people of all ages.



'Every city really put on a completely different show'

More than 30 students worked together to put on the show – the MCs, models, choreographers, and even the bartenders and the waiters who handed out hors d'oeuvres at the pre-show reception were students from the University of Toronto, Ryerson University and York University.

"It was really head-to-toe student work," said Ravit Kadosh, Israel affairs co-ordinator for Hillel. "It was amazing."

Fashion for Passion had been in the works since last summer, but students didn't start working on it until two months ago.

"The idea started when we were brainstorming for ideas to promote Israel in alternative ways, and combine a university atmosphere with something exciting that would draw people who aren't your typical Hillel students," said Ryla Braemer, NJCL's programming and resource co-ordinator.

'The show showcased well-known designers such as Yael Orgad and Sigal Dekel'

NJCL made contact with the Israeli designers and arranged to have the clothes shipped to Canada.

Fashion for Passion also visited Vancouver, Montreal and Ottawa. Toronto was the last stop.

"Each Hillel committed to organizing the show on a city level," Kadosh said.

How each city interpreted the ideas behind the show – to promote Israel, showcase new fashions and have a good time – was up to them.

In Montreal, students put on a production complete with an audio-visual show and dance numbers.

Hillel in Ottawa hosted the show in a bar and had models mingle with the crowd, while the show in Vancouver had a dancer who united the different designs.

"Every city really put on a completely different show," Kadosh said.

The Toronto show and an accompanying silent auction raised more than $2,000, with proceeds going to the One Family Fund, which provides financial and emotional support to Israelis who have lost family in terror attacks, and the Make-a-Wish Foundation of Toronto, which is part of a wish-granting charity that gives children with life-threatening illnesses a chance to experience the joys of a healthy childhood.

Family Moments

only from The Canadian Jewish news

Mazel tov to...

Mazel tov to Rebecca & Joe Mammon, who recently celebrated their 50th wedding anniversary. Love from your children and grandchildren.

Mazel tov Elysse & Jacob on your engagement. Love from the Zarek and Moshinsky families.

Judi and Carl Wener announce the engagement of Abby to Lorne Herlin, son of Sarah and the late Devy Herlin. Grandparents David & Aurelia Gold.

Brother Jacob is a help with Joshua. Parents, Danielle & Jamie Reich, grandparents Gigi Honey & Papa Albert Ohana and Grandma Shelley & Zaide Stan Reich.

Linda & David Kaiser, Susan & Norman Mogil are thrilled to announce the engagement of their children Robyn Kaiser & Eli Mogil.

Racquel & Rory announce the birth of Emma on Dec. 17. Proud grandparents Rami & Jaime Benayon, Roslyn & Larry Berman. Great-grandparents Lucy Sahovaler, Shirley Berman.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less. Send a self-addressed, stamped envelope for return. Mail to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

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DEADLINE REMINDER

What's New deadlines: Monday, April 4, is deadline for April 14 issue and Monday, April 11, is deadline for April 21. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829. This week's What's New was prepared by Carolyn Blackman.

Thursday, March 31

SINGLE WOMEN'S GROUP

National Council of Jewish Women of Canada, Toronto section, is holding a meeting for single women age 60+. Call 633-5100.

SEPARATION ANXIETY

Dr. Jacob Langer, head of the surgical team that separated conjoined twins, and **Rabbi Chaim Rapoport,** of the British Commonwealth, speak on "Separation Anxiety: Surgery on Conjoined Twins," 8 p.m., Shaarei Shomayim Congregation. Torah in Motion. www.torahinmotion.org.

Friday, April 1

OPEN DOORS, OPEN MINDS

Temple Kol Ami, 36 Atkinson Ave., presents "Open Doors, Open Minds: Synagogues and Churches," with **Rev. Brian Prideaux**, 7:45 p.m. during service.

Saturday, April 2

CHARITY BINGO

Simcha/Kadima chapter of Na'amat Canada is holding a charity bingo, Borochov Centre, 272 Codsell Ave., 7:30 p.m. Tickets $18, door prizes and auction. Call 416-636-5425.

Sunday, April 3

BOOKS AND BAGELS

Beth Emeth Bais Yehuda Synagogue Women's League Books & Bagels, 11 a.m.-12:30 p.m.

HOW SHOULD WE RESPOND

Torah in Motion presents **Rabbi Chaim Rapoport,** of the British Commonwealth, author of *Judaism and Homosexuality*, who speaks at Shaarei Tefillah Congregation, 8 p.m. www.torahinmotion.org, or 416-633-5770.

ISRAEL'S FUTURE

Jewish Reconstructionist Federation presents "A Reconstructionist Vision of Israel's Future," 7-9 p.m., Congregation Darchei Noam, Co-sponsored by Darchei Noam's Israel Connections and adult education committees. 416-638-4783.

HEALING SERVICE

Healing service with **Rabbi Martin Ed Elkin**, Narayever Congregation, and **Judy Shier Weisberg,** Lipa Green Building, room 420, 3-4 p.m. Free, wheelchair access. Call **Etta**, 416-944-3359.

HABONIM BREAKFAST

Habonim Breakfast Club: **Prof. Ed Morgan** talks on "Anti-Semitism in Canada," 10 a.m. Beth Habonim, 5 Glen Park Ave. $6.

SUCCESSFUL RETIREMENT

Workshop for people considering or recently retired, Beth Tzedec, Max and Beatrice Wolfe Library, 11 a.m. 416-781-3514, ext. 25

KITCHEN JUDAISM

Cooking demo and discussion on food and Jewish identity with cookbook authors **Bonnie Stern** & **Mitchell Davis**, and **Rabbi Elyse Goldstein.** Tickets $18 in advance, $25 at the door includes raffle and art sale. Kolel, 151 Eglinton Ave. W. Call 416-485-7007, ext. 0.

AMAZING RACE

Join BBYO in our Amazing Race through the TTC. Call 416-398-2004.

CELEBRATE ISRAEL

Silent auction featuring Israeli items, 4-8 p.m., Lodzer Centre. Portion of proceeds to Magen David Adom. Adults $10, under 16, $5. Entertainment by klezmer band, 5-8 p.m.

OTTAWA LECTURE

An illustrated lecture on the art of the Hebrew book, 2 p.m. Auditorium Library and Archives Canada, 395 Wellington St., Ottawa.

Continued on page 23

What's New

Continued from page 22

FUTURE OF 'JEWRUSALEM'

Mizrachi Bayit's educational department presents a lecture by **Gail Sussman**, 8 p.m., Mizrachi Bayit, 296A Wilson Ave. Call **Laya Crust**, 416-635-7356.

SINGLES NETWORK

Arieh Baraf Chesed Network for Jewish Singles meets 10:30 a.m., $5. Call 416-488-0441.

Monday, April 4

LIFE IN THE SETTLEMENTS

Beth Emeth Bais Yehuda continuing education presents **Raphaella Segal**, assistant mayor of Kudumim in the Samaria area of the West Bank, who will talk about what you don't see on CNN. 8 p.m. Call 416-633-3838.

VE'AHAVTA CHAVERIM

Ve'ahavta Chaverim Vaughan, an arm of Ve'ahavta: the Canadian Jewish Humanitarian and Relief Committe, is holding a meeting for volunteers who want to have fun while doing mitzvot. Call **Gina Rosen**, 416-964-7698, ext. 14.

Tuesday, April 5

WHAT A SHOW

An evening of entertainment with proceeds to benefit disabled Israeli veterans, 7:30 p.m., Burton Auditorium, York University. Silent auction 6:30 p.m., show 7:30 p.m. For tickets, call 905-764-1818, ext. 371.

TZEDAKAH BOX PROJECT

UJA Federation Toronto Jewish Arts Council presents the Tzedakah Box Project, Koffler Loggia Gallery, Bathurst Jewish Community Centre. Viewing 8-9 p.m., selection 9-10 p.m. Dessert reception. Cover, $36, or $180 for a tzedakah box. Call Shelley Rothman, 416-635-2883, ext. 137

ODT TRAVEL CLUB

Oxygen Dependent & Respiratory Travel Club is meeting 1-3 p.m., Scarborough Hospital auditorium. No charge. Call **Stan Miller**, 416-438-9656.

LUNCH & LEARN

Gerald Ziedenberg speaks about the Dreyfuss trial at the next Lunch & Learn, Beth Tikvah Synagogue. Lunch 12:15 p.m., learn 1 p.m. $7. Reservations, 416-221-3433. ext 0.

Wednesday, April 6

MEMORIAL CONCERT

Cantor Joseph Cooper Memorial Concert, April 6, 7:30 p.m., Beth Tzedec Congregation. All seats reserved. Call 416-781-3511

PARENT TO PARENT

Coping with the child with special needs will be discussed at the next Parent to Parent, Family Resource Centre, Promenade Mall, Suite 313. Sponsored by UJA Federation Board of Jewish Education, Tikun Chaim and the Family Resource Centre. 905-882-8509.

HALACHIC DATING ISSUES

Find out what your bashert is looking for at the new Dating Drasha series given by **Rabbi Yechiel Goldreich**, Shaarei Shomayim Congregation, 8:30 p.m. $5 includes refreshments.Call 416-789-3213 or 647-889-5313.

Other News

WOMEN AND HAGGADAH

A women's journey through the Haggadah led by **Shayna Kravetz**, followed by dessert reception, Tuesday, April 12, 8 p.m., Beth Tikvah Sisterhood. Reservations before April 1, 416-221-3433, ext. 353.

ART AUCTION

Fine selection of Canadian and international art at Women of Temple Sinai's auction, April 10, 2 p.m. Silent auction includes gift certificates, jewelry, theatre tickets. Info, www.stemplesinai.net, or call 416-487-4161, ext. 271 for tickets.

SPRING CONFERENCE

Canadian Seaway Branch, Women's League for Conservative Judaism is holding its annual spring conference, Sunday, April 10, Shaar Synagogue. To register, call **Trudy**, 905-881-3378, by April 6.

GENERATION HUTZPAH

Experience a blend of Jewish world music from contemporary to samba, with Toronto's hottest fusion musicians led by **Rav Aubrey Glazer**, Kabalat Shabbat, 6 p.m., April 8, 22, May 13, 27, June 10, 24, Beth Tzedec Congregation.

MIRIAM & PASSOVER

Expressive arts workshop about Mirjam and Passover, April 10, 2-6 p.m., Studio Theatre, BJCC. Cost $60 or $70 at the door. Call 416-636-1880, ext. 390, to register. For information, call 416-536-5944.

FRIDAY NIGHT LIVE

Kabalat Shabbat at Beth Sholom Synagogue, April 8, 6 p.m. featuring an eclectic blend of live music. Dinner follows. $30 adult members; $34 adult non-members; children 3-12, $12. RSVP by April 1, 416-783-6103.

SINGLES EVENTS CAN BE FOUND ON PAGE 34

JF&CS GROUPS

Jewish Family & Child Service, Lipa Green Building, 4600 Bathurst St, 416-638-7800, ext. 215.

When You're About to Separate: What to Tell the Kids. Tuesday, April 5, Promenade Mall, #313, 9:30-11:30 a.m.

Adult Children Losing a Parent, a six-session group, begins Tuesday, April 5, 7:30-9 p.m.

FITNESS FOR WOMEN

Club Rimon, Na'amat Canada presents "Yoga: A Day of Fitness and Relaxation," April 10, 10:30 a.m.-1:30 p.m. Tickets, $30 per person or two for $50. Includes yoga class, dairy lunch and a raffle ticket. All ages and levels of ability welcome. Proceeds to Na'amat Canada. For tickets, call 416-636-5425.

VOLUNTEERS WANTED

Aid to Disabled Veterans, of Israel/Beit Halochem Canada, is looking for volunteers to help out in the office. Call **Raelene**, 905-695-0611.

FOR SENIORS

Association of Jewish Seniors, 34th annual second seder, 7 p.m., April 24, Bernard Betel Centre, $20. Tickets until April 18 at centre or AJS office, 530 Wilson Ave. Call **Debby Bernstein** for reservations, 416-635-2860, #458.

LZA Seniors' Cultural Club meets Tuesdays, 10 a.m, Borochov Centre, 416-630-9444.

Beth Tzedec Congregation Senior Haverim presents Medina Theatre Ensemble, Monday, April 4, 1:30 p.m., Nathan O. & Roey Hurwich Board Room, $2. 416-781-3511.

Mount Sinai Hospital, free public lecture, "Successful Aging: Heart Talks," April 5, Villa Colombo, 40 Playfair Ave., 7-9 p.m. 416-586-8338.

Aluma Canadian Israeli Club, meets 7 p.m. Thursdays, 15 Hove St. (B'nai Brith Building). **Menachem Wallach**, 905-731-7748, or **Malka Colla**, 416-630-5771.

Earl Bales Seniors, Casino Rama, April 6; Dixie Outlet Mall flea market, Sunday, May 15; Hebrew classes, Tuesdays, 10 a.m.-noon.

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Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays, 7 p.m.

Alternative Therapy Self-Treatment Workshop series, a four-week workshop. Fridays, April 8-29, 11:30 a.m.-1 p.m. Call ext. 126 to book.

Public affairs forum, "Home Care Services Profit vs. Non-profit and Continuity of Care," Wednesday, April 6, 1-2:30 p.m., free. Call ext. 105.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca

Israeli dance nostalgia evening, Sunday, April 3. Teaching, 7:30 -8 p.m., request dancing to 10 p.m. Studio Theatre, $6. Call ext. 364.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211.

An afternoon with authors **Hal Niedzviecki** and **Julian Rubinstein**, April 3, 3-4 p.m., Al Green Theatre.

TIKKUN OLAM: Teens and staff from Young Judaea, United Synagogue Youth, National Conference of Synagogue Youth and BBYO are planning a community service project, T2–Tikkun. On April 17, teens will gather to learn about the Jewish meaning of service, and then be bussed to agencies throughout the city to participate in hands-on work. Top from left are Tali Levy, Sarah Libman, Reena Belberger and Phil Birnbaum and bottom from left are Josepha Michaelson, Becca Dreezer and Emily Teichman.

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OBITUARIES
and Related Notices

Steeles Memorial Chapel

Sadavoy, Esther	March 9/05	550 Cummer Ave
Shuman, Gertrude	March 10/05	3560 Bathurst St
Cohen, Etoile Estelle	March 10/05	607 Cummer Av
Soban, Rose	March 10/05	1117 Avenue Rd
Blumenfeld, Leo	March 11/05	110 Promenade Circle
Dale, Samuel	March 12/05	15 Barberry Place
Moncznik, Arnold	March 11/05	3705 Bathurst St
Friedman, Helen	March 13/05	Private
Segal, Evelyn	March 13/05	86 Canyon Hill Av
Rosencwajg, Bluma	March 14/05	Private
Aizikovich, Golda	March 15/05	Private
Meckler, Morris	March 16/05	107 Viewmount Av
Kleingeviks, Mark	March 16/05	Private
Novack, Abraham	March 18/05	7601 Bathurst St
Mandel, William	March 19/05	34 Cadillac Av
Braoun, Efim	March 20/05	Private
Fridlis, Roman	March 20/05	Private
Salsberg, Danny	March 20/05	11 Cavotti Cres
Tykocki, Frieda	March 21/05	Private

BENJAMIN'S PARK MEMORIAL CHAPEL

Meir Kupferschmiedt	Mar 15/05	1035 Eglinton Av W
Sylvia Winter	Mar 15/05	25 Lorne Av
Alina Rubinoff	Mar 16/05	85 Skymark Dr
Susan Sheaffer	Mar 15/05	300 Glenayr Rd
Lucien Bower	Mar 17/05	619 Avenue Rd
Henri Schindler	Mar 16/05	7825 Bayview Av
Herscu Caciularu	Mar 15/05	1528 Ifield Rd
Samuel Zackheim	Mar 17/05	98 Ava Rd
Louis Rapaport	Mar 17/05	19 Four Winds Dr
Anne Collis	Mar 18/05	Baycrest
Sylvia Wolinsky	Mar 19/05	321 Chaplin Cr
Abraham Berlin	Mar 18/05	645 Castlefield Av
Helen Urbach	Mar 20/05	3560 Bathurst St
Arnold Miller	Mar 18/05	645 Castlefield Av

The family of the late

BERTHA KOMAROMI ז"ל

wishes to express their sincere appreciation to family, friends and colleagues who were so very supportive during their recent bereavement. Your generosity was overwhelming.

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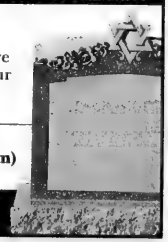

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Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

ווען די ערד כאַפּט אַ ציטער . . .

פון אַלעק סילווער

די ווערטער ווערן געשריבן אין דער וואָך, ווען די שרעקלעכע נאַטור־קאַטאַסטראָפע, צונאַמי, איז פאָרגע־קומען אין טיילן פון אַזיע און אַפריקע. ווי עס איז איצט באַקאַנט, זיינען אומגעקומען איבער 220 טויזנט נפשות און אַ גרויסע צאָל פאַרוווּנדעטע. אויך האָט די פאַר־פלייצונג צוגעגומען ביי מיליאָנען זייערע היימען און זייערע געשעפטן. צוזאַמען מיט די דאָרטיקע איינוווי־נער זיינען אויך אומגעקומען אַ גרויסע צאָל טוריסטן פון אַ סך לענדער, איינגעשלאָסן קאַנאַדע און ישראל.

ווען איר, חשובער לייענער, וועט לייענען די דאָ־זיקע ווערטער, וועט דאָס שוין זיין אַלטע נייעס. עס וועט זיכער שוין נישט זיין אויף די ערשטע זייטן פון דער פרעסע, אָדער די אַריינפיר־נייעס אויף טעלעוויזיע אָדער ראַדיאָ. אָבער די דאָזיקע „אַלטע נייעס" גייט קיין מאָל נישט אַראָפּ פון טעגלעכן סדר־היום. צי אויף אַ קלענערן אופן, צי אויף אַ גרעסערן אופן, הערט מען כסדר, אַז ערגעץ־וווּ האָט די ערד געגעבן אַ ציטער.

ווי אַזוי זאָל די ערד נישט ציטערן, ווען זי זעט, וואָס עס טוט זיך אָפּ אויף איר? . . . און זי ציטערט, זי כאַפּט אַ שרעק פון דעם, וואָס עס קען איר דערוואַרטן פון דעם שטאַרקן „חָמָס" (אַ חומש־טערמין - cruelty), מיט וואָס זי איז אָנגעפילט. די ערד גיט אַ ציטער, ווען זי קוקט זיך אַרום אין אַלע ווינקלען פון וועלט־קיילעך, וואָס זיינען אָנגעפילט מיט אַזוי פיל עוולות, אַזוי פיל אומגערעכטיקייט, אַזוי פיל „היפּאָקריטסטווע", רשעות, פאַלשקייט, גענאָסיד, טעראָריזם, מערדער, גזילה, גנבה, ראַסן־האַס, אַנטיסעמיטיזם און סתם שלעכטע אויפפירונג פון די מענטשן, וואָס באַוווינען די ערד.

איז דען אַ וווּנדער, וואָס פון צייט צו צייט גיט די ערד אַ ציטער און מענטשן פאַלן קרבנות. ציטערט די ערד אין אַזיע, אַפריקע און מעקסיקאָ, אין איראַן, טערקיי, פּערו און טשילע, אין כינע, יאַפּאַן און אינדיע. אַפילו ביי אונדז אין קאַנאַדע הערט מען אויך וועגן ערד־ציטערנישן; דערווייל אויף אַ קליינעם מאַסשטאַב. נאָך איידער די אַטאָמישע באָמבע מאַכט אַ סוף צו דער מענטשלעכער ציוויליזאַציע אויף דער זינדיקער ערד, טראַכט דער פּלאַנעט, וואָס שוועבט אין חלל, וואָס עס לוינט אים בעסער: אַ מבול פון וואַסער צי אַ מבול פון פייער. דערווייל טרייסלט זיך די ערד און כאַפּט אַ ציטער.

עס איז שוין אַ סך מאָל דערמאָנט געוואָרן, אַז אַ צווייטער מבול, וואָס זאָל אָפּווישן די מענטשהייט פון דער ערד, קען נישט קומען. דער רבש"ע האָט דאָך בפירוש צוגעזאָגט, אַז מער וועט ער דאָס נישט טאָן. אָבער ער האָט קיין מאָל נישט צוגעזאָגט, אַז ער וועט נישט אומברענגען די וועלט מיט אַנדערע מיטלען.

צום באַדויערן פעלן נישט היינט־צו־טאָג קיין משחיתים, וואָס קענען העלפן צו מאַכן אַ סוף צו דער עקסיסטענץ פון אונדזער מענטשלעכן מין. זיי טוען דאָס לאַנגזאַם, אָבער מיט אַ געוויער סיסטעמאַטישקייט. צו די פריער־אויסגערעכנטע פּראָבלעמען אויף דער וועלט מוז מען אויך צוגעבן די פאַרסמונג פון דער לופט, מיט וועלכער מיר אָטעמען; די קאָנטאַמינאַציע פון די טייכן און אָקעאַנען; נויט, הונגער און קראַנ־קייטן, וואָס גרייפן אָן אַ גרויסן טייל פון דער מענטשהייט, ווי אויך דער כסדרדיקער געיעג נאָך בע־סערע טויט־מכשירים, צוצואיילן דעם סוף.

גיט די ערד אַ ציטער און צווינגט דעם מענטש זיך אָפּצושטעלן אויף אַ וויילע, איינהאַלטן דעם אָטעם און אָפּשאַצן זיינע מעשים. וועט עמעצער קענען אָפּהאַלטן די אומפאַרמיידלעכע קאַטאַסטראָפע? ווער ווייסט? . . . אפשר וועט דער מענטש זיך באַזינען און אַרומזען, וואָס ער טוט אָפּ? . . . עס ווערט אָבער אַלץ שווערער און שווערער צו זיין אָפּטימיסטיש!

Greater Toronto Area

Genetic research advances raise ethical, religious concerns, panel told

By LEILA SPEISMAN
Staff Reporter

Advances in genetic research have raised complex ethical and religious concerns, according to a panel at a recent Torah in Motion program.

Held at Shaarei Tefillah congregation, the panel consisted of Warren Goldstein, a neurologist at York Central Hospital and Sunnybrook and Women's College Health Science Centre, who acted as moderator; Ellen Warner, medical oncologist at Women's College Health Science Centre and associate professor at the University of Toronto; Steve Gallinger, hepatobiliary and oncologic surgeon at Mount Sinai and Princess Margaret hospitals, professor at the University of Toronto and co-director of the Samuel Lunenfeld cancer research centre; Melissa Aronson, genetic counsellor at Mt. Sinai and Princess Margaret hospitals; and Rabbi Jay Kelman, founder of Torah in Motion and a teacher at Community Hebrew Academy of Toronto.

Genetic studies have found that mutations of the BRCA1 and BRCA2 genes seem to predispose people to breast and ovarian cancer, including breast cancer in males, Warner said, noting that a disproportionate number of Jews have these mutations.

"It is passed through autosomal dominant inheritance," Warner explained, meaning that only one copy of the gene in either parent is needed to manifest itself. This means that each child has a 50 per cent chance of inheriting it.

The appearance of either gene mutation gives women a 50 to 85 per cent lifetime risk of breast cancer at an average age of 45, and it is more likely to travel to both breasts.

There is also a 40 per cent lifetime risk of ovarian cancer, and some increase in the risk of prostate cancer in men and cancers of the skin and pancreas, she said.

Some women choose to have their breasts or ovaries removed to prevent the possibility of developing cancer, especially if one or more close relatives have had the disease.

The downside to that, Warner said, is that even this drastic step doesn't always work.

Gallinger said there is not as strong a genetic link in the case of colorectal cancer. Besides, there is a highly effective, if unpleasant test for it – a colonoscopy. People who get the disease are treated with surgery, chemotherapy if it has spread, and radiation therapy for rectal cancer. In addition, he said, there is a new drug that seems to be helpful, 5-FU.

Genetic counselling, Aronson said, is given both before and after genetic testing, dealing with such issues as anxiety, guilt, whether or not to abort a problematic pregnancy or whether to have children at all.

In the haredi community, she said, this may unreasonably prevent a shidduch.

Rabbi Kelman dryly commented that this last point probably says something painful about the "crazy" shidduch system.

"One is not obligated to inform a prospective mate, or the shadchan, for that matter, about a potential problem before the couple get to know each other," he said.

Human beings are partners with God in the creation, healing and future of the world, and so cannot cavalierly make decisions about their bodies, Rabbi Kelman said. Besides, he added, genes predispose one to certain conditions, but this doesn't guarantee that a person will have the condition.

And where does one draw the line, he asked, if we find genes that predispose one to, say, homosexuality or violence? These are issues that are not necessarily predetermined.

The panel brought up serious ethical issues that can arise from genetic testing. Suppose a woman is tested for the breast cancer gene, but doesn't want to be told the results. Medical ethics dictate that the genetic counsellor who receives the information cannot contact the daughter, or even the doctor, without the patient's permission.

Rabbi Kelman said a doctor is obligated to use his expertise and knowledge to save lives, and thus is obligated to take necessary steps. However, even if he has the moral obligation, he is not required to lose his licence over it, if that would happen.

When Gallinger brought up the new, stringent privacy laws, Rabbi Kelman said that while confidentiality is important, it does not take precedence over saving a life.

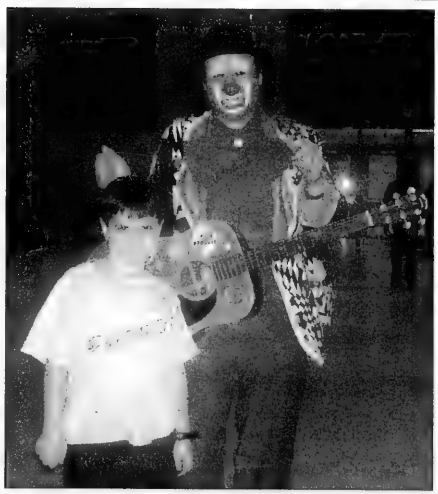
He added that pikuach nefesh, the ultimate duty to save a life, refers to a "clear and present risk – not something that may happen in 20 years."

Warner discussed the issue that would arise if there is a question of prophylactic ovarian surgery in a woman, 38, with one son and an extensive family history of early development of breast or ovarian cancer. She wants to have another baby and to breastfeed him. Some people might say she does not have the right to risk delaying the surgery to accomplish these goals. What are Warner's obligations to her in this regard?

While the panel had no definitive answers, Rabbi Kelman pondered, "How much risk is one obligated to take to have a child," when having children is one of the main obligations of a Jewish man, and by extension his wife?

Correction

In "Secular education is a contentious issue in the Orthodox world," (*CJN*, Mar. 24) one of the yeshivot mentioned as acknowledging the need for secular studies is Darchei Torah. An incorrect name was included in the story. *The CJN* regrets the error.



MAKE THEM LAUGH: Zichron Yisroel Congregation in Thornhill held its annual Purim Carnival on March 20, which was a huge success thanks to the efforts of its many volunteers. Seen here are student David Jaskolka and DJ the clown, who entertained the children and made animal balloons.

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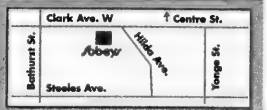

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Passover Food Ideas

Tasty ways to use up your chametz

By SUE EPSTEIN
Special to The CJN

Purim is past and it's time to start thinking Passover – time to go through your cupboards and freezer to begin using up the flour, grains, leavening agents and legumes that must be gone before the holiday begins.

Getting rid of chametz is not as simple as one might think. Yes, it's easy to justify pitching a ½ cup of rice or a few pieces of bread that have been hiding in the recesses of the pantry or freezer. We also don't think twice about noshing on those cookies or candies that will just get "wasted" if we have to throw them away, but what about the full or almost-full boxes of other chametz?

I must admit that I've come up with some unusual meals during these weeks. The combinations I've used have, nevertheless, been delicious. The following recipes should give you a good start at using your grains, pasta and other things that you need to use up in the next few weeks.

LENTIL SOUP

This recipe, from my cookbook *Budget Cooking – Elegant Dining* is my daughter Amy's favourite soup. I love to have a batch of it simmering in my crockpot in chilly weather.

1 12-oz. package lentils
3 carrots, sliced thin
3-4 stalks celery, sliced thin
2 medium onions, chopped
2 cloves garlic,chopped
1 bay leaf
salt and pepper to taste
water to cover
2-3 beef bouillon cubes
8-10 hot dogs, in thick slices

Combine all ingredients except bouillon cubes and hot dogs in a soup pot or crockpot. Gently cook ingredients until lentils burst (several hours). Add bouillon cubes and hot dog slices to soup and continue simmering until the lentils are soft. Makes 8 servings.

SPINACH NOODLE KUGEL

12 oz. medium noodles
1 cup sour cream
1 cup cottage cheese
½ cup butter or margarine
16 oz. mushrooms, sliced
1 pkg. onion soup mix
1 (10-oz.) package frozen chopped spinach, thawed and drained

Cook noodles as directed. Drain thoroughly. Saute mushrooms in butter or margarine. Mix all ingredients and pour into a 9x13-in. greased baking dish. Bake at 350 for 45-60 minutes until set. Makes 10 servings.

THREE CHEESE BREAD PUDDING

I'm a big fan of bread puddings and now is the perfect time to use up all those packages of leftover challah and other breads that seem to multiply in my freezer. This dish is light and delicate, rather than dense like most bread puddings. The combination of goat cheese, Gruyere and Parmesan gives the dish loads of flavour, while using just the inside of a hollowed out loaf of Italian bread makes the dish fluffy and ethereal.

This makes a perfect week-night dinner. Just add some steamed broccoli or asparagus to round out your meal.

1 1-lb. loaf French or other bread
2 cups milk (do not use skim)
4 eggs
1 tsp. salt
3 dashes hot sauce
3½ oz. goat cheese, crumbled
1 cup shredded Gruyere cheese
1 cup shredded Parmesan cheese

Cut the loaf of bread in half and scoop out the fluffy inside bread, reserving crust for another use. Tear bread into 1-in. pieces and place in a 9x13-in. glass baking dish that has been sprayed with nonstick cooking spray.

Beat the milk, eggs, salt and hot sauce in a medium bowl. Sprinkle the cheeses over the bread and drizzle with the milk mixture. Toss gently with a spoon to distribute ingredients. Bake for 45 minutes. Makes 8 servings.

Passover Food Ideas

Some new wines from outside the Galilee

Debuting for Passover this year are two new brands from Abarbanel Wines – Efron's Cave and Shemesh.

Efron's Cave is named after Efron the Hittite who, for 400 silver shekels, sold Abraham his field and cave in Hebron to use as a burial ground. This site today is the Cave of Machpelah, where Abraham, Isaac, Jacob, Sarah, Rebecca and Leah are buried – Judaism's second-holiest site. Not far from Machpelah in Qiryat Arba, Abarbanel has crafted five original new wines.

Efron's Cave Triple Red and Triple Plum are produced from grapes grown in Israel's Judean Hills, the most ancient area for viticulture in Israel. It was from Hebron that Caleb and Joshua brought back a giant cluster of grapes to Moses when spying out the land from the desert.

"We are extremely proud that these wines are the first high-quality, popularly priced wines from the Judean Hills," said Howard Abarbanel. "Get beyond Galilee and see what the rest of Israel has to offer the discerning wine lover."

Efron Triple Red is one-third Cabernet Sauvignon, one-third Merlot and one-third Syrah, produced in stainless steel with pronounced forward fruit, big Bing cherries with a peppery mid-palate and smooth finish. Efron Triple Plum is 35 per cent Cabernet, 35 per cent Merlot and 30 per cent Syrah.

"We've crafted these wines as an easy choice for every day. Plenty of fruit. Smooth. Compliments food," said Abarbanel.

Joining the reds is Efron's Cave White, a 100 per cent Sauvignon Blanc, also made in stainless – a crisp, angular wine with lemon, citrus, mineral notes and great acidity. The perfect wine for fish, white meat poultry and salads. Mevushal and O-U certified, it is from the Dan region of central Israel.

Also new are Shemesh Sauvignon Blanc Fumé and Shemesh Moscato. "Shemesh" is the Hebrew word for sun, and the grapes for these wines have ripened under the Mediterranean sunshine.

The Sauvignon Blanc Fumé has rested in new French Oak Barrels to achieve a supple level of smokiness along with kiwi, mango and other tropical fruits. It goes especially well with smoked turkey, smoked salmon or smoked trout.

Shemesh Moscato is supple, delicate and mellow, also from the Dan Region. It is semi-sweet, not sweet-sweet. It is light, breezy with hints of peaches, nuts, kumquats and honey. Excellent with poultry, it won't overwhelm food.

Debuting for Passover are new 375-ml half-bottles of Jerusalem Heights, a blend of Cabernet and Merlot with grapes hailing from vineyards in and around Bet Shemesh in the Judean foothills. Aged 18 months in French Oak Barrels, this wine is non-mevushal, O-U-certified and made in the best classic European tradition. It's perfect when you only want two or three glasses of wine with dinner (not a whole bottle) and also want something truly exceptional.

Megiddo is a rare Special Reserve, barrel aged for 24 months from the finest grapes in the Judean Hills, a blend of Cabernet, Merlot and Syrah that can be collected and aged for many years. About $100 a bottle, it's expensive but worth every penny.

Other offerings this year include two original wines from Byblos, produced at Argentina's only full-time 100 per cent kosher winery. New for Passover are Byblos Bonarda and Byblos Semi-Sweet Bonarda. Bonarda is an Italian grape variety that was transported to Argentina by Italian immigrants in the 19th century. The wine is a rich, fruity grape that will remind you of a cross between Shiraz and Chianti. The dry Bonarda is perfect with beef, veal or lamb dishes of any kind. The semi-sweet Bonarda is great for dessert, Kiddush and whenever a touch of sweetness is called for.

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Side Dishes

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Dessert

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Seder Plate Accompaniments

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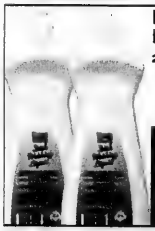

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Passover Food Ideas

A flavourful Passover menu

By DAPHNA RABINOVICH
Special to The CJN

At our seders, as with most families, tradition tends to reign supreme. Somehow, I doubt my husband would feel it's a proper seder, if I didn't make him his favourite brisket. My son would be severely disappointed if I didn't make his favourite matzah balls.

My mom loves this and my dad loves that other dish, and so on. During the rest of the week, however, tradition can take a back seat as I get to satisfy my own culinary needs and tastes.

After allowing our appetites some time to regain their vigour after the seders, I plunge back into the kitchen ready to concoct a lovely dinner that still follows all of the Passover edicts.

Short ribs are a great antidote to the still cool weather outside and easy on the cook, since they can be made the day ahead. Carrots and spinach provide lively colour contrast to the earthy tones of the meat and hint at the vibrant tones waiting to greet us soon outdoors. So, lie low for a few days and then, post-haste and post-seder, enjoy the delicious and flavourful menu below.

HONEY AND VINEGAR BRAISED SHORT RIBS

2 tbsp. olive oil
5 lb. beef short ribs
2 large onions, chopped
7 large cloves garlic, minced
1½ cups each chopped carrot and celery
1½ tsp. dried thyme
½ tsp. dried oregano
½ tsp. each hot pepper flakes, salt and pepper
⅓ cup honey
½ cup red wine vinegar
4 cups chicken broth
2 cups kosher for Passover dry red wine
⅓ cup tomato paste
1 bay leaf
1 tbsp. potato starch

In Dutch oven set over medium-high heat, heat oil. In batches, brown beef short ribs on all sides, about 10 minutes per batch. Transfer to roasting pan large enough to fit all of the ribs in single layer.

Add onions, garlic, carrots, celery, thyme, oregano, hot pepper flakes, salt, pepper and 3 tablespoons of water to pot. Cook, stirring to scrape up any caramelized brown bits, for about 8 minutes or until softened. Stir in honey for 1 minute. Pour in vinegar, boil until almost all of the vinegar is absorbed, about 5 minutes. Pour in broth, wine, tomato paste and bay leaf. Bring to boil. Pour over ribs in roasting pan. Cover loosely with foil and bake in preheated oven at 350 for 2½ to 3 hours or until meat is very tender. Remove bay leaf. (Meat can be cooled and refrigerated for up to 24 hours at this point.)

Transfer ribs to serving platter and keep warm. Skim off fat from cooking liquid, pour liquid into large pot. Boil, stirring occasionally, for 20 minutes or until reduced to 4 cups. Dissolve potato starch in 1 tablespoon cold water. Pour into boiling liquid. Cook, whisking constantly, for 1 minute or until thickened. Pour over meat to serve. Makes 4 to 6 servings.

PAN FRIED SPINACH

2 bunches fresh baby spinach leaves (about 1½ lbs.)
2 tbsp. olive oil
1 leek, white part only, finely chopped
3 garlic cloves, minced
½ tsp. each salt and pepper

Trim and wash spinach, shaking off excess water. Heat oil in non-stick skillet set over medium heat. Add leek, garlic, salt and pepper and cook, stirring, for 2 minutes or until softened. Add spinach, with water still clinging to the leaves, stirring for about 3 minutes or until wilted. Season to taste with more salt and pepper if desired. Makes 4 to 6 servings.

This is also delicious if you substitute arugula for the spinach.

GLAZED CARROTS WITH FRESH THYME

2 lb. carrots
1 cup chicken broth
2 tbsp. honey
1½ tsp. salt
2 tbsp. kosher for Passover margarine
2 tsp. chopped fresh thyme

Peel and cut carrots diagonally into coins. Place in high-sided skillet with broth, honey and salt. Bring to boil, cover slightly, reduce heat to medium high and boil gently until carrots are just starting to become tender, about 10 minutes. Uncover, continue cooking, stirring often until all of the liquid evaporates and carrots are starting to turn golden. Stir in margarine and thyme until margarine is melted and carrots are well glazed. Makes 4 to 6 servings.

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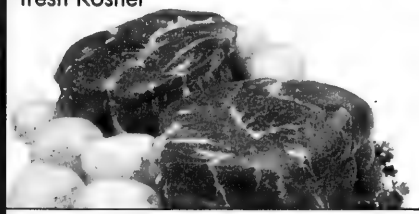

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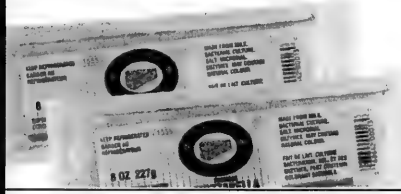

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Passover Food Ideas

Plan an enjoyable mid-week Passover meal

By LISA J. SOLOMON
Special to The CJN

For many years, my daughter and I were lucky to be invited out for Passover. In addition to joining a big group of people and sampling a variety of Passover foods, I relished the added benefit of not having to plan, shop and cook for the daunting seder meals. Unfortunately, this also meant no leftovers, no matzah kugel in the refrigerator, no beef and vegetable tsimmes to reheat in the microwave or even charoset to sweeten the box of matzah sitting on my kitchen counter.

My daughter was just fine with this arrangement. Because, other than matzah ball soup, she is not a fan of Passover fare. One year, she unintentionally lost weight by avoiding all matzah-related dishes and living off hard boiled eggs, fruit and cheese.

So this year, our first in Austin, I asked myself how I could create a mid-week Passover meal she would enjoy but I could prepare easily with ingredients on hand, avoiding all bread, pasta, and pizza for the required eight days.

In the Haggadah, there are four questions intended for the youngest person present to read aloud. The series begins with, "Why is this night different from all other nights?" and goes on with "On all other nights, we eat either leavened bread or unleavened; on this night why only unleavened bread?" And "On all other nights, we eat herbs of any kind; why on this night only bitter herbs?" These questions, posed by children but listened to by all, bring into focus the Passover food rituals and their significance.

These not-so-easy changes in diet are meant to convey a story – of Jewish slavery in Egypt, of the bitter trials of oppression, of the unleavened bread eaten by the Jews as they hurriedly fled their oppressors and finally, of the fruitful and brave adaptations leading toward freedom.

For my growing daughter and me, a delicious, moist, homemade chicken meal would be different from all other nights. Because on all other days of the year, we buy our chicken – fried, roasted, or baked – from the store. Because, on all other nights, unless immersed

quickly and safely into soup, my chicken ends up dry, under- or over-cooked, or tasteless.

Determined to prepare at least one simple Passover meal, I needed to buy potato starch to replace corn thickeners and kosher for Passover pareve "cream." The menu: moist baked chicken, new red potatoes and creamed spinach. And for dessert, I decided on a child friendly project, almond brittle, because most nuts and sugar are kosher for Passover, but as we stirred the ingredients together over low heat, all feelings of dietary restrictions melted away.

When I began the chicken recipe, I was filled with images of past failures and anxious about wasting pounds of poultry, let alone my time. But when we sat down to our colourful meal, with orange carrots, green spinach and seasoned red potatoes surrounding truly tasty chicken, watching my daughter eat two hearty portions made all my trepidation worthwhile. I even started talking about other scary chicken dishes I might attempt.

Cont'd on page 32

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SAMPLE MENU #1

Sweet & Sour Meat Balls	Cole Slaw
Chicken Soup & Matzo Balls	Honey Cake
Roast Chicken	Chocolate Cake
Lockshen Pudding	Mandlebroit
Potato Pudding	Macaroons
Carrots Tzimmes	Seder Plate
New Dills	Charoses

$259.00 for 10 people

SAMPLE MENU #2

Gefilte Fish & Horseradish	Cole Slaw
Chicken Soup & Matzo Balls	Lemon Roll
Roast Chicken	Apple Cake
Roast Brisket of Beef	Macaroons
Apple Farfel Pudding	Passover Cookies
Pan Roast Potatoes	Seder Plate
Carrots Tzimmes	Charoses
New Dills	

$299.00 for 10 people

SAMPLE MENU #3 — *Low Fat Menu* Only 20g Fat per person

Gefilte Fish & Horseradish	Green Beans Almondine
Cabbage Borscht	Cole Slaw
Roast Turkey Breast (precarved) or Baked Chicken Breast	Cucumber Salad
Farfel & Mushrooms	Sweet Peppers
Candied Yams	Fresh Fruit Salad
Broccoli & Mushrooms	Passover Cookies
	Seder Plate
	Charoses

$299.00 for 10 people

SAMPLE MENU #4

Gefilte Fish & Horseradish	New Dills, Cole Slaw
Chicken Soup & Matzo Balls	Honey Cake
Roast Brisket of Beef	Macaroons
Chicken Fingers	Mandelbroit
Lockshen Pudding	Passover Cookies
Pan Roast Potatoes	Seder Plate
Green Beans Almondine	Charoses

$299.00 for 10 people

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MEAT DISHES
Chopped Liver
Cabbage Rolls
Veal Roast
Flunken in Borscht
Cornish Hen
Roast Duck
Turkey (pre-carved)
Lemon Chicken Breast
Baked Chicken Breast
BBQ Chicken Wings
Honey Garlic Wings
Honey Garlic Veal Ribs
Chicken Fingers
Knishes - Potato or Beef
Kishke

VEGETABLE DISHES
Vegetarian Loaf
Matzo Lasagna
Stir Fry Vegetables
Grilled Vegetables
Apple Farfel Pudding
Farfel & Mushrooms
Potato Latkes
Green Beans Almondine
Broccoli & Mushrooms
Handmade Egg Noodles
Seder Plates
Charoses

SALADS
Cole Slaw
Pickled Beets
Tossed Salad
Cucumber Salad
Fresh Fruit Salad

DESSERTS
Apple Crumble Cake
Chocolate Cake
Chocolate Brownies
Honey Cake
Lemon Roll
Macaroons
Mandelbroit
Passover Cookies

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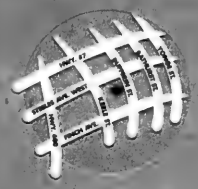

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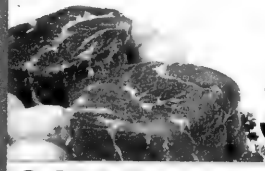

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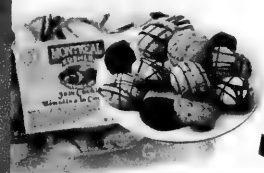

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Passover Food Ideas

Enjoy mid-week Passover chicken

Continued from page 30

As the Passover Haggadah emphasizes, important changes do not come about without sacrifice, and often they begin by asking a question.

MOIST BAKED CHICKEN WITH NEW POTATOES

You can use all legs or breast sections, whatever you prefer. The simple ingredients will deeply flavour and moisten each bite, and it is impossible to mess up.

2¼ lb. chicken legs (approx. 3)
1½ lb. skinless, boneless thighs
¼ cup pareve margarine
7 gloves garlic, cut in half
8 new red potatoes, washed, cut in half
8 baby carrots, washed
1½ tsp. salt
⅛ tsp. pepper
½ tsp. paprika

Preheat oven to 425. In large roasting pan, melt margarine. Scatter garlic and carrots in melted margarine. Arrange chicken, skin side down, and potatoes skin side up, in roasting pan. Sprinkle salt, pepper and paprika evenly over chicken and potatoes.

Bake 30 minutes. Turn the chicken and baste before baking, 15-20 minutes more, or until chicken is fork tender. Makes 8 servings.

CREAMED SPINACH

1 lb. chopped, frozen spinach, thawed
1½ tbsp. margarine
1 clove garlic
½ small onion, minced
½ tsp. salt
⅛ tsp. pepper
½ cup pareve cream substitute
1 tbsp. potato starch

In medium saucepan, sauté onion and garlic in margarine until onion is tender. Remove garlic. In small bowl, mix pareve cream with potato starch. Stir in salt and pepper.

Over low heat, gradually add cream mixture to sautéed onions, stirring continually as sauce thickens. Stir in drained spinach, heat through, and serve immediately. Serves 6.

PASSOVER ALMOND BRITTLE

This is not great for your teeth, but kids love to help make and eat it, and in the middle of a long Passover week, it is well worth their sugary smiles.

2 cups sugar
1½ cups blanched almond pieces
pinch of salt

Generously grease large cookie sheet. In heavy skillet on medium-low heat, heat sugar, stirring regularly, until it dissolves into liquid. Add nuts and salt and continue stirring until nuts are coated in golden liquid.

Remove from heat and pour at once onto greased baking pan, spreading thinly with a spatula. It will begin to harden quickly. Cool completely. Using hands, or asking your kids to use theirs, break into pieces and store in an airtight container. Serves 20.

FEEDING THE NEEDY: A volunteer serves food to the needy at one of the free restaurants run by Meir Panim, a network of food centres in Israel. [IPS photo courtesy of Meir Panim.]

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Transport minister explores security in Israel

By RON CSILLAG
Staff Reporter

How does a nation balance security with normalcy? It looks to Israel.

At least that's the view of Jean Lapierre, Canada's transport minister, who returned this month from a visit to the Jewish state to explore how the country combines the life-and-death need for security in an especially vulnerable area while still appearing to go about a normal existence.

Over four days, Lapierre toured Israel's transportation infrastructure – airports, roads, border crossings and ports – and came away impressed with the country's ability to maintain high levels of security without succumbing to a fortress mentality.

Canada can learn from that balance, Lapierre told *The CJN* in a telephone interview from Ottawa a few days after his return.

"How do you balance the need for security [while] you want to keep trade open [and] you want people to keep on travelling? That balance between security and a normal life [in Israel] – that was impressive."

Especially, he stressed, at Ben-Gurion International Airport. "The way security is done, you don't feel oppressed because there are no uniforms. It looks easygoing but it's quite efficient."

Lapierre held discussions with his Israeli counterpart, Meir Sheetrit, on common concerns arising from transport security issues and how to implement the latest cutting edge technologies.

He and justice minister Irwin Cotler also represented Canada at this month's opening of a new museum at Yad Vashem designed by Canadian architect Moshe Safdie.

Lapierre also travelled to Ramallah for meetings with Palestinian transport officials.

He toured the Port of Ashdod to examine marine security and the control centre of Israel's Highway 6, an automated toll highway operated by Derech Eretz, a division of the Canadian engineering company AECON.

The toll road was built using the same technology as Highway 407 north of Toronto "but it's even better," Lapierre noted. "[The Israelis] improved it.

"Frankly we could use that here. I was making jokes about Montreal's Highway 30. We call it Highway 30 because we've been promising it for 30 years."

He praised Israeli safety practices as "the best in the world."

"The systems are impressive because contrary to some others, they don't rely only on technology. They know that there's no better censor than a human being. So the mix of human talent and technology and the practical steps that they go through to make the place more secure…it's fascinating."

At Ben-Gurion Airport, Lapierre saw what Israeli officials are doing in the areas of passenger screening, baggage and cargo inspections, and the gathering of data.

He was especially impressed with technology at some border crossings that allow Israelis to leave and re-enter using only their fingerprints. "This is pretty efficient," he said.

At the Karni border crossing between Israel and Gaza, "I could also see the limitations. How this is done is pretty heavy stuff. It's certainly not the most efficient way of doing trade, [and] I can understand the security concerns, but this is quite a stressful spot."

Still, in Ramallah, as in Israel, Lapierre said he found a pragmatic outlook.

Jean Lapierre

In meetings with the Palestinian Authority's transport minister, "there was a sense of optimism. They were not trying to sell a story. They were just trying to make it work. He told me, 'We need better roads to go to Israel and people to go to work there.' It was all about wanting to make it work. We were not being spun [and] there was no judgment of anybody else. It was a good mood."

In Israel too, "I had the feeling people were hopeful, that they can arrive at a solution. So there was a lot of optimism, but also realism."

Lapierre first visited Israel as a young MP in 1979. This time, he was struck by a commitment to make peace work. "You never hear people say it's impossible."

Though Canada has spent more than $3 billion on transportation security since 9/11, the minister is frank about Canadian safety measures.

"Frankly I think we have a lot to learn. The problem is, we don't have a culture of security. And we're a bit relaxed about it because we don't feel threatened. But the threat is still there, not only for us but also to our neighbours. It's real even if we don't feel it. And it's even worse because you're not alert. That's why the Israeli experience is really good for us."

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Coast to Coast

Sympathy from unexpected quarters

According to Reports
By PAUL MICHAELS

Jeffrey Simpson, in a Feb. 1 *Globe and Mail* column on Canadian attitudes toward the Israeli-Palestinian conflict, wrote: "There was a time in Canada… when Israel was the political left's darling, and enjoyed considerable popularity across the entire political spectrum.

"Those days, however, have disappeared, and their disappearance worries some leading members of Canada's Jewish community. The Canadian political left has become almost reflexively critical of Israel, sometimes with great shrillness."

Yet the attitude of the media is much more fairminded, Simpson argued. "A lot of Canadian Jews apparently think the media is biased against Israel. This belief is quite wrong, as any reasonably objective reading of the Canadian media would reveal."

On this point, the evidence appears to back up Simpson. While in Canadian media circles there are staunch critics of Israel, not only from the left but also from the right (Israel being the one country around which the far right and left are united, uniquely, in their vitriol), overall the "sympathetic attention" (as Simpson would have it) is not insubstantial.

What is most unusual today – and this may only be temporary – is to find sympathetic understanding of Israel where one would have least expected it.

From time to time, this column has attempted to point out that publications such as the *Economist* – an influential, conservative (British) magazine – though traditionally quite hostile to Israel, have recently tempered their criticism. The *Economist* has even gone so far as to extol Israeli Prime Minister Ariel Sharon as a peacemaker while at the same time denouncing the late Palestinian Authority president Yasser Arafat as a "terrorist recidivist."

To be sure, compared with the Canadian media, the European media are far more critical, even hostile, to Israel. In Britain, newspapers such as the *Guardian* and the *Independent* come to mind, as do *Le Monde* and *Le Monde Diplomatique* in France.

However, even in these newspapers, there have been changes in attitude not only toward Israel and the broader Middle East, but also toward the United States and its foreign policy, especially regarding the war in Iraq.

Take two recent examples from the March 11-17 issue of the *Guardian Weekly*.

In an article first published in *Le Monde*, Dominique Moisi, a special advisor to the French Institute of International Relations, said Europe needs to play a new and constructive role in the Middle East. Since Arafat's death and the elections in Iraq, the "overall context" in the region has changed, as have relations between Europe and the United States.

Moisi said the overthrow of Iraqi dictator Saddam Hussein's regime has "released a tide of change throughout the Arab and Muslim world" and Europe, by "combining pressure and persuasion… can bring Arab leaders round to compromise and moderation."

Moisi wrote: "[A]n end to the killing in Israel and Palestine depends, albeit indirectly, on achieving a new balance of power in Baghdad." This totally reverses the standard European refrain which says no regional change is possible until the Israeli-Palestinian conflict is resolved.

He reflected on this *volte face* in European thinking: "[A]fter maintaining that peace could never be achieved without Arafat, [European leaders] are now praising Ariel Sharon's political courage. By a neat twist of fate, a hawk now stands the best chance of achieving peace."

Perhaps most surprising is Moisi's conclusion: "Europe, with its colonial and anti-Semitic past, bears a heavy responsibility for the Middle East conflict. In view of its geographical proximity and demographic makeup [a reference to Europe's growing Arab/Muslim population], it needs peace in the Middle East more than anyone else, except of course the Israelis and Palestinians themselves."

Similar points are made from a left-wing perspective in Jonathan Freedland's *Guardian* article, "The war's silver lining: We need to acknowledge that the Iraq invasion has intensified pressure for democracy in the Middle East."

Freedland observed: "[W]e have to say that the call for freedom throughout the Arab and Muslim world is a sound and just one… Put starkly, we cannot let ourselves fall into the trap of opposing democracy in the Middle East simply because Bush and Blair are calling for it."

Paul Michaels is communication director for the Canada-Israel Committee.

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'Motives are pure:' Dhar

Continued from page 3

Speaking in an English that was not always clear, Dhar repeated that his "motives are pure," that he is not looking for money, beyond his costs, or to immigrate to Canada. Married and the father of two, he said he made 9,500 rupees a month as an investment consultant, and described his circumstances as middle class.

He said he is motivated by religious conviction – he is Hindu – and was touched by Tegegne's story of his often risky work among Ethiopian Jews. He also said his grandfather, an army general, died of kidney disease.

Asked why he has not donated a kidney to someone in India, Dhar said he and his wife are registered with an Indian organ bank, but he would have to pay part of his medical costs in India. He also feels the level of health care is higher in Canada. He said he understands the risks of having a kidney removed from speaking to a nephrologist in his area of southern India. "I believe God will be with me," he said.

Jacobovici accused the RVH of "obstructing compassion" and of "arrogance, paranoia and a bit of racism" because, he says, it assumes that anyone donating a kidney, especially if he or she is from the Third World, is doing it for the money and not for noble reasons. He doubts any policy exists, and the RVH is "just making one up as it goes along."

Jacobovici said a donor's word that he is not going to take compensation for an organ should be enough for a hospital and, if not, an affidavit could be drawn up. In this case, he said Dhar is "totally credible," a point Bergman agreed upon.

Bergman and Jacobovici refuted suggestions that, if a Canadian hospital accepts Dhar's donation, Tegegne is "jumping the queue" because he has the advantage of a lawyer and the public advocacy of a well-known filmmaker.

On the contrary, they say that if the legal action is successful, it will benefit everyone by changing the way organ donations are managed in Canada. "There's an unwritten policy in Canada that, other than family members, no one can donate a kidney to anyone else" to avoid the chance that the organ was actually purchased, said Jacobovici.

"In other words, they treat live donors as guilty until proven innocent. On the off chance that a bad apple may slip through the system, compassion is obstructed and thousands of Canadians are left to die."

Bergman and Jacobovici say about 3,000 Canadians are on the kidney transplant waiting list, and on average 200 die each year before an organ is available.

"I believe I am opening doors for others," Tegegne added.

Also participating by conference call was Dr. Robert Hickey, a Canadian living in the United States, who recently underwent the transplant of a kidney donated by a young American man with whom he made contact through www.matching-donors.com. The operation was done at Presbyterian/St. Luke's Medical Centre in Denver after its clinical ethics committee approved the arrangement.

Hickey said he has made inquiries with British Columbia's transplant authority and St. Paul's Hospital in Vancouver to see if it will undertake to test Dhar and perform the transplant if he is found compatible.

Coast to Coast

Ottawa rabbi remembers logotherapy pioneer

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — To mark the 100th anniversary of the birth of the late Viktor Frankl, the psychiatrist and Holocaust survivor who founded logotherapy, Rabbi Reuven Bulka gave a lecture recently at Library and Archives Canada about logotherapy's exploration of man's quest for meaning.

Rabbi Bulka was introduced by Tim Hogan, the University of Ottawa professor who led him to Frankl's ideas in the late 1960s.

While discussing the young scholar's plan to pursue graduate studies that would combine his interests in Judaism and psychology, Hogan suggested that he read a book by Frankl, who was, until that time, unknown to Rabbi Bulka.

Rabbi Reuven Bulka

Thus began a personal and professional relationship that would last until Frankl's death in 1997. Rabbi Bulka completed a PhD in logotherapy and religion and has gone on to publish many books of his own.

"Frankl was a psychiatrist and also a philosopher," Rabbi Bulka said. "He had ideas that apply to everyone."

The basic premise of logotherapy is that life has meaning, for without meaning there is no life, and even while enduring the horrors of the Holocaust, Frankl was able to find meaning, Rabbi Bulka said.

By focusing on ideas and thoughts beyond himself and beyond the immediate, he managed to maintain sanity and hope, the rabbi said.

When he entered the concentration camps, Frankl had with him the manuscript for a book that was to be his life's work. When it was confiscated, Frankl became depressed, but he came to the conclusion that there must be more meaning to life, that his life had a purpose with or without the manuscript.

"He insisted that this quest for meaning is the primary motivation of man," Rabbi Bulka said.

"What has meaning? That could be loving someone. It could be ideas that you promulgate. It could be causes that you champion.

"When there is no meaning to life, then a serious question is 'Why continue?' Why not suicide?" said Rabbi Bulka.

"Man is the only being who can contemplate suicide. Frankl turns that around and says that since you can say no to life, you can also say yes to life. In a situation of suffering, the attitude you take toward the suffering is a value."

The greatest test of life's meaning is how we deal with suffering and death, and Frankl was able to find a positive side even in times of extreme suffering, Rabbi Bulka said.

"You should not run after suffering, but if it hits you, make the best of it," he said. "No matter what cards you were dealt, no matter what circumstances confront you, you have the ability to make choices. The choices are choices toward values."

Following Rabbi Bulka's lecture, the film *The Choice is Yours – The Life of Viktor Frankl*, by Ruth Yorkin Drazin, a New York woman in her mid-80s, was screened. The film is narrated by actor Richard Dreyfus.

At the conclusion of the evening, Rabbi Bulka signed copies of his 1990 book *Uncommon Sense for Common Problems: A Logotherapy Guide to Life's Hurdles and Challenges*. He donated the proceeds of book sales to the Ottawa Regional Cancer Centre Foundation.

Islamic school suspends teachers

OTTAWA — Two teachers at a private Islamic school in Ottawa were suspended last Wednesday following allegations that incitement of hatred against Jews was expressed in a student's writing project.

The *Ottawa Citizen* reported that one teacher at the the Abraar Islamic school was apparently involved in the production of the student's eight-page story of killing and martyrdom. Handwritten in Arabic, the cover page was illustrated with a drawing of a burning Star of David beside a machine-gun and Palestinian flag atop Jerusalem's Dome of the Rock.

The text in the sketch read, "With the call of God is the Greatest, the flag of Zionism will fall and will be destroyed."

The other teacher reportedly had written comments on the student's paper, praising the boy's story of revenge for the assassination by Israeli forces a year ago of Sheik Ahmed Yassin, a co-founder of Hamas.

"Without thinking, Ahmed took his M16 machine-gun and threw the bombs, and he showered the Jews; this resulted in the killing of the soldiers." the boy's text read.

"God bless you, your efforts are good," the teacher wrote on the title page.

Aisha Sherazi, the principal of the 260-student school, said the seven members of the school's board of directors were "shocked" by the teachers' involvement in the project, and decided at an emergency meeting to suspend the instructors.

Sherizi said an investigation is pending. "Then we'll see what action we decide we want to take," she told the *Citizen*.

"Encouraging or inciting hatred is strictly prohibited at our school. We will take all measures to investigate this matter and ensure that it does not reoccur."

She said the subject may have been a submission in a creative writing contest for the Arabic studies class, where students can choose their own topics.

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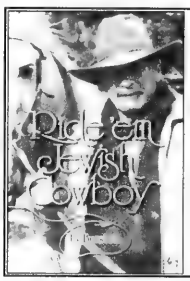

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Coast to Coast

Chai Folk Ensemble receives rave reviews on tour

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Sarah Sommer Chai Folk Ensemble recently returned from a triumphant tour of southern California.

The troupe of 45 Chai dancers, singers, musicians and technical people drew about 800 people and received a standing ovation at a performance last month at the Fred Kavli Theatre for the Performing Arts in the Los Angeles suburb of Thousand Oaks, and about 450 more at a second show a few days later at the San Jose Heritage Theatre in Campbell, Calif.

At their final stop in Palm Springs, the ensemble sold out the Palm Springs High School Theatre following a front-page spread in the *Desert Sun*, Palm Springs' only newspaper.

"We sold 300 tickets in the two days between the time the story was printed in the *Desert Sun* and the show itself," says Earl Barish, the organizer and executive producer of the tour, called Take the Chai Road – California '05.

"There were about 900 at the Palm Springs performance. There are 200 to 300 Jewish Winnipeggers who spend the winter in Palm Springs, [but] most of the audience, both Jewish and non-Jewish, were from the community as a whole. The performers were magnificent."

Some two dozen people made donations above and beyond the cost of their tickets, he added.

The Chai Folk Ensemble recently returned from a tour of southern California.

The master of ceremonies for the tour was David Gale, an entertainer and television personality who co-created and hosted the cooking show *Loving Spoonfuls*. Gale is a Chai alumnus – he danced with Chai from 1974 to 1979 – who now lives in Toronto. For the past four years, he has served as MC at all of Chai's major productions.

"It was a fantastic experience," Gale says of the California tour. "There are those in Winnipeg who may take Chai for granted. But in Southern California, they don't get to see a group like Chai very often. The audience response is great everywhere in the world that Chai has performed."

The Sarah Sommer Chai Folk Ensemble was founded by music teacher Sarah Sommer in 1964 in the basement of her home. She started with eight girls. When Sommer died of cancer at age 39, the Winnipeg Jewish community took Chai under its wing. The performers are mainly between 18 and 25. While they volunteer their time, the troupe is billed as a professional ensemble because of the high calibre of the show.

The group does music and dance from all over the world where Jews have lived, including Morocco, Greece, Russia, Israel, Yemen, Spain, Poland and Africa. The ensemble has performed across Canada and has made appearances in Florida at Walt Disney World, in Mexico City at the Festival Aviv, and it toured Israel in 1998.

The idea for the ensemble's first California tour was proposed by philanthropist and events promoter Earl Barish. "I became enamoured of Chai's professional ability and dedication," he says. "I thought the Chai show this past year was exceptional."

Last August, Barish had relatives visiting from California who attended the Chai performance at Winnipeg's Folklorama Festival. Afterwards, Barish and his relatives talked about the prospects of giving the group some exposure in southern California. His relatives thought Chai would succeed in California.

Barish approached Chai's board and received approval to proceed. He says he is working on another American tour for next February.

"I believe very strongly that this talented group of professionals is an asset to the Jewish community and the City of Winnipeg," he says. "We want to introduce their music and dance to other communities."

In the meantime, the ensemble is gearing up for the annual Folklorama Festival in August, and an alumni review is being planned for June.

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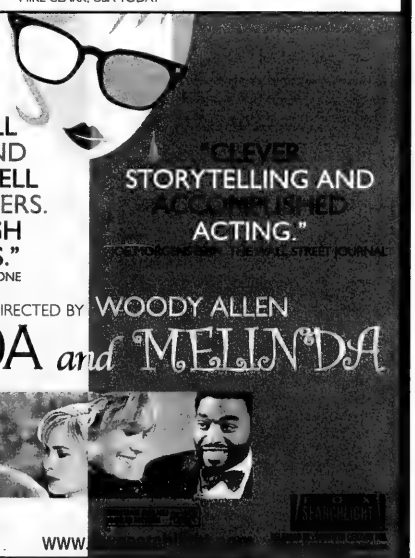

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Coast to Coast

Talk radio host wins Birthright essay contest

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — At the age of only 24, Adam Grachnik has already racked up an impressive string of "firsts" in his media career.

He is, to the best of his knowledge, the first Canadian to have won the Birthright Israel writing contest, and he and his co-host at Ottawa talk radio station CFRA are by far the youngest hosts at the station. He is also the managing editor of *Kitchissippi Times*, a local community newspaper.

Grachnik, who grew up in Richmond Hill and Thornhill, came to Ottawa to study communications at the University of Ottawa, where he wrote for the campus paper.

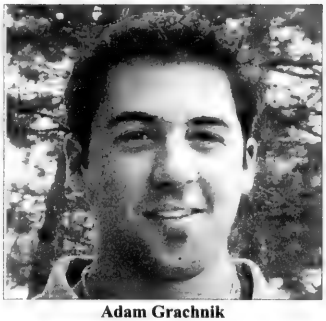
"Eventually, after four years, I became editor-in-chief. Campus journalism, outside of journalism school, I feel, is an excellent place to practise the craft," he said.

Along the way, he also completed internships at *The CJN* in Toronto and at the *Ottawa Citizen*, and he went on a Birthright Israel trip.

"I had wanted to go to Israel for a long time. Many of my friends had gone and I just wanted to go," he said.

Last spring, before leaving for his Birthright trip, Grachnik pitched a story to the *Citizen*, suggesting that he could write about his experience as a first-time visitor to Israel, one whose father was born there and whose grandparents arrived there after surviving the Holocaust. The experience was profound and the story documented it.

He also decided to enter an essay in the Birthright Israel writing contest. The selection committee narrowed down the entrants to five finalists and Birthright alumni voted on the Birthright website for the winner. In early March, Grachnik found out he had won.



Adam Grachnik

The prize is a "very generous" gift certificate to Amazon.com, he said.

Grachnik's late-night radio show *Last Call* is on air every weeknight from midnight to 2 a.m.

"Each and every night, I am shocked by the number of people that actually listen at that time," he said.

"The topics are wide-ranging and vast. We tend to focus on topics that are not mentioned during the day… overseas stories, quirky news, something that people may not have heard before by listening to the same newscasts all day. We bring energy to the news, a younger perspective to the issues.

"The main thing about our show is that we have fun. We don't take ourselves too seriously. We laugh a lot on the show."

Grachnik's plans for the future include more of the same.

"I hope to continue to write and talk on the radio. I would love to do both for the rest of my life."

Grachnik's winning essay can be read at www.birthrightisrael.com.

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Coast to Coast

Muslim's criticism of Abbas rebuffed by Jewish journalist

By MYRON LOVE
Prairies Correspondent

WINNIPEG — A Winnipeg audience recently heard two conflicting assessments of Palestinian Authority President Mohammed Abbas.

Khaleel Mohammed, a respected Muslim cleric and academic, described Abbas as a less flamboyant version of his predecessor and a Holocaust denier with whom Israel was unlikely to get very far in any peace negotiations. But an audience member countered that Abbas is sincere in wanting to end the violence and may be Israel's best hope for peace. The Palestinian leader's defender is a well-respected Jewish Israeli journalist, Shmuel Segev, who makes his home in Winnipeg for part of the year.

Mohammed was the first of this year's Asper Foundation Lecture Series speakers. The series is co-sponsored by the Winnipeg Zionist Initiative.

Mohammed, who is from the Caribbean, is an assistant professor of religious studies at San Diego State University and one of the few Islamic scholars and imams who is respected by both Sunni and Shitte Muslims. He also spent two years as a research fellow at Brandeis University.

"Whenever I speak to a Jewish audience, I know I leave people frustrated because I don't leave them with much hope for peace," Mohammed said. "While peace is a worthy goal to strive for, you have to accept reality."

While Mohammed said he recognized that there have been stirrings of hope again in the past few months – with Arafat's passing and the succession of Abbas – he charged that Abbas can be trusted no more than Arafat. Mohammed added that Abbas has been foisted on Israel as a partner for peace by Europe and the United States because he is not Arafat and the western powers like what they hear him saying.

Like Arafat though, Mohammed reported, Abbas is telling his own people a different story than he is telling westerners. He is telling them, Mohammed said, that he will not compromise on the right of return for all Palestinians or on the release of all Palestinian prisoners or on the question of Jerusalem. Although Abbas has publically and repeatedly called for an end to violence, Mohammed argues that his stance against violence isn't moral but, rather, tactical.

"He doesn't say that violence is wrong," Mohammed pointed out. "He says that violence plays into the hands of the Israelis and gives Israel an excuse to use its superior firepower.

"He has repeatedly said that he will not try to disarm the terrorist groups."

Mohammed also talked about Abbas' role as a Holocaust denier, noting that Holocaust denial was the subject of Abbas' doctoral thesis, which he earned at university in Moscow. In his thesis and in a subsequent book, Abbas disputed the total number of Jewish victims of the Nazis and he claimed that the gas chambers were used only for disposing of the bodies of individuals who died from starvation and disease. In his thesis, Mohammed also said that Abbas claimed the Nazis and the Zionists colluded – the Zionists stole Arab land and in return allowed the Nazis to confiscate Jewish-owned property.

"In the Muslim world, anyone with a university degree is considered an expert on everything and many people will believe anything they say," Mohammed said. "Therefore people will believe Abbas when he says that the Holocaust was an exaggeration, just as they believed Arafat when he claimed that the Temple in Jerusalem never existed."

During the question and answer session that followed, Segev took issue with Mohammed's portrayal of Abbas. Segev, who says he has known Abbas for 25 years, said that Abbas explanation of his Holocaust-denying thesis is that in order to earn a PhD from a Soviet university, he had to write what the Communists wanted.

Segev noted that Abbas has been conducting dialogues with Israelis since the mid-1980s, that he has never deliberately misled Israel, that he has never supported terrorism and that he was one of the original negotiators at the Oslo accord.

"He was not foisted on us by the Americans," Segev said. "If anything, we encouraged the Americans to accept him after he was elected by his own people."

Mohammed disagreed with much of what the Israeli journalist said. "It's not that I am trying to discredit Abbas," he said. "You have to know who you are negotiating with."

Mohammed added that in his travels in the Arab world, he has observed that Palestinians in Israel are far better off than Palestinians anywhere else in the Arab world, in contrast to the current image of Israeli oppression prevalent on North American university campuses.

More federal funding for human rights museum

WINNIPEG — The federal government is set to announce an additional $1 million in funding for the Canadian Museum for Human Rights, the *Winnipeg Free Press* reported last week.

The paper quoted senior sources as saying it's the first step toward a major new partnership with the project spearheaded by Winnipeg's Asper family.

One source says the new federal commitment will mean an expansion of the mandate of the project.

It may also include an international think-tank on human rights, which would be consistent with Prime Minister Paul Martin's ambition of having Canada play a bigger role on the world stage.

For the past year, the Aspers have been campaigning for an additional $70 million from Ottawa to pay the capital costs of the planned $200 million human rights museum.

To date, Ottawa has committed $27 million in capital funding plus $2.3 million for development costs.

Manitoba and Winnipeg have each pledged $20 million to the project.

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Coast to Coast

International quest to recover art lost to Nazis

By JANICE ARNOLD
Staff Reporter

The three universities that are the main beneficiaries of the estate of prominent Montreal art dealer Max Stern plan to seek restitution of the 250 works so far identified that the Nazis either confiscated from Stern or forced him to sell in the 1930s, when he had a gallery in Dusseldorf, Germany.

Concordia University is leading the effort on behalf of the other two, McGill University and the Hebrew University of Jerusalem, and the executors.

Clarence Epstein, director of special projects in Concordia president Frederick Lowy's cabinet, says the international investigation launched about six months ago has thus far located five of the works in public, corporate and private collections in the United States, England, Holland and Germany.

Epstein said two of the current "possessors" have been contacted, and he was scheduled to meet one of them in New York last week. The other three are aware that a claim has been made on the works.

Epstein said the universities and executors hope to avoid going to court to get the art back. Retrieving the work from museums and especially dealers is relatively easy once the claim has been backed up because a "black mark" has effectively been put on the work until it is restituted.

Stern's ownership of the 250 known works is quite irrefutable, Epstein said. Proof consists of a Stern gallery stamp on the back of a painting, a purchase receipt, a museum or auction house catalogue or other documentary evidence.

Persuading private collectors to return the works may be more difficult, he acknowledged, and it's conceivable some of the works may have been in the same hands for 50 years. Epstein is for now relying on "moral suasion to convince them to do what is right."

The sense of obligation to return works also varies by country. The United States and Germany, for example are sensitive to the need for restitution, while Austria is less so. Epstein said Concordia is committed to this undertaking for as long as necessary and resources from the estate can fund it.

Epstein said Stern, who died in 1987, probably lost more than 250 works to the Nazis. "There aren't hundreds more, but there could be tens more," he said.

Among those identified are some valuable Dutch and Flemish Old Masters and 18th, 19th and early 20th-century German works. Stern owned the Dominion Gallery on Sherbrooke Street for many years.

The official announcement of Concordia's pursuit of Stern's art holdings was made at the Norton Museum of Art in West Palm Beach, Fla., which was also a beneficiary of Stern's estate.

The Norton was chosen because it has decided to earmark funds from the estate for research into the ownership history of their own collection, thereby serving as a "model" for other institutions, Epstein said.

As the works are reclaimed, the executors plan to loan them to museums and galleries for certain periods. In the long term, however, they are the property of the universities and could be sold, Epstein said.

Concordia is working closely with the Art Loss Register in London, which collects information on stolen or lost art and is assisted in this effort by Interpol; the Commission for Looted Art in Europe, primarily during the Nazi period; and the New York State Holocaust Claims Processing Office.

Major auction houses like Sotheby's and Christie's have also contacted Epstein when the Stern provenance of a work is discovered.

Stern took over his father's gallery in Dusseldorf after his father's death in 1934. The demands from the new Third Reich began almost immediately.

"I have had the opportunity to read letters written to Max Stern by Nazi officials in 1935, 1936 and 1937, letters filled with arrogance, disdain and insult," said lawyer Robert Vineberg, one of the co-executors. These letters, "stamped with swastikas, ordered Stern to immediately liquidate the gallery and to cease carrying on his business."

In 1937, Stern placed many of his holdings with a shipping agent for safekeeping and consigned the rest of the gallery's contents to the Lempertz Auction House in Cologne, which sold them at a fraction of their value. (A Lempertz catalogue has been valuable in tracing many of the works.) Stern fled to Paris, and then went to London.

In 1940, he was interned by Britain along with other German nationals, and the following year, he was shipped to Canada where he spent more than a year in internment camps in New Brunswick and Quebec.

After the war, Stern did recover some of the art taken by the Nazis.

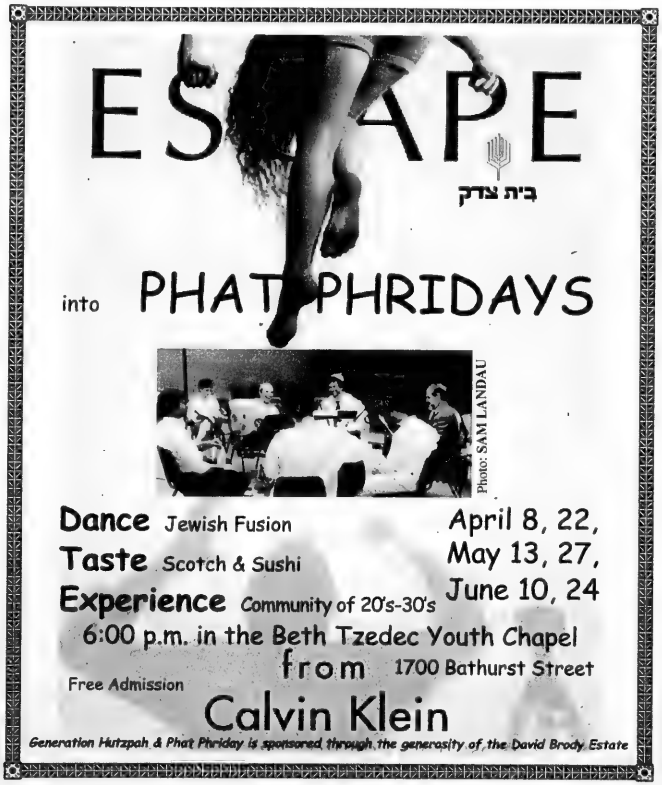
Epstein said that even though works sought were sold, "it's virtually as wrong as if they were looted because the sale was under duress and for perhaps 10 cents on the dollar."

Stern and his late wife Iris had no children. They amassed a huge collection of Old Master, European modern and Canadian art that they began donating from the 1960s to more than 20 museums in Canada, the United States, and Israel. Still, a large estate was left.

Concordia is spearheading the reclamation of the Stern holdings because it gained a certain expertise in handling his estate.

CLARIFICATION

The article "Dershowitz 'cautiously optimistic' about peace" (*CJN*, Mar. 24) failed to mention that Alan Dershowitz's talks at York University and the University of Toronto were sponsored by Hillel of Greater Toronto and organized by Hillel students at the respective campuses. *The CJN* regrets the omission.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Children's musician to play at diabetes fundraiser

By ABIGAIL CUKIER
Hamilton Correspondent

HAMILTON — When her three-year-old daughter started having flu symptoms, taking numerous trips to the bathroom and being constantly thirsty, Andrea Zians never imagined Sarah Leah could be suffering from a serious, chronic disease.

But soon Sarah Leah was diagnosed with Type 1 diabetes, a condition that afflicts about 200,000 Canadians.

People with diabetes don't produce enough insulin to properly metabolize glucose, or the insulin they have works inefficiently. As a result, those with the disease require insulin injections to metabolize glucose properly.

"She kept wanting to go to the bathroom. She would go the bathroom, drink, go to the bathroom," Zians said. "I learned later these are the classic symptoms of diabetes. I didn't even know what it was.

"Then our whole life changed."

Zians and her husband had to test Sarah Leah's blood five times a day and inject her with insulin three times a day.

"When it was time for her needle, her siblings would hide her from us. They thought they were doing her a favour. One of our other daughters, who was five, would hit my husband when he was giving the needles," Zians said.

Meeting the challenges of having a young child with diabetes had now become routine for the family, although it isn't always easy.

That is why Zians and the Hamilton Hebrew Academy fundraising committee have teamed with the Juvenile Diabetes Research Foundation to bring popular children's musician Fred Penner to Hamilton for two concerts April 10.

The event will raise funds for the JDRF and the resource room at the Hamilton school. The honorary chair of the event is Dr. Hertzel Gerstein, director of the diabetes care and research program at Hamilton Health Sciences.

Fred Penner celebrated his 24th year as a performer in 2004. He has written several children's books and starred in his own television show for 12 seasons, and his 11 albums have sold one million copies.

Prior to the concert, Fred Penner will do private story readings for children with diabetes. Children will be given a snack during the story time and a loot bag. Tickets for this reading and the concert are free to children with diabetes and one parent, on a first-come, first-served basis.

"Many times, a fundraiser holds a meet and greet with its big donors before the main event," Zians said. "Since this is about children with diabetes, we thought we would do something for the kids."

Now seven, Sara Leah uses an insulin pump, a device which delivers insulin through a small needle just under the skin and can be worn on a belt or kept in a pocket. The pump gives a steady amount of insulin throughout the day and can be programmed to increase dosage depending on mealtime and other factors.

While the family still has to chart her blood sugar levels and match the insulin dose to her needs, the pump has given Sarah Leah more control and more flexibility.

Zians said Sarah Leah is learning to manage her diabetes. For example, she can now visit friends on Shabbat and knows to tell an adult when she feels her blood sugar is low. Before she was never able to leave her parents on Shabbat, as they would be unable to reach her by phone.

"It's so dramatic when you're a little kid to have diabetes. Even if you don't want to eat, you still have to eat at certain times," Zians said. "Without diabetes you can eat anything you want, you never have to check your blood sugar or be poked with anything. With diabetes you always have to watch what you eat.

"But she's a toughie. She greets every day with a big happy smile. She's amazing."

And with experience and the help of teachers and staff at Hamilton Hebrew Academy, Zians said life with diabetes has become easier for Sarah Leah and her family.

Zians wants to reassure families who have just received a diagnosis.

"It's going to be routine. When she was diagnosed and people would tell me it's going to be simple, I would get mad, because I never could imagine that would be possible. But it does happen," she said.

"There is a major learning curve. You have to learn about care and testing, but life does become normal. It's always going to be different, but it does get better."

Fred Penner will perform at Sir John A. McDonald Secondary School in Hamilton, Sunday, April 10 at 1 p.m. and 4 p.m. Tickets are $18 for adults and $15 for children.

For tickets and information, visit www.ticketmaster.com, or call Zians at (905) 308-7647 to reserve free tickets for children with diabetes for the concert and private story session.

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PARTYING FOR REENA: More than 350 young adults – including, from left, Rob Sklar, Mia Quint, Andrea Hoffman and Adam Rapoport – gathered for an evening of poker, friends and fun at the Eglinton Grand Theatre on March 19 and helped raise more than $10,000 for Reena's respite and enrichment programs. The "Not Just Another Saturday Night" event was co-chaired by Robert Klein and Mira Schwartz of Reena's new leadership division.

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Abbas criticizes Israel, U.S. over settlement policy

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Palestinian Authority President Mahmoud Abbas criticized Israel's position on settlements Sunday, and indirectly pointed a finger at the United States.

He was incensed at repeated U.S. support for Israel's retaining its main settlement blocs in the West Bank in a peace deal. The Palestinians claim all of the West Bank.

Abbas did not name the United States, but his target was clear. "Any talk of settlements that is not a discussion of stopping them is unacceptable," he said. "I'm talking about the discussions of annexing settlement blocs. This is unacceptable because it affects final status issues."

Condoleezza Rice

Earlier Sunday, Israel's ambassador to the United States, Danny Ayalon, responding to a controversy surrounding American policy on the Middle East, said President George W. Bush unequivocally supports Israel's stance that major West Bank settlement blocs are to be part of the Jewish state under a future peace treaty.

On Friday, U.S. Ambassador to Israel Daniel Kurtzer strongly denied a *Yediot Achronot* report quoting him as having said that, contrary to Israeli statements, no understanding had been reached between Israel and the Bush administration over the future status of the settlement blocs.

In remarks broadcast on Army Radio Sunday, Kurtzer said he had been "badly misquoted" by the newspaper.

Asked if Bush was determined in his support of Israel's stance that Ariel, Ma'aleh Adumim and other large settlement blocs would remain within Israel's final-status borders, Ayalon replied, "Certainly. Unequivocally. On the basis of contacts with all administration officials, this is certainly the position, and I stand behind it."

Last weekend, the American administration reiterated Bush's promises to Sharon at their meeting in April 2004, which centred on the recognition that the settlement blocs would remain in Israel's hands in a future final status agreement with the Palestinians.

Secretary of State Condoleezza Rice, speaking to Israel Radio, said, "We do not appreciate people trying to create confusion where there is no confusion.

"I understand this is a big issue in Israel, but no one should say there's no agreement between our two governments. That's wrong. There is. It was reached on April 14 last year and it's clear.

"While we will not prejudice the outcome of final status negotiations, the changes on the ground, the 'existing major Israeli population centres' will have to be taken in account in any final status negotiations," she said.

Rice made it clear that the term "Israeli population centres" refers directly to the large settlement blocs.

Prime Minister Ariel Sharon said Saturday that the American agreement on the settlement blocs stands firm.

Sharon and Bush will discuss the continued construction in the settlement blocs in the West Bank at a meeting to take place in two weeks at Bush's ranch in Texas. The Israelis are expecting Bush to clarify the American position on this.

Israel wants the president's promise to correspond to the facts on the ground, even before the final status settlement, so that there is an understanding that it can continue building in Ma'aleh Adumim, Ariel, Gush Etzion and the area around Jerusalem.

Mahmoud Abbas

Hamas leader Mahmoud a-Zahar told the Palestinian daily *Al-Quds* Sunday that continued Israeli construction in the settlement of Ma'aleh Adumim, east of Jerusalem, was a breach of a truce with Palestinian opposition groups, a truce that Israel considers an internal Palestinian matter.

A-Zahar refrained from threatening to resume violent acts against Israel over settlement expansion. Violent attacks, he said, would be resumed only if thousands of Jews visited Jerusalem's Temple Mount, holy to both Muslims and Jews.

* * *

In related developments, on Sunday, the Knesset rejected, by a vote of 72 to 39, a bill requiring a referendum on the government's disengagement plan from Gaza and four communities in the northern part of the West Bank.

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One more budget hurdle

Israel's 2005 budget has advanced to the make-or-break full Knesset ratification vote. The Knesset finance committee approved the $61 billion (US) package by a 10-9 vote after a marathon debate last week. The Knesset was scheduled to vote on the budget March 29, but Prime Minister Ariel Sharon's majority in the Knesset is not assured. If the budget is not passed by month's end, the government could fall, a development the opponents of the Gaza withdrawal plan would welcome.

Crooning against conflict

Israeli and Palestinian musicians produced a bilingual song of peace. *In My Heart*, performed by Israeli folk singer David Broza and Palestinian singer Wisam Murad was to be broadcast simultaneously on Israeli Army Radio and Voice of Palestine Radio on Sunday. Commentators credited the initiative to the improved diplomatic mood in the area.

Language ruled threatening

Attorney General Menachem Mazuz ruled that a sticker reading "Rabin is waiting for Arik – the death penalty for traitors" constitutes incitement. The sticker refers to late prime minister Yitzhak Rabin, who was shot dead at a 1995 peace rally by extreme rightist Yigal Amir, and Prime Minister Ariel Sharon, whose safety has been a cause for concern since the announcement of his plan to evacuate Gaza and parts of the northern West Bank. Jerusalem police have been instructed to open a case on the distributors of the stickers, which were first handed out at protest rally a month ago.

Bronfman buys Ikea Israel

Matthew Bronfman signed an agreement to buy the controlling share – 75 per cent – of Ikea Israel for $33 million (US). The deal was to be submitted to the courts for approval, which was expected this week. Earlier this year, Bronfman signed an agreement to buy the state's controlling interest in the Israel Discount Bank.

Shin Bet goes online

Israel's Shin Bet security service has launched a website. The domestic intelligence agency went online last week at www.shabak.gov.il. The Hebrew-only site contains information on the Shin Bet, as well as application forms for would-be agents interested in countering Palestinian terror or foreign spies, or in joining one of Israel's diplomatic bodyguard units.

Israelis help Bulgarians

Magen David Adom, Israel's emergency relief agency, has donated five ambulances to the Bulgarian Red Cross for emergency relief services in Bulgaria's capital, Sofia. MDA will also help train medics and other emergency personnel for the Bulgarian Red Cross.

With files from JTA

Israeli terror victims visit Ireland as Irish fans flock to Israel for game

By JON IHLE
Jewish Telegraphic Agency

DUBLIN— When they heard that Ireland would be playing Israel in a qualifying match for soccer's World Cup, thousands of Irish soccer-lovers rushed to book their Easter holidays in Tel Aviv.

Ireland is one of Europe's wettest countries, so the thought of supporting the "boys in green" in a land of warmth and sunshine was too good for many residents to pass up.

The Irish enthusiasm for sun and soccer also turned out to be a bit of good luck for a group of Israeli terror victims.

When Dublin's small Jewish community heard that return tickets on the fans' charter flights were very inexpensive, they organized to bring 20 Israelis to Ireland to celebrate Purim. The Israelis are involved with the Chabad Terror Victims Project.

Rabbi Zalman Lent, Dublin's Chabad rabbi, said he received a call from the managing director of Regent Tours, an English-language Israeli tour operator.

The man "said he was sending an empty plane from Tel Aviv and he offered us a very good price as a mitzvah," said Rabbi Lent, who works with visitors and young people. "We just had to raise the money and find host families."

The goal of the visit was twofold: Dublin's Jews hoped to give at least a small number of Israeli terror victims a short break in a peaceful environment, and they wanted to demonstrate support for Israel and its people.

It was a rare public gesture of solidarity with the Jewish state in an overwhelmingly Christian country, where Israel is often viewed with hostility and suspicion.

Indeed, in February, a Green Party representative to Ireland's parliament called for Irish players and fans to boycott the match to protest Israel's policies towards the Palestinians. Ireland's coach, Brian Kerr, rejected the idea.

The Israelis arrived in Ireland on March 23, the day before Purim, just before the Irish fans flew to Tel Aviv.

The next day, after a visit to the famous Guinness brewery at St. James's Gate in Dublin, the group toured the Wicklow Mountains and an ancient Christian monastic settlement at Glendalough.

There they were treated to the full range of Irish weather.

"There was 10 minutes of sun, then 10 minutes of rain, hail, sleet and snow," one visitor put it.

On March 24 the Israelis celebrated Purim with Dublin's Jewish community, which has been in slow decline for decades but turned out in great numbers and festive costumes to welcome the visitors.

"A lot of these people have no clue that there is a Jewish community here in Dublin," Rabbi Lent said. "Many were shocked that people here care enough to make an effort. It was very moving for them. When you meet victims of terror, you realize they are very traumatized people."

Though the father of Chaim Herzog, Israel's sixth president, was from Ireland, there are only about 1,000 Jews left in Dublin, and the community's means are limited. Despite their energy and enthusiasm, they could sponsor only a small number of visitors from Israel.

"We are in touch with about 2,000 families," said Rabbi Menachem Kuttner, director of activities for the Chabad Terror Victims Project. "We could have taken 1,000 to Ireland."

Instead, he continued, "I contacted those I knew would benefit most from a break."

That group included Avigail Levy, whose 17-year-old daughter Rachel was killed by a 17-year-old female Palestinian suicide bomber at a Jerusalem supermarket.

Levy wears a necklace with a silver heart bearing Rachel's image. In the three years since her daughter was buried, she has gone to the grave every day. Her trip to Ireland was the first break in that routine.

Idan Levy – who is not related to Avigail or Rachel – was another member of the Israeli group. He sustained burns over half his body when a suicide bomber from the United Kingdom attacked Mike's Place, a Tel Aviv bar, two years ago.

Levy was 18 years old at the time. Since then, he has had to wear prosthetic skin over his torso and arms.

Terror victims' stories generally reach Ireland only in abstract news reports, so meeting the Israelis was moving experience for Dublin's Jews.

"There have been quite a few emotional moments over the last few days," Itai Pront of Dublin said.

A Shabbat reading by Dvil Kinarty, a 10-year-old who was hit by three bullets two years ago when the car he was travelling in was attacked on its way from Jerusalem to the West Bank settlement of Ma'aleh Ephraim, brought the congregation to tears.

"This is my first time outside Israel, if you don't count the Yom Kippur War," said Ya'akov Kinarty, Dvil's father. "For me it wasn't easy to decide to go, but I understood this as sort of a mission.

"It has given us a very warm feeling to meet them, and also to meet with these other Israelis. People in such agony need people to listen to them, especially other victims," he continued.

"I hope coming here gave people a rest, but also gave those living here a feeling for our lives. As Jews, they're a part of the story too."

Ironically, the visitors and their hosts were not able to watch the Ireland-Israel match live on TV Saturday afternoon. The two-hour time difference between the countries meant the game was played while it was still Shabbat in Ireland.

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Gadhafi attacks Palestinians and Israelis at Arab League summit

By YOAV STERN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Tunisia, Algeria and Sudan were appointed by the Arab League at its Algerian summit last week to a committee to monitor the Arab peace initiative during the coming year. Algeria hosted this year's summit, Tunisia hosted the last one and Sudan has been chosen to host next year's.

The initiative calls for the full normalization of ties with Israel in exchange for an Israeli withdrawal to the 1967 borders, the establishment of a Palestinian state and a resolution of the Palestinian refugee issue, including the "right of return."

The proposal to form the committee sparked some rather undiplomatic exchanges at the summit.

Syrian President Bashar Assad suggested that Syria, Lebanon and the Palestinian Authority be on the committee. "After all, it is our land," he said. But Egyptian President Hosni Mubarak said that would not be logical. "They will be stronger defending Arab interests without Syria and Lebanon," he said.

Libyan leader Moammar Gadhafi turned to the Palestinian delegation and said, "Don't be angry brother Abu Mazen [Palestinian Authority leader], but I think the Palestinians and Israelis are stupid." He said that Israelis were wrong to try to hold on to the West Bank in the face of Palestinian attacks and Palestinians were wrong not to have set up their own state after 1948, and reiterated his call for a single state solution, "Israstine," for Israelis and Palestinians.

The Palestinian Authority on Thursday demanded an apology from Gadhafi for saying Palestinians were "idiots" in seeking their own state alongside Israel. "[We] have asked President Gadhafi to apologize to the Palestinian people for words... that offended the feelings of all Palestinians, Arabs and Muslims," Tayeb Abdel Rahim, secretary general of the Fatah Central Committee, said in a statement. "These remarks should not have been made by an Arab president at a summit conference and also contradicted the summit's resolutions."

At the summit, Gadhafi also said that Prime Minister Ariel Sharon must be working for the Palestinians, "because he does things that get dozens and hundreds of Israelis killed" by Palestinians.

Gadhafi also said Israelis were idiots because they declared a state but never showed any real interest in the West Bank and Gaza Strip. Asked about the "idiot" reference, foreign ministry spokesperson Mark Regev said: "It takes one to know one."

At the summit, Gadhafi shocked the Arab leaders by saying, "Terror is identified with Islam." He dismissed the argument that poverty is at the root of violence by Islamists, and put the blame on "oppression, injustice, arrogance, insults, contempt and the humiliation of this [Arab] nation."

A communiqué read at the final session of the summit in Algiers by Arab League Secretary General Amr Moussa said that peace was the Arabs' "strategic option" to settle the Arab-Israeli conflict. "[We] affirm in this context the Arab peace initiative approved by the Arab summit in Beirut in 2002," the communiqué said. The Beirut initiative was originally proposed by Saudi Crown Prince Abdullah.

> ***'Israel regretted that the summit had not proposed dialogue'***

Regev said the reference to peace as a strategic option was positive but that Israel regretted that the summit had not proposed dialogue. "From our first reading... it would appear that not much is new. We are disappointed that nothing was done to put substance behind that statement [on strategic option]."

Moussa said, "We don't see any reason for a rush [to normal relations]. Israel is still building settlements and the [West Bank] barrier. They don't deserve anything... If they had taken any step, we would have taken a step."

Lebanese Foreign Minister Mahmoud Hammoud said, "We are not thinking of normalization, neither now nor in the future. There is the Arab peace initiative, which everyone is committed to. If it's implemented in its stages, then we will cross that bridge [normalization] when we come to it."

The summit was hardly a decisive moment in modern Arab history. It was essentially silent or rehashed old statements on some of the region's most burning issues.

There was no new initiative for peace with Israel and no real signs that they want to be engines for democratic reform. Instead of joining the international push to get Syria out of Lebanon, the summit closed with a statement backing Damascus against U.S. sanctions.

Summit participants acknowledged the disconnect between ordinary Arabs' desire for progress and some of their leaders' resistance to change. "When we look at what will be achieved during this summit versus the ambitions on the Arab street, we find that we are still very much at the beginning of the road," said Sudan's Foreign Minister Mustafa Osman Ismail.

The summit also called for an end to foreign occupation in Iraq – but said nothing about Iraq's calls for its Arab neighbours to do more to stop combatants from crossing their borders to join the fighting in that country.

Analysts said Arab leaders fear that if they shine the spotlight on others, their own problems may be exposed next. "We heard the words Palestine, Iraq, Sudan and even Lebanon... We heard the words reform, confronting extremism and combatting terrorism," wrote columnist Sahar Baasiri in the Lebanese daily *An-Nahar*. "But the words were more a description of the status quo and a list of [Arab] woes, old positions and aspirations."

'A compromised life is still a life'

Continued from page 1

a Jewish perspective: The most important point from a halachic standpoint is that a compromised life is still a life."

"In the Schiavo case, you're not dealing with a patient in extremis," he said, noting that until her feeding tube was removed, Schiavo was not dying.

In Halachah, there is a category for a person at the edge of death; the rules for such a person, called a *goses*, are complicated.

"There are times when certain medical intervention is halachically contraindicated," Rabbi Shafran said. "There may be times when it's OK not to shock a heart back into beating, not to administer certain drugs. You do not prolong the act of dying."

But Schiavo was not a *goses*, Rabbi Shafran said. Instead, before the tube was removed she "had the exact same halachic status as a baby or a demented person. Like a baby, she was helpless, could not feed herself and was not able to communicate in any meaningful way. But a life is a life."

Rabbi Tzvi Hersh Weinreb, executive vice-president of the Orthodox Union, the central arm of modern Orthodoxy, agreed that from a halachic perspective the Schiavo case is straightforward.

"It's not permitted to do anything actively that would stop the process of a person's staying alive," he said.

"In this case, that would be withdrawing a feeding tube, which is tantamount to starving a person to death."

Like Shafran, Rabbi Weinreb said the wishes of the patient or the family are not relevant.

"It might have a bearing on whether new measures are undertaken, but once a person is on a support system, removing it is not possible," Rabbi Weinreb said.

"Doing something to actively interfere with a person's ability to continue to live technically is murder," he said. "I can't imagine a scenario that would make removing the feeding tube permissible."

Rabbi David Feldman, who had an Orthodox ordination and defines himself as "traditional," is rabbi emeritus of the Conservadox Jewish Center of Teaneck, N.J.

"There's a dispute here between a husband and parents, but none of that makes any difference as far as Halachah is concerned," said Rabbi Feldman, the author of *Birth Control and Abortion in Jewish Law* and the dean of the Jewish Institute of Bioethics. "You can't hasten death yourself, with your own hands. If death comes, you can thank God because it's a relief, but you can't decide yourself that it has to be done."

The only time it would be acceptable to remove a medical device, Rabbi Feldman said, would be if "something worse would happen – if leaving it in would cause infection, or more pain.

"You can kill someone pursuing you, you can kill the soldier in the enemy army, maybe very cautiously you can kill if there is a death penalty, but you can't kill an innocent person because of illness," he said.

Rabbi Joel Roth is a member of the Conservative movement's Rabbinical Assembly's law committee. In 1990, when he was the committee's chair, the group studied end-stage medical care and accepted two opposing positions on artificial nutrition and hydration.

One, by Rabbi Elliot Dorff, "would permit withholding and withdrawing" the tube; the other, by Rabbi Avraham Reisner, would not.

The divide comes from how the tube that provides food and water is defined. If it is seen as a medical device, as Rabbi Dorff does, it may be removed, Rabbi Roth said. If it is seen as a feeding device, as Rabbi Reisner does, it may not be removed.

Rabbi Dorff puts a person dependent on a feeding tube "in the halachic category of '*treifah*,' which, he argues, is a life that does not require our full protection – an animal that is *treifah* is one that has some kind of physical defect that will prohibit it from having a prolonged life. So he argues that a *treifah* is a life that does not require our full protection," Rabbi Roth said.

Rabbi Reisner, on the other hand, "treats these people as *goses*," Rabbi Roth said.

"And even in the end stage," he noted, "there is the value of '*chaya sha'ah*,' the life of the hour." In other words, Roth said, even when there is very little life left, that life still matters.

The Conservative movement accepts both decisions, but Rabbi Roth, a professor of talmud and Jewish law at the Jewish Theological Seminary in New York, sides with Rabbi Reisner, and with Schiavo's parents.

"She should be kept on the feeding tube," he said last week. "She's not being medicated and she's breathing on her own."

Rabbi Mark Washofsky teaches rabbinics at the Reform movement's Hebrew Union College Jewish Institute of Religion in Cincinnati, and he sits on the movement's responsa committee.

The movement does not speak with one voice on the issue, Rabbi Washofsky said, but in 1994 it issued a responsa on the treatment of terminally ill patients.

Like the Conservative decisors, the Reform rabbis base their view of whether a feeding tube can be removed on their understanding of the tube's function.

"We cannot claim that Jewish tradition categorically prohibits the removal of food and water from dying patients," Rabbi Washofsky said. "But we consider food and water, no matter how they are delivered, the staff of life. So what we ultimately do is express deep reservations about their withdrawal, but in the end we say nonetheless that because we cannot declare that the cessation of artificial nutrition and hydration is categorically forbidden by Jewish moral thought, the patient and the family must ultimately let their consciences guide them."

Rabbi David Teutsch, director of the Center for Jewish Ethics at the Reconstructionist Rabbinical College in Philadelphia, agrees that the question is how a feeding tube is defined.

"If it were a form of eating, a position held by a number of more traditional halachic authorities, then you're required to feed those who are hungry," Rabbi Teutsch said. "But if it's medicine – a position held by Conservative authorities like Rabbi Elliott Dorff, and by me as well – then you serve the interests of the patient, which may involve not providing medicine."

He believes that a feeding tube is a medical device, and so it can be removed, Rabbi Teutsch said.

"It's pretty clear that it's closer to regular intervention than to eating," he said.

Books & Authors

Novelist recreates Spadina Avenue in the 1930s

***The Secret Mitzvah of Lucio Burke* by Steven Hayward, Knopf.**

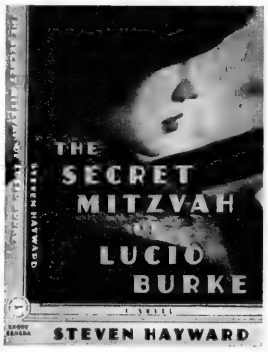
By NORMAN RAVVIN

In his eminently readable posthumous memoir, *Typing: A Life in 26 Keys*, Matt Cohen gave Spadina Avenue its due as Toronto's "cosmic spine." Recalling his introduction to the street in the mid-1960s, Cohen celebrates such bygone landmarks as the Crest Grill, Switzer's diner and the Spadina Avenue funeral chapel where he attended his grandfather's funeral. *Typing* attracted some lukewarm reviews, and few took note of the Jewish flavour of Cohen's downtown memories.

One young writer with a keen sense of the street's Jewish pedigree is Steven Hayward, whose new novel, *The Secret Mitzvah of Lucio Burke*, is among the best novels of Toronto's downtown. It is a comic novel, told largely from the point of view of children and adolescents, who operate, as often as not, out of earshot of their parents, a bit like the inhabitants of Charles Schulz's Peanuts comic strip. But true to their time – the early 1930s – Hayward's characters grow up fast in the shadow of the Depression, the rise of fascism in Europe, and the demanding, sometimes farcical strictures of a city undergoing the rise of what would be called, 40 years down the line, multiculturalism.

Hayward's unusual perspective comes about as he turns the immigrant novel on its head, shifting seamlessly from Jewish, to Italian, to Irish viewpoints, with a minor nod to Toronto's Chinese community. He is a writer with a great ear for dialogue, and a willingness to turn immigrant Englishisms to comic purpose. When one young son of Italian newcomers accuses his friend of falling under the sway of "the communism", the character being tagged a Commie is as anxious to correct his compatriot's use of the definite article as he is concerned about political name-calling.

The narrative arc of *The Secret Mitzvah of Lucio Burke* has a serious goal. The novel does not focus at great length on anti-Semitism, but its final chapters convey the impact, in 1933, of youth groups sporting swastikas as they march through Jewish neighbourhoods. It is this provocation that led to the notorious Christie Pits riot. Karen Tulchinsky's recent novel, *The Five Books of Moses Lapinsky*, also uses the riot in its narrative climax. And Tulchinsky's book, like Hayward's, is an immigrant novel of 1930s Toronto. But she is not as successful at integrating the riot into her broader narrative. One of Hayward's key decisions is to make baseball a main theme – often one of comic relief – so he builds a natural link between his characters and the Christie Pits mayhem, which erupted at a baseball game.



Hayward has the ease and charm of an old-fashioned storyteller. But his fiction also has a cinematic quality. The immigrant neighbourhoods around Spadina and College Street come sharply into focus. Of the Italians nearby on Clinton, he writes: "Nearly all the boarders in the Clinton houses are male, unskilled labourers from the south of Italy who have come to Canada to work laying bricks or spreading tar on roads or digging ditches."

Of Spadina, which was the Jewish Main, he sketches the "semi-legal, non-unionized sweatshops," where working girls endure "the numbingly monotonous sound, the crushing sameness of posture and task" associated with box-making and garment manufacture. He even manages to convey the peculiar effect of a transplanted brutality like Italian fascism on Canadian ground. As would-be black shirts march down College Street, people "come out to look, but they weren't afraid."

In these fine details Hayward merges his comic urge with the serious challenge of remembering a time and place in all its particularity and texture. Here, he joins Matt Cohen, and a few of the other great remembers of Spadina's past. Among these is Isaac Bashevis Singer, who wrote of Spadina when he passed through Toronto in order to recross the American border and claim full residency in the United States.

"I was told that Spadina Avenue was the center of Yiddishism in Toronto," Singer writes in his memoir *Love and Exile*, "and there we went."

In Singer's view, what the Avenue has to offer is a second-rate imitation of the Jewish streets he'd abandoned in Warsaw. Still, he recognized the Avenue's possibilities: "I could have become a teacher, a writer for a local periodical, or at least a proof-reader." He imagines himself disappearing into the hullabaloo of the "Canadian version of the Warsaw Writers' Club."

Hayward's accomplishment is the recovery of an era and place with humour and empathy, and, like Singer, a minimum of sentimentality. *The Secret Mitzvah of Lucio Burke* is a fine, funny novel, which focuses on a lost time when Spadina, as Matt Cohen would have it, was at "the centre of the universe."

Norman Ravvin's recent novel is Lola by Night. *He is co-editor of* The Canadian Jewish Studies Reader *and is chair of the Concordia University Institute for Canadian Jewish Studies.*

Classical music 'not a stuffy old pastime'

By KATHRYN KATES
Special to The CJN

Violinist Joshua Bell counts Toronto Symphony Orchestra music director Peter Oundjian – a violinist himself – as a good friend.

The two have played chamber music together, but Bell has yet to perform with Oundjian since he became maestro of the TSO. This will change on April 6 and 7 at 8 p.m., when they perform as part of the inaugural New Creations Festival at Roy Thomson Hall.

Bell, 37, a Bloomington, Ind., native now living in New York City has played with the TSO on numerous occasions, usually performing standard pieces, or what he calls "warhorses" such as Tchaikovsky or Mendelssohn.

"This time I'm bringing a new piece that was written for me by Behzad Ranjbaran, a Persian composer that I went to school with at Indiana University. He just took it upon himself to write me this concerto," Bell says.

"He wrote it about 10 years ago and I finally got around finding the time to learn it, playing it and performing it two years ago – but, I only performed it once, in England. Toronto will be the Canadian premiere. It is a wonderful melodic and exciting virtuosic piece. Some people get scared when they hear modern pieces, but this one is very much audience friendly. It is a lot of fun to play."

Bell will be the guest artist on the last two days of the New Creations Festival – Oundjian's brainchild, which began March 30 with guest violinist Pinchas Zukerman. Each evening's festivities include a concert dedicated to new musical works and a post-show party.

Keeping to the theme of new works, the TSO has enlisted the Ontario College of Art and Design to create cutting-edge art to be displayed in the concert hall's lobby during thé festival.

Bell has played violin since age four. He inherited his talent from his musical parents, who both make their living in the field of psychology. His Jewish mother is a pianist, while his father, a violinist and singer,was a choirboy and then a priest in the Episcopalian church – which he left to marry Bell's mother.

"I have a cultural connection to Judaism and I'm very close to the Jewish side of my family, some of which lives in Toronto. My uncle, Irving Zeitlin is retired, but was a professor at the University of Toronto."

Joshua Bell, one of *People*'s "50 Most Beautiful People in the World." [Chris Lee photo]

The single violinist, who *People Magazine* called one of the "50 Most Beautiful People in the World," feels that as long as the integrity of the music is kept intact, modern marketing is necessary to spread the word that listening to classical music is not a stuffy old pastime.

Bell performs 120 concerts a year. He has just released a CD *Romance of the Violin* on Sony Classical. His next release will be the *Tchaikovsky Violin Concerto* with the Berlin Philharmonic. Next year, his plans include recording a followup CD to *Romance of the Violin*.

Many will remember Bell's music soundtrack in the critically acclaimed film *The Red Violin*, in which he also worked as a body double for a character called Pope, who was a violin virtuoso. For fun, he did a bit part lasting three seconds on screen, but although he does have movie star looks, he says he has no aspirations to act.

This spring, you can hear him once again in the movie *Ladies in Lavender*, starring British actress Judy Dench and Maggie Smith.

More information about Bell is available on his website at www.joshuabell.com.

Bell promises to make himself available after both his Toronto concerts to sign his CDs. For tickets to New Creations Festival, call the Roy Thomson Hall box office at 416-593-4828, or visit www.newcreationsfestival.com. Tickets are $27 to $105, while post-show party passes cost $10 more.

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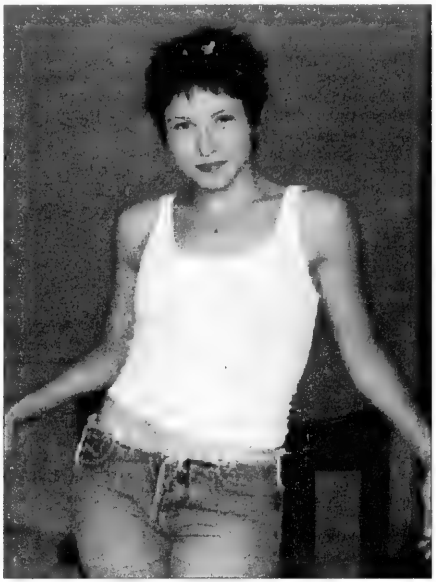
Arts & Travel

Podemski featured in play about intimacy and pornography

By ADAM SEGAL
Special to The CJN

Tamara Podemski burst into laughter when she started reading the script for *The Dirty/Beautiful*, and from that moment on she relished the opportunity to perform a risqué role on stage.



Tamara Podemski
[Tim Leyes photo]

Her character, Lisa, is the girl next door on the outside. But after years of boredom in the bedroom with husband Mike, the sexually charged woman resolves to spice things up.

It's a unique role for this Toronto actress, singer and songwriter who has toiled in the performance arts business since she was nine.

"I started my career as a child actor and it's been really difficult for people to see me as a woman," says the 27-year-old, who has an aboriginal mother and Jewish father.

"It was really great to be able to play a woman who has real women problems."

Written by Stephen Massicotte and directed by Jim Millan, the play is billed as a black comedy that explores, among other things, the fine line between beauty and bawdy.

The other feature characters, Tim and Trish, run into humorous, though significant relationship issues over Tim's employment at a porn shop.

The show runs from March 30 to April 17 at Buddies in Bad Times Theatre in Toronto.

Throughout the months of rehearsals, Podemski says she found herself drawing on real-life experiences in order to bring the character to life.

"The play is more of a philosophical debate about pornography, intimacy and relationships and [because] those are pretty deep issues, you have to tap into your own life experience and share that with the cast," she says.

"It's almost been like therapy, every day."

What was particularly empowering for Podemski was posing for the play's poster, which showcases the attractive performer in her undergarments.

"I've been involved in provocative work before, but never in anything where I've been so exposed, physically and emotionally," she reflects.

"I'm so proud of myself that I was able to do it."

Podemski emphasizes the play is not gratuitous and that audiences will walk away with some serious issues to ponder.

"I think it's a really important message to challenge our ideas of intimacy, honesty and vulnerability," she says.

"It will either encourage [audiences] to talk or it will remind them why they don't talk and make them face their own issues, not just with their partners, but with themselves."

In addition to gearing up for the big show, Podemski is recording her third music album, to be released in the summer or fall.

Unlike the first two albums, which were written in Ojibway, the upcoming album is in English and Podemski will release it under her own record label, Mukwa Music.

"The first two albums were done by record labels that brought me in as a hired gun. Even though I wrote the songs, I was really satisfying someone else's quota," she laments.

"Whereas this time… I just did it by myself."

Podemski describes the assortment of songs on the album as pop rock and says the lyrics are deeply personal. "It's an album of such hope, faith, reason and purpose for living," she says.

"These are the songs I wrote to help get me through my life… It's a really empowering album and extremely passionate."

In February, she gave fans a glimpse of what to expect by launching a preview music video entitled *Meegwetch* on Bravo Television.

"What actually comes out is a short, artistic film, rather than a typical music video," she says.

While her professional plate sounds as if it's full, the scholar in Podemski is still very much alive, and as time permits, she takes classes at the University of Toronto in pursuit of a degree in Hebrew language and literature and aboriginal studies.

"I have three credits to go," she says. "I'm thinking that when I finish, I'll continue taking courses because there are so many cool things to learn. But I will stand there one day with that degree in my hand."

For tickets, contact the Buddies in Bad Time box office at 416-975-8555.

For more information about Podemski, visit www.tamarapodemski.com.

Shopping Channel host records a jazz CD

By SIDURA LUDWIG
Special to the CJN

Jazz singer Rosanne Agasee puts a new twist on the saying, "She knows how to sell a song!"

As a full-time host on the Shopping Channel, Agasee more often finds herself selling fitness equipment and jewelry. But having recently completed her first full-length jazz CD, she's now marketing a completely different product – her voice.

And like many good salespeople, Agasee has already found that a little luck and good timing can make all the difference.

"I went into the studio to record a three-song demo," she says. She intended to send the demo CD around to clubs so that she could be invited to perform on a regular basis. But then, "one of the major recording labels was in the studio three weeks after and liked what they heard. We met, and while they didn't offer me a recording deal, they were very encouraging. They encouraged me to record a full-length CD."

Agasee began working with producer Doug Riley, who has produced albums for Ray Charles and Anne Murray. He brought in the other musicians she needed to record the 12-track CD.

"They're all so immensely talented," Agasee says. "I was so lucky to work with them. There I was in the studio with these people – I felt like a little pisher!"

The album is a collection of jazz standards, such as Gershwin's *Summertime* and *I've Got A Crush On You*, as well as some less traditional jazz songs by Steely Dan and Sting. Agasee's voice has a deep, smoky quality, which is highlighted particularly on the slower, relaxed numbers.

Exploring jazz music was a natural choice for Agasee.

"That's what I feel I can sing. That's what I've always felt I could sing," she says. "I grew up in a household where my parents listened to Al Jolson and Frank Sinatra. My mother sings – she has a beautiful voice. That's had a huge impact on me."

Performing in front of a live audience doesn't faze Agasee. She does live TV everyday. Having worked at the Shopping Channel since early 1999, and having volunteered as a host for Rogers Cable before that, Agasee says she's very comfortable in front of the camera. But singing on stage is a different kind of performance.

"I really like that outlet. I find it very creative," she says. "I feel really great when I'm on stage."

However, since she began recording the CD, she hasn't had many opportunities to hit the nightclub scene. She sang in the recent jazz festival at Toronto's Orbit Room, and is now preparing for her CD launch party in early spring. Agasee says she's prepared to launch her CD independently if she doesn't have a record label.

"Response for advance copies of the CD has been wonderful," she says.

Continued on page 48

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Eye on Arts

By Bill Gladstone

NOVEL BY BEN LAPPIN, FORMER CONGRESS OFFICIAL, PUBLISHED POSTHUMOUSLY

Ben Lappin, a former Toronto-based director of the central region of the Canadian Jewish Congress, left behind an unfinished novel when he died in Israel in 2001. The book, *The Honorary Survivor,* was recently published by the King's College Press of London, England.

Although he did not quite complete the manuscript, he left a detailed prospectus for its conclusion, which has been included as a final chapter. "In publishing the book, my family and I are realizing part of the wonderful inheritance that he has left us," said his son, **Shalom Lappin**.

The novel, which reflects many of Lappin's own experiences, moves between Poland, where he was born and lived as a small child; Canada, where he grew up; and Israel, where he spent his last 30 years.

The author's widow, **Addah Lappin** of Netanya, penned an elegant preface in which she briefly recounted his career. As a Congress official, he was instrumental in bringing 1,250 Jewish war orphans to Canada, some of whose stories appear in the novel. Among his formative experiences was a stint at the *Yiddishe Zhurnal*.

"Ben undertook this novel in his latter years," Addah wrote. "He had published stories, professional articles and books throughout his long career, but had never undertaken the daunting task of a novel. The characters are, of course, fictional, but also based on people he knew and on himself."

The Honorary Survivor is available online from the King's College Press of London.

* * *

Aish Benefit: Aish HaTorah presents "What a Show," featuring two internationally renowned headliners – singer-songwriter **Sam Glaser** and comedian **Mark Schiff** – as well as a silent auction and local performers **Jakie Young** and **Robbie Wulfsohn**.

Tickets are $360, $100, $54, $36, $25; proceeds to benefit Jewish education and the rehabilitation of disabled Israeli veterans. Burton Auditorium, York University Campus. Tuesday, April 5, 7:30 p.m. 905-764-1818, ext. 371.

* * *

Chabad Benefit: Chabad Lubavitch of Markham is sponsoring a Wine and Cheese Art Show, featuring works by **Miriam Nafte**, **Marta Granco**, **Suzanne Metz** and others. There will also be a silent art auction. Admission $10; a portion of the proceeds go to the Victims of Terror.

For details, call 905-886-0420, ext. 221. April 10, 7 to 10 p.m.

* * *

Koffler Benefit: The Koffler Centre of the Arts presents *Hearts on Fire*, its fourth annual fundraising dance gala featuring Stars of the 21st Century, an assemblage of dancers from internationally celebrated dance companies.

Produced by **Solomon Tencer** and **Nadia Veselova-Tencer**; one night only. Toronto Centre for the Arts. $165-$55; patrons' tickets start at $250/pair. Sunday, April 17, 5:30 p.m. 416-872-1111. www.koffler-centre.com

* * *

Lost Composer Remembered: Toronto's Amici Chamber Ensemble offers an eclectic concert that commemorates "lost" composer **Erwin Schulhoff**. To commemorate the 60th anniversary of the liberation of Auschwitz, violinist **Benjamin Bowman** and cellist **David Hetherington** play the powerful and evocative *Duo for Violin and Cello* (1925) by the Jewish-Czech Schulhoff, a victim of the Holocaust who died in Wulzburg camp in 1942.

$40-$10. Glenn Gould Studio, 250 Front St. W., Toronto. April 8, 8 p.m. 416-205-5555.

* * *

Arts in Brief

•Violinists **Joshua Bell** and **Pinchas Zukerman**, soprano **Barbara Hannigan** and the St. Lawrence String Quartet perform with the Toronto Symphony Orchestra in the New Creations Festival's inaugural "Fireworks and Flourish" concert. Roy Thomson Hall, March 30 & 31, 8 p.m. 416-593-4828.

• The W Network offers a repeat broadcast of *I Was A Teenage Feminist*, Tuesday, April 5, 9 p.m., and again on April 10. www.trixiefilms.com/teenfem

• **The Tafelmusik Baroque Orchestra** and Australian violinist **Elizabeth Wallfisch** perform "Violinissimo!", a high-energy program of baroque concerts. Trinity-St. Paul's Centre, 427 Bloor St. W., April 6 to 10; and George Weston Recital Hall, April 12. 416-964-6337.

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Shopping Channel host markets her own voice on new jazz CD

Cont'd from page 47

However, she's not giving up her day job just yet. Agasee described working for the Shopping Channel as a "wonderful job."

"I'm not all that comfortable with selling," she admits. "But on air you have the opportunity to do things other than selling – like presenting and entertaining."

Agasee hosts live on air, and while the nature of the work is unpredictable, she says she likes the challenge.

"We mess up a lot and it's funny. People are always calling in and you don't know what they'll say!" she says.

Agasee grew up in Toronto, attending Beth Emeth Bais Yehuda synagogue with her parents. The single mother of two children – nine and six years old – describes herself as "very comfortable in my skin as a Jew." She's done volunteer work for Out of the Cold, and often hosts Shabbat dinners for her friends.

While she says she'd like to be more involved in the community, her spare time is currently being taken up with promoting her CD. Asked where she'd like to see her music take her, she responds with a laugh, "To Carnegie Hall!"

"There's no point trying to get this thing out there and to think small," she continues. "This is a gorgeous selection of music and I'd love to have it everywhere."

Then, reflecting on her musical journey so far, she says, "Everything came at its own time for me. Timing wise, luck wise, it's all been working. I hope it continues. I hope this wasn't my only chance."

For information about Rosanne Agasee's upcoming concerts and to be on the list for her CD launch party, e-mail at rosanneagasee@rogers.com.

Arts & Travel

Irreverent musician blends klezmer, punk and Judaism

By BRYAN BORZYKOWSKI
Special to The CJN

Watching Vancouver's Geoff Berner violently pull apart his accordion while screaming about liquor and Judaism won't win this self-described "klezmerpunk" any bar mitzvah gigs – but they wouldn't want him, this isn't your grandparents' music.

Besides not hearing klezmer punk at a bar mitzvah, you won't hear it at a wedding and definitely not at a synagogue function. The only place to hear this peculiar genre mash-up is in Canada's bars, coming from Geoff Berner's mouth.

Berner's unique marriage of klezmer's melodies with punk rock's emotion originated 13 years ago after a friend gave him an accordion. Little did Berner know that he was about to embark on a cultural and religious journey that would culminate with booze-fuelled songs about being Jewish.

Vancouver's Geoff Berner

Throughout his youth, Berner's Judaism was negligible, but once he discovered klezmer his dormant religion came roaring back.

"In my late 20s as the music came back to me, some of the ideas and the ethics and the ways of thinking came back to me," he says. "I really liked them and they're part of me. Now I've decided that I'm an 'ultra reform' Jew."

A religious awakening spurred on by music isn't anything new. What is novel is Berner's fusion of klezmer and punk. While that combination might sound strange on paper, it only takes one listen of his latest disc, *Whisky Rabbi*, to realize that this blend makes perfect sense. How did this traditional Jewish genre and an anarchist guitar-driven form of rock come together? Berner says he was just reclaiming his roots.

"People who were more rootsy or alt country were people who were reclaiming their heritage. By taking country music and marrying it with their punk-rock esthetic, they made it into something good again. It seemed like something I ought to be doing with music from my heritage."

Since his parents didn't play any klezmer in their home, Berner says his first introduction to the genre came in synagogue.

"The sacred melodies in synagogue have a lot in common with klezmer. The modes are the same," he says.

While Saturdays in shul taught Berner klezmer's melodic roots, it was a trip to Romania with an accomplished klezmer musician that showed him that punk rock's intensity naturally fit with this brand of Jewish music.

Last summer, Berner met up with his mentor, multi-instrumentalist Bob Cohen from the New York klezmer group Di Naye Kapelye, in Romania. The two travelled around the country, listening to all sorts of klezmer and learning about the genre's history.

While Berner leaned a lot about klezmer, one thing that struck him were the differences between Jewish, Gypsy and Romanian forms of music.

"[The Jewish way] has more emphasis on melody and simplifying the melody," he says. "The whole region had this feel for music that was like punk rock. It's emotional expression over technical perfection."

And that's how punk and klezmer can work. Berner found that the proficient Romanian musicians he saw would let their precision slide into the punk rock trait of imperfection.

"Even though these were amazing players, there was not a lot of finesse going on when they got into it. The singing is the same. When you get into it, you don't worry so much about pitch, you worry about getting it across."

After returning to British Columbia, Berner felt confident that rocking out on the accordion was the way to go.

"[The trip] reinforced my prejudices about how the music should be played," he says. "I always thought the music should be played with guts and dirt. I heard these [klezmer] recordings that were played perfectly by jazz-school guys, with perfect pitch and perfect tone. I always listened to that kind of stuff and thought 'this is garbage. I don't feel a thing.' It made me more confident about that."

On *Whisky Rabbi*, Berner's second full-length disc, the 33-year-old is far from perfect. His punk-rock yell and indie rock vocals wouldn't gel with your baba's music — this isn't *A Yiddishe Mama* he's singing — but it complements the "guts and dirt" of his klez-punk melodies and easily gets his vivid stories across.

Two of Berner's favourite topics to sing about are booze and Jews. Historically, punk has discussed some controversial topics and Berner follows suit with his take on everything from the Holocaust to the Arab-Israeli conflict.

"This record is partly about drawing connections between Jews and other landless or kicked-around people like the Palestinians and Gypsies," he says. "We have a lot in common in terms of experiences as people. We've all been told we'd be written out of history."

In the song *The Violins – Al Kamanjaat*, Berner sings lyrics written by Muslim poet Mahmoud Darwich, which recall a time when Jews and Muslims were simultaneously kicked out of Spain.

"We were both expelled by fundamentalists," says Berner. "We have this shared story of being oppressed together, so that's what I'm trying to talk about."

Obsessively writing about alcohol – from the title (and title track) of his latest CD to lines like "if I had my way I'd stay drunk all day" – is just another way of connecting with his heritage.

"Booze and folk music go together. You can't have a party without booze," he says.

"I feel that [alcohol] has been extremely de-emphasized [in Jewish music], that it would make the music less legitimate if we allowed alcohol to be involved. There are all sorts of traditional songs about how the whisky made the parents get along and made them able to sign the marriage contract. And on the wedding night they didn't know what to do until they had a bottle of whisky."

Klezmer, punk, liquor and Judaism– this bizarre combination has gotten hipster kids and open-minded adults flocking to Berner's shows, but the rest of the music industry has had a hard time taking him seriously.

"I have been resigned to the fact that a lot of festivals will say you've got to be joking. About one in 10 say we get it, the rest of them say, 'we can't put that in front of people.'"

Visit www.geoffberner.com.

Not a self-portrait

The picture that accompanied the article "Ottawa artist, 28, is happy doing what she loves," (*CJN*, March 24) was not a self-portrait of the artist Shayna Tate. It was a portrait of her sister. Tate can be reached at shaynatate @hotmail.com

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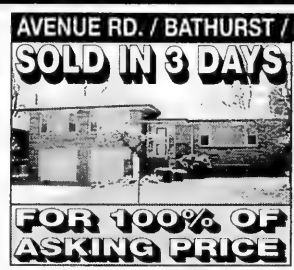

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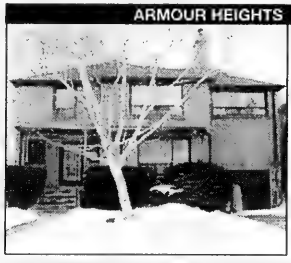

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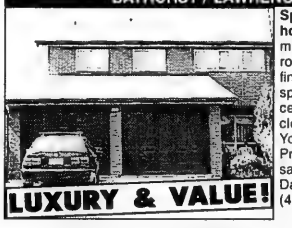

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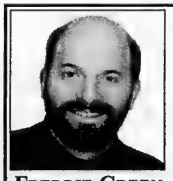

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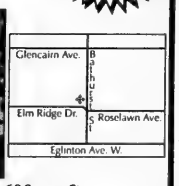

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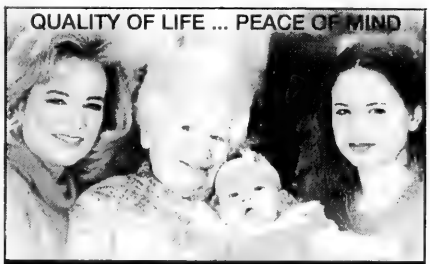

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CIC criticizes foreign minister

Continued from page 1

Shimon Fogel, CEO of the CIC, said that at an especially difficult time, when Israelis "are immersed in a gut-wrenching internal process" related to disengaging from Gaza, it is "difficult to understand why Canada would feel it useful to comment on a plan that dates back to [former Israeli prime minister] Yitzhak Rabin's administration and which has not received cabinet approval."

Ma'aleh Adumim, Fogel continued, "is a thriving community within the national capital region and surely there has to be some recognition of the demands to respond to the pressures of natural growth.

"Given the traumatic sacrifices being undertaken voluntarily by Israel, one would think that Canada would focus its interventions on seeking reciprocity from the Palestinian Authority to maintain positive momentum, or at a minimum, to expressing support for Israel [for] taking some courageous and difficult decisions to advance peace."

BASKETBALL TOURNEY: Earlier this month, the boys and girls middle school basketball teams from the Conservative Movement-affiliated Schechter schools in Toronto (United Synagogue Day School), Chicago, Detroit and Pittsburgh met in Cleveland to compete in the First Annual Great Lakes Schechter Showdown. Along with athletic activities, more than 100 athletes, student managers, coaches and chaperones convened for a Friday evening service and dinner, followed by a student-run service the next morning. In the tournament, the USDS all-star team beat the host team from Cleveland by 18 points. Seen are, top row from left, Michael Yakubowicz, Ron Goldkind, Jake Berzen, David Herman, Mendy Weisbrod, Daniel Axelrod, Daniel Draper, Brandon Saltzman and Brian Saltzman; middle row, Alex Bogach, Russell Budd, Josh Gladstone, Eliot Fenwick, Ethan Cohen and Josh Stern; and front row, Josh Kohn, Max Saltzman and Daniel Viner.

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Great athletes featured in *Jewish Sports Legends*

By SHELDON KIRSHNER
Staff Reporter

There is a glaring misconception that Jews do not excel in sports. Phrases such as "My son the doctor" or "My son the lawyer," generally ascribed to boastful Jewish mothers who've achieved their life's ambition, reinforce that hoary myth.

But the fact of the matter is that Jews have figured prominently in sports over the past century.

Think of Louis Rubenstein, the Canadian figure skater; Lipman Pike, the first professional baseball player in the United States; Mark Spitz, probably the greatest swimmer of all time; Benny Leonard, one of the finest boxers ever to step into a ring; or Agnes Keleti, the Hungarian gymnast who won 11 medals at the Olympics.

If this is a subject that interests you, look no further than the third edition of *Jewish Sports Legends*, which, though published in 2000, is still in print. The author, Joseph Siegman, is a former Maccabiah Games athlete and the founder of the International Jewish Sports Hall of Fame in Netanya, Israel.

This encyclopedic and lavishly illustrated volume, which is published by Brassey's and distributed by the Jewish Publication Society in Philadelphia, contains hundreds of brief biographies.

It covers a dizzying array of sports, from basketball, fencing and football to gymnastics, hockey and track and field. And in the back of the book, you'll find a complete list of Jewish Olympic medalists since 1896.

Flipping through its large-format pages, I was amazed by the success Jews have achieved in sports, and conversely, puzzled by the persistent fable that denies or downplays Jewish accomplishments in this field.

Under auto racing, a pastime usually not associated with Jews, I found Jody Scheckter's biography. In case you didn't know, the South African-born race driver, who retired at 30, won the Formula One World Championship in 1979.

Turning to baseball, I read the bios of Harry "The Horse" Danning, the all star catcher who played for the New York Giants; Henry "Hank" Greenberg, one of baseball's greatest right-handed hitters; Sanford "Sandy" Koufax, the first pitcher to hurl four no-hit games; and Pike, baseball's first pro in 1866.

In basketball, there was Arnold "Red" Auerbach, the head coach of the Boston Celtics; Adolph "Dolph" Schayes, the National Basketball Association star; Alexander Gomelsky, the father of basketball in the Soviet Union; Nat Holman, the youngest college coach in the United States; and Abe Saperstein the founder, owner and coach of the legendary Harlem Globetrotters.

Under the category of boxing, names such as Samuel Berger, the first Olympic heavyweight champion; Daniel Mendoza, the first Jewish prize-fighter to become a champion; and Maxie "Slapsie Maxie" Rosenbloom, a world light-heavyweight champ, came up.

Fencing – a sports in which Jews have been outstanding – featured, among others, Albert Axelrod of the United States and Sandor Gombos of Hungary.

Figure skaters meriting attention included Gennadi Karponosov – the gold medalist at the 1978 World Championships – and, of course, Canada's Rubenstein, the Montrealer who blazed to a gold medal in the first World Figure Skating Championships.

In American football, Benny Friedman of the University of Michigan was one of its first great passers, Sid Gilman was the first head coach to win divisional titles in both the NFL and AFL, and Sid Luckman quarterbacked the Chicago Bears to four NFL championships.

Reaching gymnastics, I read about the exploits of Alfred Flatow, who won three gold medals for Germany at the first modern Olympic Games in Athens, and Keleti, who ranks third among women athletes for most Olympic medals.

Horse racing yielded Hirsch Jacobs, one of its stellar trainers and breeders, and Walter Miller, perhaps the greatest jockey of the early 20th century.

Hockey had only two entries – Nikolay Epshtein, the Soviet coach who developed a crop of excellent players, and Cecil Hart, a direct descendant of Canada's first known Jewish settler and the manager of the Montreal Canadiens for eight full seasons.

There was also a chapter on the media. Among the figures in it were Jesse Abramson, the track and field journalist; sportscasters Mel Allen and Howard Cosell; Red Fisher, the Montreal sportswriter/editor; and Nat Fleischer, the founder of *The Ring* magazine.

In swimming, William Bachrach's name looms large. He coached U.S. teams that captured 23 gold medals in two Olympics. Siegman also includes Spitz, an American who won a record seven gold medals at the 1972 Games, and Eva Szekely, a Hungarian who set 10 world and five Olympic records.

Table tennis today is dominated by China. But in the 1950s, Angelica Adelstein-Rozeanu of Romania was virtually unbeatable, and from 1936 onward, Richard Bergmann of Austria and Britain held several world titles.

Tennis gave us Angela Buxton, a Briton who won the Wimbeldon doubles championship with Athlea Gibson; Julie Heldman, an American who made the top 10 rankings four times; Umberto Louis de Morpurgo, an Italian ranked number 1 in his country; and Richard Savitt, an American who won the Wimbeldon and Australian singles championships.

Jews have been quite prominent in track and field, the premiere event in the summer Olympics.

Harold Maurice Abrahams of Britain, whose story was told in the film *Chariots of Fire*, was the gold medalist in the 100-metre dash at the 1924 Paris Games. Gerald Ashworth picked up gold as the United States placed first in the 4x100 relay race. In an unprecedented feat, sprinter Irena Kirszenstein-Szewinska of Poland captured medals in four consecutive Olympics. Fanny "Bobbie" Rosenfeld of Canada, a renowned sprinter, was a gold and silver medalist in the 1928 Games, and was elected to the Canadian Sports Hall of Fame.

Wrestling produced a succession of Jewish champions, from Boris Michail Gurevitch of the Soviet Union to Fred Oberlander of Canada.

* * *

Another book worth reading is *Hank Greenberg: Hall-of-Fame Slugger* (The Jewish Publication Society) by veteran sports scribe Ira Berkow. It's eminently readable and pays tribute to a legend.

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All God's creatures

March 15 was designated the International Day of Protest Against the Canadian Seal Hunt. Rallies were organized in 41 cities around the world. I attended a rally in Toronto organized by the World Society for Protection of Animals (WSPA). With protesters from across the Greater Toronto Area, we challenged the Canadian government's legislation allowing the seal hunt and informed them that a strong majority oppose this cruel, horrific and unnecessary action.

The Canadian seal hunt is the largest single mass slaughter of a mammalian wildlife species in the world. More than one million harp seals are condemned to be cruelly slaughtered over a three-year period. This figure does not include the hundreds of thousands of seals wounded that never recover.

The seals are slaughtered mainly for their fur. There is a small market for seal oil and almost no market for the meat, so carcasses are left to rot on the ice. Seal penises are sold in Asian markets as an aphrodisiac.

Whether they bleed to death from the stabbing of the *hakapiks* (large ice picks), are struck with wooden clubs, or are shot – the seals suffer an agonizing and terrifying death. The screaming baby pups are heartlessly killed while their mothers watch.

The seal hunt has been ongoing for years. Three decades ago, a small group of concerned citizens joined together to stop the massive and brutal commercial hunt of "whitecoat" harp seals on the east coast of Canada. It was then a new breed of animal advocacy organization, the International Fund for Animal Welfare (IFAW), was born. Two million contributors worldwide now support it.

I am proud my mother volunteered for IFAW in those early years. She told me, "I read about the plight of the seals and felt I had to do something. In university, I got students to sign a petition banning the hunt and secured pages of signatures which I sent to [IFAW founder] Brian Davies." When I was 15, my mother handed me a thank-you card with a picture of a baby seal that Davies sent her. With this, she also passed on the desire to stand up for what I believe in.

As an activist, I learned there is strength in numbers and that we have the ability to change policy and various forms of cruelty to animals. Thanks to IFAW's vigilance and supporters, it is now illegal to hunt "whitecoat" seal pups for commercial purposes off Canada's east coast. However, the Canadian government continues to heavily subsidize the hunt of harp and hooded seals off the Atlantic Coast.

Another organization currently helping the seals is the Humane Society of the United States (HSUS). On the society's website, www.protectseals.org, it is stated: "The slaughter will begin in late March. By the end of this year's hunt, more than 300,000 baby seals will have been brutally killed, many as young as 12 days old."

Seal hunting is an off-season activity conducted by fishers. They earn a small fraction of their incomes from sealing and the rest from commercial fisheries. The connection between the commercial fishing industry and the seal hunt in Canada gives consumers worldwide the power to end this cruel and brutal slaughter." A U.S. boycott on Canadian seafood products has been launched by the HSUS.

If you want to send the fishers and the government a strong and clear message and help curtail this brutal expression of cruelty to animals, stop eating Canadian seafood. You can also protest by e-mailing Prime Minister Paul Martin at pm@pm.gc.ca and/or contacting the organizations mentioned in this column.

I believe, together, we can end the seal hunt. Just as my mother did, I will pass on my passion and animal rights literature to my children and continue the *mesorah* (Jewish tradition) of helping all God's creations through the value of tikkun olam (healing the world).

Miriam can be reached at Miriam@jtvproductions.net.

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1 red pepper, green pepper or both, sliced (optional)

Preheat oven to 375°F. Sauté potatoes, onions, mushrooms and peppers until golden brown. Prepare Stuff-It mix as directed on package. Place potatoes on the bottom of shallow roasting pan with mix on top. Sprinkle salt and pepper to taste. Bake for 1 hour at 375°F in 2 (3 qt.) round casserole dishes.

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"Jews in history"

By JOE KING

Max Tishler (1906-1989) was described by President Ronald Reagan as a "giant on the chemical scene these past 50 years."

He was born in Boston – the fifth of six children. His father was a shoemaker who abandoned the family when Tishler was five years old. The youngster helped support the family by delivering bread for a bakery, selling newspapers, and doing other odd jobs.

He got a job as assistant to a pharmacist, working at the soda fountain, dishing out ice cream when he wasn't packing and delivering drugs.

Some of his deliveries were to victims of the influenza epidemic of 1918, and that experience convinced the lad that he should go into health care.

His marks in high school were outstanding – good enough to earn him a full scholarship, and in 1928, he graduated from Tufts College with a bachelor of science, magna cum laude, in chemistry. He went directly to Harvard, earning his MA in 1933 and his PhD in organic chemistry in 1934.

Max Tishler

With few jobs available during the depression years, Tishler was hired by Merck, then a small company in New Jersey.

In his first assignment, Tishler developed an economical, large-scale production process that greatly increased the yield of riboflavin and permitted, for the first time, its use to enrich white bread. Later, he led a team that succeeded in synthesizing cortisone on a large scale.

Ultimately, the chemist worked out processes for synthesizing ascorbic acid, riboflavin, cortisone, miamin, pyridoxin, pantothenic acid, nicotinamide, methionine, threonine and tryptophan.

In 1987, Reagan, presenting Tishler with the National Medal of Science, stated: "The importance of Dr. Tishler's specific contributions to the nation's health can be scarcely be exaggerated."

Excerpted from The Jewish Contribution to the Modern World.

Joe King is a veteran Montreal writer and publicist.

It would be better if we all grew up

By AVRUM ROSENSWEIG

Growing up is hard. Only recently, upon the death of former Palestinian Authority president Yasser Arafat, did I fully comprehend that men do indeed die with hatred and evil intent in their hearts. Not all people have the ability to do tshuvah – repentance. I learned from his demise that repairing the world, so that decency lies in the hearts and souls of all humankind, will not happen in my lifetime, as "good people" are needed to convert bad guys into virtuous spirits and proliferate peace and accord worldwide. This will take a few generations.

URBAN WRITER

I, therefore, no longer await the coming of the Messiah in my days – a concept I translate as meaning a universal prevalence of righteousness – but rather work for its arrival for the generations to come. I believe our job now is to teach each other to develop the gift of seeing the potential of humanity to achieve greatness, and we must bravely sing a song of peace and truth: to grow up.

Growing up can be sad. Not so long ago, I believed the Jewish world would eventually come together in harmony as one people. I thought that, regardless of our philosophical and religious differences, the concept of Ve'ahavta – loving thy neighbour – would instil enough confidence in rabbis to enable them to sit together at the table of Jewish unity. Yet, the more I ensconce myself in community, the more I see this is not the case, here or in other Jewish communities around the world.

Jews of one denomination do not generally wish other Jews "Shabbat shalom" as they pass one another on their way to shul. Most Conservative and Reform Jews are unaware of some of the beauty within the Orthodox world stemming from an organic system of day-to-day kindness and the recent celebration of the completion of Shas (all talmudic tractates) by thousands of Jews worldwide. And how many Orthodox Jews know about the powerful commitment to Judaism through Torah learning and activism in synagogues such as the Conservative Beth Emeth Bais Yehuda, which holds Torah classes for its membership and an Out of the Cold program for the homeless.

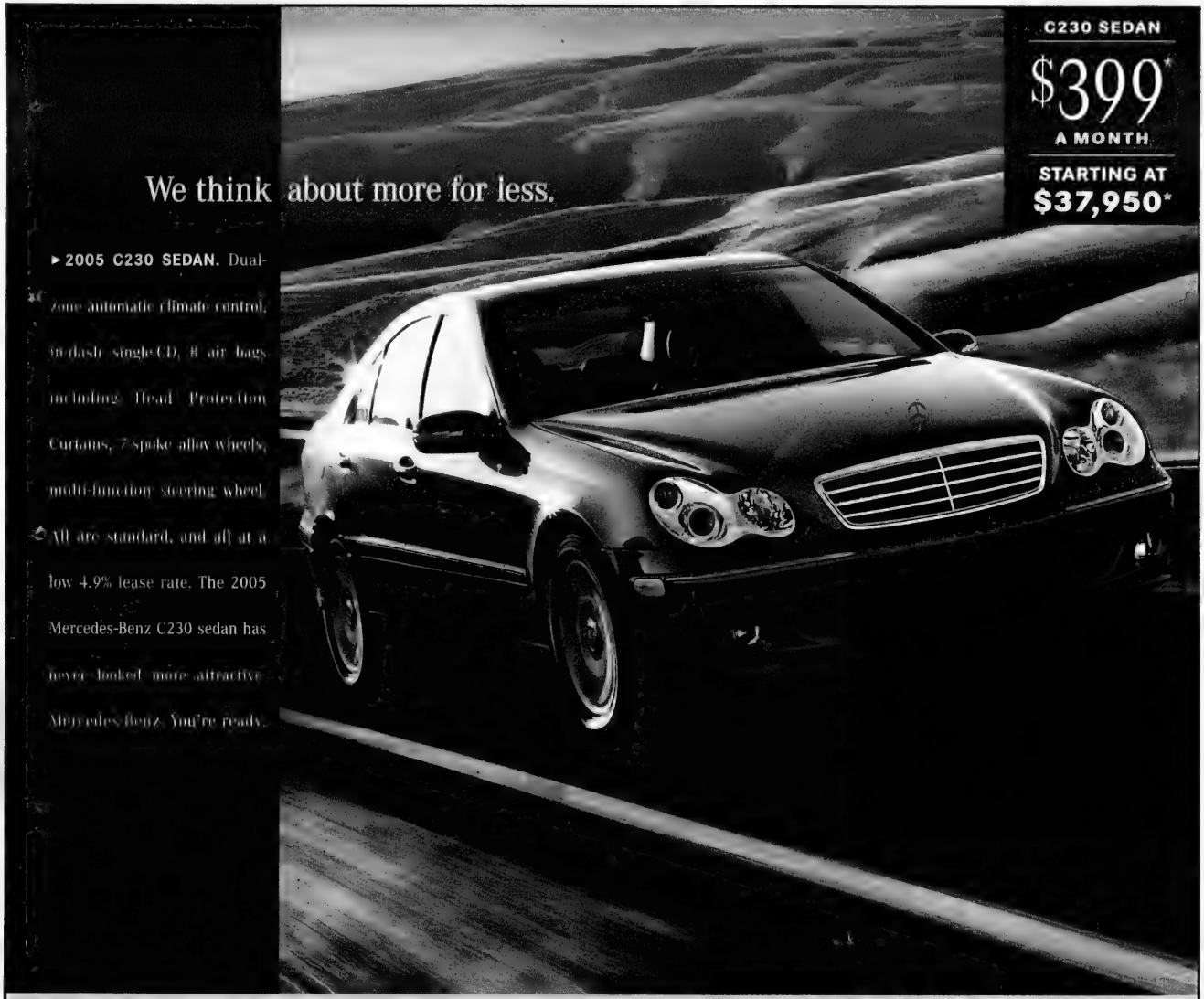
Is it impossible for Jews of different denominations to respect each other, at least as members of the same glorious people? Why do our dissimilarities produce such distrust? Are we that insecure in our own beliefs? In this way, are we not the same as other religions? Protestants versus Catholics. Shiites versus Sunnis. Orthodox versus Conservative/Reform. What is the difference? This schism is most troubling because it could mean when peace with the Arab world arrives, bitter internal strife could erupt as it did in Israel thousands of years ago, and we will then be our own enemies.

The process of growing up ends when we have concluded our days on this earth. Octogenarians experience revelations that were unclear to them decades earlier. Growing up is a continual wrestling match with the dynamics of life, flipping them upside down and over and over, attempting to determine if the paradigms we live by are still sound or require a shift in our thinking and actions.

One thing is for certain, however. When we see a friend or a family member "grow up," a warmish sensation drapes our soul, and at least for a moment, the storm outside becomes less ominous and more of a playground where we can slosh through puddles of pride and lift our heads to the sky, smiling and laughing while raindrops of hope splash against our eyes and nose.

Wouldn't it be grand if we all "grew up" sooner rather than later? Say, "Good Shabbos," when you pass your brother or sister – in effect, plant a tree for those to come. Let the Toronto Jewish community be a light unto other Jews worldwide.

avrum@veahavta.org. Wish the homeless "a good day."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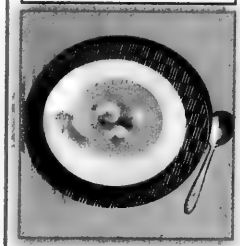
This Week

National

Renegade Likudniks want a 'Jewish state.' *Page 5*

Former CJC president fought hard to bring war criminals to justice. *Obituary.* *Page 15*

Passover Food Ideas



Holiday recipes for everyone. *Page 28*

Arts & Travel

Adlai Waxman's breadth gives him an edge in the music business. *Page 62*

CJN Profile

Emma Richler never intended to emulate her famous father. *Page 64*

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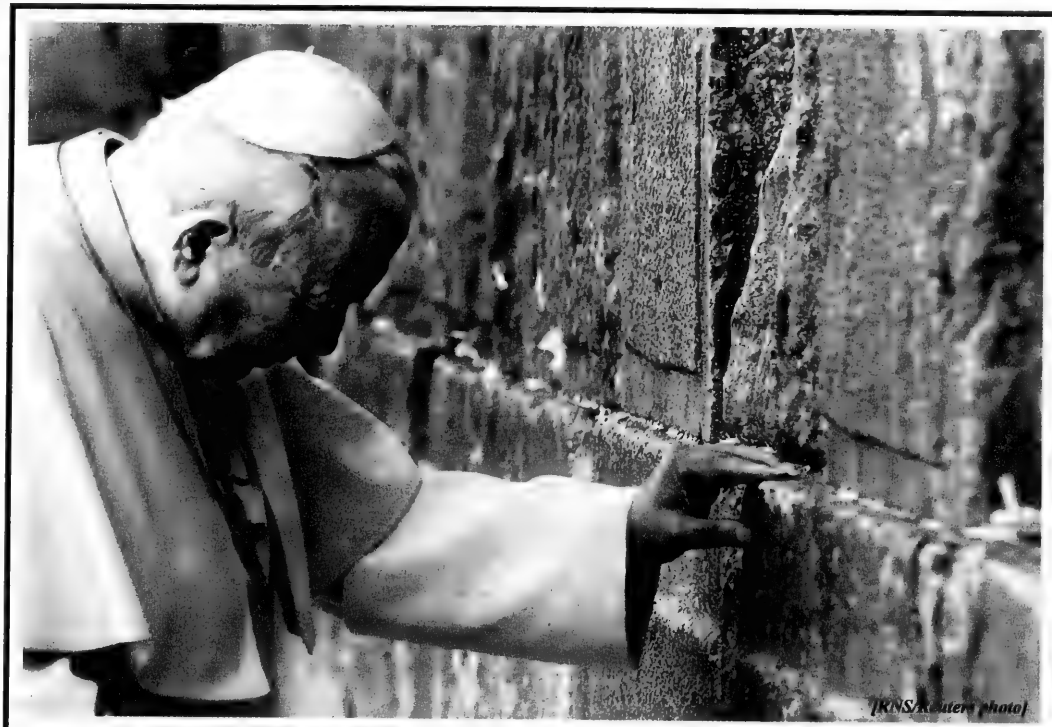
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894



[KNS/Reuters photo]

When he touched the stones

The scene was unforgettable. Standing alone, clad in his elegant, ivory papal vestments, stooped by the Parkinson's disease insidiously ravaging his physical vitality, leaning heavily on the cane in his right hand, Pope John Paul II extended his trembling left hand to touch the heavy, hewn stones of the Western Wall, the last standing remnant of the ancient Temple in Jerusalem, the Jewish people's most cherished, tangible link to our past and present sovereign existence.

The significance of the Pope's touching the stones of the Wall was epochal, intended to be so by the ailing, aging leader of the Roman Catholic world. It was an image he wanted the cameras and the scribes of our electronically interconnected world to capture for all time to come: Catholicism reaching out to Judaism, the Holy See reaching out to the State of Israel. The Pope well understood and wanted the world to understand that the blessing at the Wall and his reverential touching of the stones was also a blessing of the return of the Jewish people to history and a touching of the Jewish state. His visit to Israel five years ago last month was the culmination of a very public and symbolically unsubtle three-part process of reconciliation with the Jewish people that began in 1986 when he became the first pope ever to visit the Great Synagogue of Rome, where he sat alongside and embraced Rome's Chief Rabbi Elio Toaff, and continued seven years later in 1993 when he established diplomatic relations between the Holy See and the Jewish state.

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Canadian Jewish population to grow slightly: report — see page 54

The News in Brief

CANADA

MP Delivers Petitions

OTTAWA — Tory MP Jason Kenney presented four petitions in the House of Commons last week urging the government to recall Canada's UNESCO ambassador because of previous anti-Israel and anti-Semitic comments. The petitions were signed by 175 residents of Quebec, Ontario and Alberta. In 1977, Yvon Charbonneau, a former Montreal Liberal MP, accused Montreal businessman Sam Steinberg of being an "economic terrorist." In April 2002, after a month in which Palestinian terrorists killed 79 Israelis, he gave a speech in the Commons equating Palestinian terrorism with the "terror campaign waged by Israel," and said Prime Minister Ariel Sharon was "turning Israel into a rogue state."

New League Leader

TORONTO — Winnipeg native Sheva Zucker is the new executive director of the League for Yiddish in New York, succeeding founder Mordkhe Schaechter. Raised in a Yiddish-speaking home, Zucker – who went to the I.L. Peretz Folk School, and has an MA in Yiddish language and literature from Columbia University and a PhD in comparative literature from the City University of New York – taught Yiddish at Duke University.

WORLD

Pressure Israel: PM

PUTRAJAYA, Malaysia — The world should launch a campaign against Israel similar to the one against South African apartheid in order to force the emergence of a Palestinian state, Malaysian Prime Minister Ahmad Badawi told a three-day "Peace in Palestine" forum here last week. But Badawi didn't call for a boycott of Israeli goods in his talk to the 300 activists and academics. The meeting was organized by the People's Alliance for Peace Malaysia, a coalition of 1,100 civil society and religious groups, and political parties. Five Israeli peace activists attended, even though Israel and Malaysia, a Muslim nation, don't have formal ties.

Museum Reopens

INDIANAPOLIS — The CANDLES (Children of Auschwitz Nazi Deadly Lab Experiments Survivors) Holocaust museum in Terre Haute, Ind., which was destroyed by arson in 2003, was set to reopen last Sunday. The 4,500-square-foot museum – which was housed in a strip mall on a busy highway – is run by Eva Kor, a survivor of experiments conducted on twins by Dr. Josef Mengele at Auschwitz. In November 2003, someone broke into the facility, set fire to it and wrote "Remember Timmy McVeigh" on an exterior wall, referring to the Oklahoma City bomber who killed 168 people and was executed in a Terre Haute prison.

AJC Buys Stock

NEW YORK — The American Jewish Congress has purchased shares in Caterpillar, a firm under attack because the Israeli army uses its bulldozers to destroy Palestinian terrorists' homes. The AJC said it bought the stock as part of its initiative to fight calls for divestment from companies doing business with Israel.

Jews Too Influential?

BERLIN — Some 16 per cent of Berliners believe Jews have too much influence, a new poll says. The survey of 2,000 local residents, released by the Free University of Berlin and the FORSA polling institute, also found 10 per cent of Berliners would consider voting for an extreme right-wing party, and about six per cent have a right-wing extremist worldview. Some 16 per cent agreed with the statement that "some lives are valuable and others worthless." Also, 12 per cent agreed Germany needs a strong leader who would rule with a strong hand, and 15 per cent said Nazism had its good points.

Pastry Shop Bombed

PARIS — Two homemade bombs were thrown at a Jewish-owned pastry shop in a Paris suburb in an attack that caused little damage. The National Bureau of Vigilance Against Anti-Semitism called last week's attack "deliberately anti-Semitic" because it was carried out in a Jewish neighbourhood several yards from the synagogue of Sarcelles. Sarcelles has seen frequent Jewish-Muslim tension, particularly since the Palestinian intifadah began in 2000.

Operation Pesach

TEANECK, N.J. — For the 21st straight year, the Union for Traditional Judaism will run a toll-free hotline with rabbis and lay leaders answering questions about Passover observance. The UTJ, a non-denominational education and outreach group, is running the service, dubbed Operation Pesach, April 18 to 22. To ask a question, call 1-888-628-9241.

Revoke Chess Champ's Citizenship: SWC

JERUSALEM — The Simon Wiesenthal Center wants Iceland to reverse its decision to grant citizenship to Bobby Fischer, the ex-chess champion who spouts anti-Semitic and anti-U.S. rhetoric.

Bobby Fischer's new passport

After being freed from prison in Japan for passport violation charges, Fischer, who is fighting extradition to his native United States, arrived in Reykjavik, Iceland's capital, on March 25. Iceland granted him citizenship in recognition of the historic chess games against Russian Boris Spassky that he played there in 1972.

Fischer's mother was Jewish but his anti-Semitism is legendary. "The U.S. is evil," Fischer, 62, said at a news conference, where he accused the "Jew-controlled U.S. government" of ruining his life.

The Wiesenthal Center's Israel director, Efraim Zuroff, asked Iceland to reconsider its decision, saying Fischer had already run afoul of the country's laws against incitement based on hate speech.

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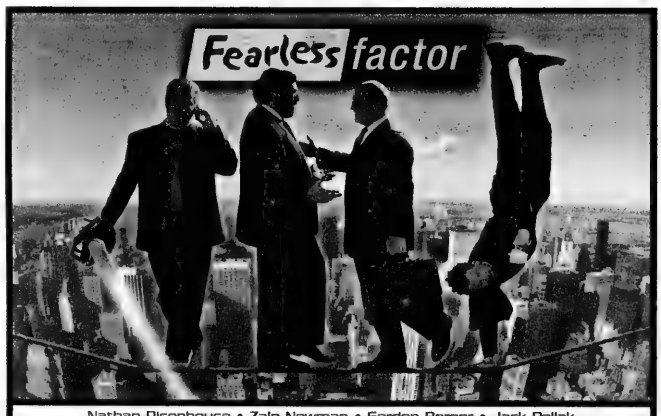

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CIRCULATION
Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.
CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS
Canada: $34.95, 1 yr. incl. GST. $62.95, 2 yr. incl. GST.
U.S.A.: $100 U.S funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to Toronto office.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

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The Canadian Jewish news

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Islamic school probed over anti-Israel story

By RON CSILLAG
Staff Reporter

The principal of Ottawa's Islamic Abraar School is "a superb lady… a gem" who is "deeply committed to educating kids in an atmosphere of friendship and co-operation," says a prominent rabbi who toured the embattled facility last week.

In a show of interfaith solidarity, Rabbi Reuven Bulka joined Gamal Solaiman, the imam at Ottawa's main mosque, and Anglican Canon Jim Stevenson in an informal tour of the private elementary school, which is being investigated following the suspension of two teachers who helped a student with a violently anti-Israel story.

Two supervisory officers from Ontario's Education Ministry started their probe at the school March 30. The inspection was ordered by Education Minister Gerard Kennedy following widespread media coverage and a letter to Kennedy from Canadian Jewish Congress that called for an investigation.

CJC called the incident "beyond belief."

Officials at the Education Ministry said they don't know how long the probe will last, only that it will focus on whether the incident was isolated or part of a wider problem at the school.

Kennedy called the incident "deeply disturbing," but expressed hope the inquiry will find that it was isolated.

Rabbi Bulka, the spiritual leader of Ottawa's Congregation Machzikei Hadas and chair of the CJC's religious and inter-religious affairs committee, expressed the same sentiment.

He told *The CJN* he's "as confident as one could be" that the incident is "a blip that does not reflect what the school stands for."

Following last Wednesday's tour, Rabbi Bulka had nothing but praise for the school's principal, Aisha Sherazi, who immediately launched an internal inquiry and suspended the two teachers, one of whom praised the student's writing project and another who contributed to its artwork.

"She wants this investigation. She has no problem with it. She's as uncomfortable as we are," he said.

Sherazi was not returning reporters' calls last week.

Rabbi Bulka said it was important for the school's 260 students, ranging from kindergarten to Grade 8, "to see representatives of different religions walking in together."

In what is perhaps the first such incident in Canada, the two unnamed teachers were suspended following a front-page *Ottawa Citizen* report that brought to light their involvement in the student's project.

One teacher was apparently involved in the illustration of the student's eight-page story on killing and martyrdom. The cover page was a drawing of a burning Star of David beside a machine-gun and Palestinian flag atop Jerusalem's Dome of the Rock.

The handwritten Arabic text in the sketch read, "With the call of 'God is the Greatest,' the flag of Zionism will fall and will be destroyed."

The other teacher reportedly praised the boy's story of revenge for the assassination by Israeli forces a year ago of Sheik Ahmed Yassin, a co-founder of Hamas.

"Without thinking, Ahmed took his M-16 machine-gun and threw the bombs, and he showered the Jews; this resulted in the killing of the soldiers," the boy wrote in one passage.

"God bless you, your efforts are good," the teacher replied on the title page.

No action has been taken against the student.

Local and national Islamic groups condemned the incident.

"Canadian Muslims categorically reject the glorification of violence or the promotion of hate against any ethnic community," read a statement from the Council on American-Islamic Relations Canada.

"There must be a thorough investigation and concrete steps must be taken to ensure that a similar situation is never repeated."

The council added, however, that "while the contents of the story are unacceptable, it must be kept in mind that the piece in question is the fictional work of a young Canadian boy of Palestinian origin whose extended family is living under a brutal Israeli occupation. The writing of the story by this child must be understood in that context."

Continued on page 44

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From the editor's desk

Nisan, the first month in the Jewish lunar calendar, begins in two days. Like all of the months, it is momentous, only more so.

In that lovely spring evening in the middle of the month, when the moon reaches its fullest shining diameter, Jews throughout the world will gather, as we have throughout the last 3,500 years, to retell and try to relive the story of the Exodus.

Nisan is an extra momentous month because it is the month of our freedom. It is the month of the beginning of the fashioning of our national identity. Seven weeks later, at the foot of the thunderous Mount Sinai, that identity would be fully formed.

It is an appropriate time of the year for us to attempt to replicate as individuals, what our forebears achieved collectively as a people, namely, a sense of belonging to a specially destined, precious peoplehood.

But knowing who we are is only the entry point into that many-faceted, metaphysical geometry we call peoplehood. For it is sustained by a scaffolding that requires our knowing what we are and why.

Jewish identity without Jewish literacy, that is, familiarity with the ways of Judaism, is a prescription for collective extinction. But Jewish literacy without Jewish identity is a prescription for reclusiveness and separation.

It is somewhere near the balance point between the two where a certain Jewish future can be achieved.

The month of Nisan is a fitting time of year to begin our own personal quests for that point of balance when identity, forged from freedom, can meet literacy forged at Sinai.

But how to begin that quest?

The ways are as varied as the persons and the personalities seeking them.

But two components, it seems to me, are indispensible: a teacher and books.

Aseh lecha rav, our sages urged. "Find a teacher," someone who instructs, but who inspires as well.

Next, read books. Spend time with the masters.

Moshe Ibn Ezra, the 11th-century Spanish philosopher/sage, epitomized the age-old Jewish attitude toward books when he wrote: "Make your books your companions; let your cases and shelves be your pleasure grounds and orchards. Bask in their paradise, gather their fruit, pluck their roses, take their spices. If your soul be satiate and weary, change from garden to garden, from furrow to furrow, from prospect to prospect. Then will your desire be renewed, and your soul be filled with delight."

Since the first books were written and then printed, books have been both our refuge from and our gateway into the stirring tides of a changing world. Such is our affection for books that we have always been taught if a drop of ink falls at the same time on our book and on our coat, we should clean the book first and then the garment.

With a teacher's advice and guidance, we can perhaps even assemble a library of the essential, core books that, over time, might grow and fill with other books.

There are undoubtedly many more but, in my view, four categories of books are the minimum: Jewish thought, beginning with Tanach and Talmud; language, including some guide to Hebrew; and history and literature, classic and modern.

It is as a result of this special regard and high priority we attach to books that readers will have noticed *The CJN* dedicates a great deal of weekly space to books, reviews and authors.

In that vein, I offer the following mini-review of *Dearest Auntie Fori: The Story of the Jewish People* (Harper Collins). It is not essential to the beginner's Jewish library, but it is a worthwhile acquisition.

Prolific historian and biographer Sir Martin Gilbert has added a gem to the jewelry box of popular history.

Dearest Auntie Fori: The Story of the Jewish People is an easy-to-read, survey history of the Jewish people. It is written for the novice, someone who has the barest familiarity, if at all, with the detail-laden millennia of Jewish history.

The Auntie Fori of the title is a long-time friend of Sir Martin's – Mrs. B.K. (Fori) Nehru of New Delhi – who surprises the British scholar on her 90th birthday by revealing to him that she happens to be Jewish.

But she knows nothing of her heritage or of her people's past and wants to learn. She implores Sir Martin to teach her.

Rather than recommend a few articles or popular history books to her, the energetic scribe and caring friend decides to teach her himself.

He does so in the form of 141 letters to her. Each letter is a different lesson. The first 90 letters tell the story of the Jewish people beginning with the first pages of the bible and ending with contemporary Jewish life. The last third of the book's letters explain, in rudimentary form, the various concepts and tenets of Jewish faith and observance.

For anyone seeking an introduction to Jewish history and Judaism, this is a excellent book. Combined with the comprehensive bibliography, it is an exhilarating introduction to the miraculous tale of the Jewish people. — ***MBD***

SeeJN

MORALE BOOST: Danny Boker, director of the Association for Soldiers of Israel, presented the Toronto Heschel School with a plaque last month to recognize Heschel middle school students for letters they wrote to Israeli soldiers. From left are Judy Moneta, the volunteer who delivered the letters to Israel; student Samara Bernstein-Hendry; Heschel principal Gail Baker; Boker; and student Nicole Kahansky.

Likud radicals seek gov't based on 'Jewish values'

By SHELDON KIRSHNER
Staff Reporter

Moshe Feiglin and Shmuel Sackett, the co-founders of a radical renegade faction in the ruling Likud party, think the future belongs to them.

Last week, in a joint appearance at Shaarei Tefillah Congregation, they confidently predicted that their Manhigut Yehudit (Jewish Leadership) group will eventually win control of Likud, take over Israel and convert it into a "Jewish state."

Moshe Feiglin

"Manhigut wants to bring Israel back to the people," said Feiglin, who believes Israel should be governed solely by "Jewish values and concepts" and should not merely be "a state of the Jews."

He added, "We represent the natural position of Jews. We are going to win."

Sackett, who introduced Feiglin as a future prime minister, accused Israeli leaders of governing from a leftist ideological perspective since 1948.

Every prime minister, from David Ben-Gurion to Ariel Sharon, has tried to turn Israel into a nation like all others, he added.

"That's fine if you're running France, Mexico and Canada," said Sackett, who made aliyah from the United States in 1990. "But Israel is the Holy Land."

Arguing that Israel has a special obligation to uphold authentic Jewish values, Sackett said it has been heading in "the wrong direction" far too long.

Feiglin suggested that while Manhigut Yehudit is against the planned unilateral pullout from the Gaza Strip and four settlements in the West Bank, its main focus is ensuring that Israel retains its Jewish identity.

He made a distinction between Israelis and Jews, saying that Sharon represents only Israelis.

Founded nearly five years ago by ideologues from the national religious camp, Manhigut Yehudit wants to bring about a revolution in Israel.

Speaking to a sparse audience, Sackett and Feiglin explained that the first step in this process is to gain control of the Likud's central committee, whose 2,800 members select the party's roster of candidates for the Knesset.

Manhigut Yehudit already has the largest bloc in the central committee, with 135 delegates, they said.

Its goal is to win 400 seats.

"We're inside Likud and that's what's making Sharon crazy," said Sackett.

Two months ago, however, Manhigut Yehudit failed to win representation in the secretariat, Likud's most important body.

One of its candidates, Shaul Nir, was a member of the Jewish Underground in the 1980s. He was sentenced to life imprisonment for the murder of three Arab students at the Islamic College in Hebron. Nir was pardoned and released in 1993 after serving seven years.

In a tacit acknowledgement of Manhigut Yehudit's setback in the race for Likud's secretariat, Feiglin conceded that it may take a decade to complete a hostile takeover of Likud, currently Israel's largest political party in terms of Knesset seats.

Shmuel Sackett

But he voiced confidence that Manhigut Yehudit will ultimately prevail and that Israel will have "a Jewish leadership."

Sackett predicted that the current Israeli government will soon collapse, forcing Likud to hold internal elections, and Feiglin will then challenge Sharon for the party leadership, he said.

Feiglin and Sackett, who were here on the day the Knesset approved Sharon's 2005 budget – thereby clearing the way for Israel's withdrawal from Gaza – made only a few passing comments about the planned pullout.

A resident of the West Bank settlement of Karnei Shomron, Feiglin said, "We should do everything to stop the disengagement plan." He said Sharon feared a national referendum on the issue.

Sackett, who lives in the same settlement, claimed that the majority of the members in Likud's central committee oppose the withdrawal.

In addition, he warned that if the Israeli army vacates the Palestinian town of Qalqilya, terrorism will spill over into neighbouring Kfar Saba.

During the mid-1990s, Feiglin and Sackett expressed their revulsion at the Oslo peace process by forming the Zo Artzeinu movement.

After blocking major roads in Israel in a campaign of non-violence, they were arrested and charged with sedition. "We blocked the entire country," Sackett boasted. He and Feiglin were given prison sentences of 12 months and 16 months, respectively.

Earlier this year, Manhigut Yehudit called on soldiers to refuse orders to evacuate settlers in Gaza.

In introducing the featured speakers, Rabbi Moshe Stern, spiritual leader of Shaarei Tefillah, said he agreed with their analysis of Israel's failings as a Jewish state.

"Is Israel truly a Jewish homeland?" he asked rhetorically. "Often, you get the feeling that Israel is just another land where Jews live."

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Radical Islam the problem, moderates the solution, says Pipes

By FRANCES KRAFT
Staff Reporter

In contrast to Daniel Pipes' lecture at York University two years ago – which was marked by heavy security and vocal protests by pro-Palestinian students – the American historian's visit to the University of Toronto last week was relatively uneventful.

Pipes was in town to inaugurate the first Canadian student chapter of the Middle East Forum, an offshoot of Pipes' Philadelphia-based think tank of the same name. The U of T group – which has counterparts at Yale University, Brandeis University and the University of Pennsylvania – was started by second-year student Rebecca Waserman, who interned for the think tank last summer.

Before tackling the subject of his talk, "Radical Islam and the War on Terror," Pipes accused 111 faculty members and graduate students of "shoddy scholarship" for what he said were erroneous comments in a letter protesting his appearance on the campus. The letter, titled "Hate has no place on this campus," had been printed in the *Varsity*, U of T's campus paper, and was also distributed to audience members at the lecture.

Speaking at the University's St. Michael's College, Pipes said the letter is indicative of "exactly the kind of problems for which Campus Watch was founded," referring to his controversial website that monitors and critiques specific professors and universities on their approach to Mideast studies.

Daniel Pipes

In his introduction to Pipes' talk, U of T professor of religion Kenneth Green described him as a "controversial man because he speaks difficult truths, but a man who we have to listen to."

Making terrorism go away is not an achievable goal, Pipes said. Rather, he argued in favour of strengthening moderate Islam and defeating radical Islam.

The latter is supported by "a small but very active percentage of the Muslim population," he said. He estimated the number at 10 to 15 per cent.

Radical Islam, which he likened to fascism and communism, is the problem, he said. "Moderate Islam is the solution."

There are more anti-Islamist Muslims in Toronto than in any other city, Pipes said, citing author Irshad Manji as an example.

"Anti-Islamist Muslims need support, money, audiences, endorsement and protection from the ravages of Islamist threat."

He cautioned against viewing the current situation as having always been the case. Radical Islam may have roots in medieval times, but it is based on "modern ideas that date back to the 1920s."

Since he began his career in 1969, Pipes has "watched something which was politically very minor turn into something huge. It would be a great mistake to take it and assign it permanence."

He said he is confident the civilized world will win the war against terror, although he is not confident it will happen with minimal loss of life.

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READING CHALLENGE: Tracey Abrahami and her Grade 1 class at Associated Hebrew Schools show off some of the 100 books they have been reading this year as part of the Scholastic Book Clubs' Classrooms Care program. All Grade 2 and some Grade 1 classes at Associated are taking part in the program, which challenges them to read 100 books by May 31. For each class that reaches the goal, Scholastic will donate 100 books to children in need.

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[RNS Reuters photo]

A man of great courage

Continued from page 1

The historical importance of that process was aptly expressed by Rabbi Reuven Bulka, the spiritual leader of Machzikei Hadas Congregation in Ottawa and the chair of the religious and inter-religious affairs committee of the Canadian Jewish Congress, who told *The CJN*, "For the Pope to have established diplomatic relations with Israel was a moment of nuclear proportions."

Theological differences remain between Catholicism and Judaism; political differences persist between the Vatican and Israel. But John Paul II, the Polish Pope, repeatedly condemned anti-Semitism as a sin against God. During his visit to Israel five years ago, he said at Yad Vashem in Jerusalem: "In this place of solemn remembrance, I fervently pray that our sorrow for the tragedy which the Jewish people suffered in the 20th century, will lead to a new relationship between Christians and Jews. Let us build a new future…"

Karol Wojtyla, Pope John Paul II, who died last Saturday at the age of 84, was a man of great courage and surmounting personal conviction. Forged in the twin totalitarian infernos of Nazism and communism, the mettle of his deeply spiritual nature and the hard steel of his moral compass steered his life on a pastor's journey that led to the bishopric of Rome. It was a journey, it is no exaggeration to say, that affected the course of modern history and profoundly touched the countless millions of lives who stood in its uplifting path.

That the journey of his life passed through Jerusalem, we pray, will be a blessing for all days to come and for all mankind in the building of a new, better, peaceful future.

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Associated's budget

We acknowledge, with thanks, Barry Levine's reference to Associated Hebrew Schools as one of the few Jewish Day Schools to publicly share any financial information ("We need to restructure the Jewish school system," *CJN*, March 24). However, we wish to correct his statement with respect to the proportion of expenditures allocated to the classroom.

He wrote, "According to its 2003-04 budget, 36 per cent of Associated's expenses are for general administration, supervisory staff, support staff and facilities – money that is not being spent directly in the classroom." Surely he would agree that salaries, payroll burden and related benefits of classroom teachers, as well as remedial teachers, special-talents teachers, teaching assistants, principals and vice-principals, and costs to maintain libraries, computer labs, etc., while not necessarily all being housed in the classroom, vitally contribute and are inextricably linked to the education of the student.

A more meaningful comparison is to segregate costs related to education, maintenance and administration. When this comparison is drawn, the reader will glean from the same financial information that costs directly related to education constitute 81 per cent of the total budget; administration, 9.5 per cent and maintenance, 9.5 per cent, a distribution similar to most other day schools in Toronto.

Arthur Landa
Executive Director
Associated Hebrew Schools of Toronto

* * *

Ariel Sharon's safety

As an American olah who closely monitors the political scene in Israel, I write concerning Paul Michaels' March 3 column, "A fair and accurate depiction of the pullout dispute."

I understand it is not an independent analysis of Israeli happenings, but rather a review of a CBC program in which Adrienne Arsenault reported on "a vociferous minority of settlers desperate to stop the disengagement." Nonetheless, I am deeply unsettled. Both the uncritical tone of Michaels' review and the very title of the column convey to your readers the very clear impression that now we have the facts: there is some minority of the settlers out to kill Prime Minister Ariel Sharon. Michaels even quotes Arsenault's reference to people who favour methods that are "dark and dangerous, threats aimed at killing not just the plan but the people behind it."

But such talk is not an objective description of one group of settlers. It is, instead, a reflection of the vilification of these settlers that has been taking place: the attempt to marginalize and demonize them.

Some angry letters have been written, but the individuals in Israel responsible for maintaining the safety of our leaders have concluded that there is no threat implicit. First the Shabak – Israel's general security services – stated unequivocally that that there has been no increase in the number of threats on Sharon's life. There are always some threats, but the pullout dispute has not increased the number. On Feb. 27, in an interview with Army Radio, Knesset security officer Yitzchak Shadar said, "There are no threats on the Knesset or Knesset Members by the right wing."

Arlene Kushner
Jerusalem

* * *

Government anti-racism plan hypocritical

I do not understand how the Canadian Jewish Congress can praise the federal government ("CJC praises federal anti-racism plan," *CJN*, March 31) for its protection of minority rights without even mentioning that the federal government continues to openly flout its established international law obligation to remedy explicit ongoing discrimination against Jews and other non-Catholic religious minorities in education funding in Ontario.

The federal government's ongoing failure to honour its binding treaty commitments to remedy such discrimination, by the means at its disposal (e.g. by tax credits or direct funding), if the provincial government fails to do so, is a human rights scandal that the Jewish community across Canada should be speaking out against at every opportunity. The government's hypocrisy should be noted every time it claims to be a champion of human rights.

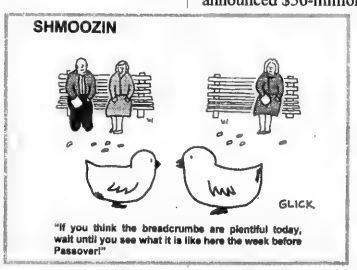
Michael Orr
Toronto

* * *

Anti-racism, eh?

The article "Ottawa announces $56 million anti-racism plan," (*CJN*, March 24) talks enthusiastically about Ottawa's announced $56-million anti-racism plan. In the same issue, the article, "Police will not lay charges against Elmasry," states that Halton Regional Police will not lay hate charges against Canadian Islamic Congress president Mohamed Elmasry, who said, on television, that Israeli civilians are legitimate targets of suicide attacks. If the present hate laws are not enforced, what good is $56 million put into a vague plan of action that in reality has no bite?

Jonathan Usher
Toronto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'Blessed are you in Israel': Barak

Former Israeli prime minister Ehud Barak gave the following speech at Yad Vashem during the visit of Pope John Paul II on March 23, 2000.

Your Holiness, Pope John Paul II, allow me to open with a few words in our language, the language of Abraham, Moses and the Covenant, which has again become the native language of the land of Israel.

In the name of the Jewish people, in the name of the State of Israel and in the name of all the citizens of Israel – Christians, Muslims, Druze and Jews – I welcome you with a greeting of friendship, brotherhood and peace, in Jerusalem, the capital of Israel, the eternal city and the city of peace.

In the 2000-year cycle of history, we return here to the original starting point, bearing the burden of remembrance – its wealth and pain, its light and shadows, its songs and elegies. You have not come to heal the wounds of the past, but the path that has brought you here leads to new horizons. This moment will be remembered forever as a magical moment of truth and a victory for justice and hope.

Your Holiness, we meet today in this sanctuary of memory for the Jewish people and for all humanity. "Yad Vashem" – literally, "a place and a name" – for the six million of brothers and sisters, for the 1.5-million children, victims of the barbarian evil of Nazism.

When the darkness of Nazism descended and my people were led from all over Christian Europe to the crematoria and the gas chambers, it seemed that no longer could one place any hope in God or man. That in the words of the prophet Joel, "The sun and the moon darkened and the stars withdrew their luster." And the silence was not only from the heavens. During that time, here in the land of Israel, the poet Natan Alterman wrote these searing, tormented words: "As the children cried underneath the gallows, the wrath of the world we did not hear."

Your Holiness, from the depths of that "long night of the Shoah," as you called it, we saw the flickers of light, shining like beacons against the utter blackness around them. They were the righteous gentiles, mostly children of your faith, who secretly risked their lives to save the lives of others. Their names are inscribed on the wall around us here at Yad Vashem; they are forever inscribed on the tablets of our hearts.

You, Your Holiness, were a young witness to the tragedy. And as you wrote to your Jewish childhood friend, you felt, in some sense, as if you yourself experienced the fate of Polish Jewry. When my grandparents, Elka and Shmuel Godin, mounted the death trains at Umschlagplatz near their home in Warsaw, headed toward their fate at Treblinka – the fate of three million Jews from your homeland – you were there, and you remembered.

You have done more than anyone else to bring about the historic change in the attitude of the Church toward the Jewish people, initiated by the good Pope John XXIII, and to dress the gaping wounds that festered over many bitter centuries.

And I can say, Your Holiness, that your coming here today, to the Tent of Remembrance at Yad Vashem, is a climax of this historic journey of healing.

Here, right now, time itself has come to a standstill, this very moment holds within it 2000 years of history. And their weight is almost too much to bear.

Shortly before setting out on your pilgrimage here, you raised the flag of fraternity to full mast, setting into Church liturgy a request for forgiveness, for wrongs committed by members of your faith against others, especially against the Jewish people.

We appreciate this noble act most profoundly.

Naturally, it is impossible to overcome all the pains of the past overnight.

Your Holiness has frequently commented on problems regarding past relations between Christianity and the Jews. It is our wish to continue productive dialogue on this issue to work together to eliminate the scourge of racism and anti-Semitism.

Your Holiness, mine is a nation that remembers. However onerous the burden of memory, we may not avoid it, because without memory there can be neither culture nor conscience.

Pope John Paul II lays a wreath at Yad Vashem during his visit in 2000. [Israel photo]

The establishment of the State of Israel against all odds and the ingathering of the exiles not only has restored to the Jewish people their honour and mastery over its fate; it is the definitive, permanent answer to Auschwitz. We have returned home, and since then no Jew will ever remain helpless or be stripped of the last shred of human dignity. Here, at the cradle of our civilization, we have rebuilt our home, so that it may thrive in peace and security. Defending our state has claimed a very heavy toll.

We are now resolved to find paths to historical reconciliation. We are in the midst of an enormous effort to secure comprehensive peace with our Palestinian neighbours, with Syria and Lebanon and with the entire Arab world.

Your Holiness, we have noted with appreciation your words about the unique bond of the Jewish people to Jerusalem, that I quote you, "Jews love Jerusalem with a passion, from the days of David who chose it as a capital, and from the days of Solomon who built the Temple there. Therefore they turn to it in their prayers every day, and point to it as a symbol of their nation."

I would like to reiterate our absolute commitment to protect all rights and properties of the Catholic Church, as well as those of the Christian and Muslim institutions; to continue to ensure full freedom of worship to members of all faiths equally; and to keep united Jerusalem open and free, as never before, to all who love her. I know that you pray, as we do, for his unity and peace of Jerusalem: "Pray for the peace of Jerusalem – peace be within thy walls and prosperity within thy palaces, for my brethren and companions' sake, I will now say, peace be within thee." (Psalms 122)

Your Holiness, you have come on a mission of brotherhood, of remembrance and of peace.

And we say to you: blessed are you in Israel.

'A new relationship between Christians and Jews': John Paul II

Pope John Paul II gave the following speech at Yad Vashem on March 23, 2000.

The words of the ancient Psalm rise from our hearts: "'I have become like a broken vessel. I hear the whispering of many – terror on every side – as they scheme together against me, as they plot to take my life. But I trust in you, O Lord: I say, 'You are my God.'" (Psalms 31:13-15) In this place of memories, the mind and heart and soul feel an extreme need for silence.

Silence in which to remember. Silence in which to try to make some sense of the memories which come flooding back. Silence because there are no words strong enough to deplore the terrible tragedy of the Shoah.

My own personal memories are of all that happened when the Nazis occupied Poland during the war. I remember my Jewish friends and neighbours, some of whom perished, while others survived. I have come to Yad Vashem to pay homage to the millions of Jewish people who, stripped of everything, especially of human dignity, were murdered in the Holocaust. More than half a century has passed, but the memories remain.

Here, as at Auschwitz and many other places in Europe, we are overcome by the echo of the heart-rending laments of so many. Men, women and children cry out to us from the depths of the horror that they knew. How can we fail to heed their cry? No one can forget or ignore what happened. No one can diminish its scale.

We wish to remember. But we wish to remember for a purpose, namely to ensure that never again will evil prevail, as it did for the millions of innocent victims of Nazism.

How could man have such utter contempt for man? Because he had reached the point of contempt for God. Only a godless ideology could plan and carry out the extermination of a whole people.

The honour given to the "just Gentiles" by the State of Israel at Yad Vashem for having acted heroically to save Jews, sometimes to the point of giving their own lives, is a recognition that not even in the darkest hour is every light extinguished. That is why the Psalms and the entire Bible, though well aware of the human capacity for evil, also proclaims that evil will not have the last word.

Out of the depths of pain and sorrow, the believer's heart cries out: "I trust in you, O Lord: I say, 'You are my God.'" (Psalms 31:14) Jews and Christians share an immense spiritual patrimony, flowing from God's self-revelation. Our religious teachings and our spiritual experience demand that we overcome evil with good. We remember, but not with any desire for vengeance or as an incentive to hatred. For us, to remember is to pray for peace and justice, and to commit ourselves to their cause. Only a world at peace, with justice for all, can avoid repeating the mistakes and terrible crimes of the past.

As bishop of Rome and successor of the Apostle Peter, I assure the Jewish people that the Catholic Church, motivated by the Gospel law of truth and love, and by no political considerations, is deeply saddened by the hatred, acts of persecution and displays of anti-Semitism directed against the Jews by Christians at any time and in any place.

The church rejects racism in any form as a denial of the image of the Creator inherent in every human being.

In this place of solemn remembrance, I fervently pray that our sorrow for the tragedy which the Jewish people suffered in the 20th century will lead to a new relationship between Christians and Jews. Let us build a new future in which there will be no more anti-Jewish feeling among Christians or anti-Christian feeling among Jews, but rather the mutual respect required of those who adore the one Creator and Lord, and look to Abraham as our common father in faith.

The world must heed the warning that comes to us from the victims of the Holocaust, and from the testimony of the survivors. Here at Yad Vashem the memory lives on, and burns itself onto our souls. It makes us cry out: "I hear the whispering of many – terror on every side – but I trust in you, O Lord: I say, 'You are my God.'" (Psalms 31:13-15)

Opinions

Hirsh Goodman's grand quest

It is one thing to read history, quite another to personally experience events that, through the prism of hindsight, actually make history. In his recently published book, *Let Me Create a Paradise, God Said to Himself: A Journey of Conscience from Johannesburg to Jerusalem* (Harper Collins, 2005), Hirsh Goodman adroitly pursues the latter path, weaving into his animated memoir an informed and fascinating appraisal of the past 40 years of the Arab-Israeli conflict.

Lawrence Hart in Hamilton

Born in South Africa in 1946, Goodman made aliyah in 1965. In his career as a journalist, he worked for many years at the *Jerusalem Post* and later became the founding editor-in-chief of the *Jerusalem Report*. He is now a senior research associate at the Jaffee Centre for Strategic Studies at Tel Aviv University.

As the subtitle of his book infers, Goodman engages his readers in an extraordinary journey – from the country of his youth to the chosen land that he has called home for all of his adult life. Amid the many anecdotes that both spice up his narrative and provide unique perspectives on the temperaments and attributes of some of Israel's most influential political and military leaders, there is also a more sombre and often prescient tone to his observations and analysis. At the end of it all, while we are left to wonder whether the writer is satisfied that he has indeed created his paradise, there seems little doubt that in seeking it, he has enriched his life beyond measure.

I have often heard it said that while you might take the South African out of South Africa, you can never quite take South Africa out of the South African. Not surprisingly, therefore, I found in Goodman's writing style a familiar ring that unmistakably flagged his origins and the source of his formative education. But more than this, his memories of his early years in Johannesburg speak to a connectedness, even a nostalgia, that is both touching and unexpected.

His descriptions of his childhood experiences, framed as they were within the broader social milieu in which he lived, are insightful and, at times amusing to the point of embarrassment. And that he should even still remember the colourful colloquialisms of the South African streets and schoolyards of the 1960s is in itself remarkable. In a more serious vein, it's clear that Goodman's journey of conscience may never have begun were it not for a unique confluence of circumstances that both pushed him from the land of his birth and pulled him toward the land of Israel.

Let Me Create a Paradise is an easy read that stirs the emotions and nourishes the soul. It combines the story of modern Israel with one man's personal quest for a life of meaning and fulfilment.

The view from Samuel's Tomb

Long familiarity with local religious traditions leads me to the inevitable conclusion that the three kindred faiths of Judaism, Christianity and Islam often have much more in common than they are willing to acknowledge. At times, there is even a serendipitous confusion and intermingling of their beliefs and practices.

Ross Culiner in Jerusalem

This was again brought home to me a couple of weeks back when I decided to pay a visit to a favourite spot of mine, the prophet Samuel's Tomb. Jerusalem that day was on one of its thankfully ever-more-rare terror alerts, and after creeping along through the snarled traffic as police helicopters droned overhead, I got past the last checkpoint and across municipal lines into that fuzzy, twilight zone that's not quite in the State of Israel proper, and yet not quite in the West Bank either.

Ascending the steeply winding road, I parked and negotiated on foot the final uphill ascent to the monumental tomb building. Though but spitting distance from the seething controversies of Jerusalem, the site had an otherworldly atmosphere of tranquil and peaceful detachment.

Even during the worst of the recent conflict, Samuel's Tomb was considered by many to be far enough away from the classic flashpoints of religious and national tension to be relatively safe. Unlike the inner city Arab bazaar and neighbourhoods, which we Jews so willingly and consciously abandoned, demonstrating with our feet our tacit acceptance of the principle of division of our so-called "undivided eternal capital," Nabi Samwil (using its more familiar Arabic name) continued to attract a steady, if meagre, trickle of Jewish pilgrims and tourists throughout.

What I personally like most about the site is exactly what I like most about King David's traditional tomb on Mt. Zion: namely, how the three faiths, for long centuries rubbing shoulders with one another, have gotten their beliefs and practices intertwined. In my opinion, there is a glimmer of real hope for future intercommunal relations in the fact that these two famous "Jewish" holy sites, and not only these two, probably owe more to Christian and/or Muslim traditions for their existence than to an originally Jewish one.

For it was early Christians who first identified the tombs of Samuel and David. It was to the Crusaders, centuries later, that we owe the monumental church buildings that stand on both, to the Muslims that we owe their conversion into mosques, and to ourselves that we Jews were, and still are, ready to accept them as authentic.

On this unusually warm spring day, I seated myself in the shade of the stately building. From a discreet vantage point, I followed the movements of several Bratzlever Chassidim, for whom the hill of Nabi Samwil has long been a special favourite. They drifted about, as is their wont, in solitary meditation among the trees. Then, hearing voices, I turned to see an approaching group of German nuns, their neat, grey-blue habits presenting an attractive visual counterpoint to the contemplative Chassidim in their long black cloaks. Stopping a few short paces off, the nuns pulled out their German language Bibles and began reading from Scripture. My ears picked up the occasional "Samuel" among the otherwise incomprehensible phrases.

Suddenly, the sinuous, seductive call of the muezzin was added to the mix. It burst forth over our heads from atop the minaret that juts skyward from the roof of the medieval church building, which houses the tomb of the Jewish prophet. It was noon, and the muezzin was summoning the Muslim faithful to prayer. Neither the nuns nor the Chassidim were in the least perturbed, and their meditations, devotions and recitations continued uninterrupted.

And as the ranks of Palestinian Arab women and men filing past along the path toward the mosque swelled to a virtual tide – and we had become an assembly of Jews, Christians and Muslims standing side-by-side on one hill, paying our respects to the revered prophet of the one God of us all – I gazed with a certain wistfulness and longing into the distance, toward that other hill and city, that City of God on the Mountain of God, over which helicopters droned and where sirens wailed mournfully for what would be the very last time, hopefully.

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Baby steps toward Arab democracy

Three decades ago, there was little to distinguish Arab societies from most other Third World countries, including those in Asia. They were all poor and undemocratic. With the exception of postwar Japan, which was redesigned by the American occupation, these countries were ruled by military elites, monarchies, or corrupt oligarchies. Their citizens lived in abject poverty, with no hope for economic advancement or political freedom.

Gerald Steinberg in Jerusalem

Since then, while most of Asia, including China, became more open and developed, the Arab world stayed stuck in the same place. From North Africa to Egypt, Saudi Arabia, Syria, and Iraq, rulers clung to power, sometimes replacing each other in violent games of musical chairs. In exchange for assured oil deliveries, Western democracies supported the status quo. The result was a pressure cooker that fed Islamic extremism, including the terror attacks of 9/11.

But after the threat from Al Qaeda became clear, the Bush administration understood the need to push Arab leaders, kicking and screaming, toward reform. And despite claims by critics that Islamic culture is immune to democracy and equality, this process has begun. In post-Saddam Iraq, Lebanon, Egypt and the post-Arafat Palestinian Authority, there has been some movement.

But these steps remain tentative, with real change far from assured. In Lebanon, mass demonstrations against Syrian control after the assassination of former prime minister Rafik Hariri were matched by Hezbollah's marches, in which participants carried portraits of Syrian dictator Bashar Assad and his father. Syrian troops departed as part of a public relations campaign, but terror bombings showed that such attacks retain the power to intimidate the country's Christian community. Syria and Lebanon have a long way to go.

In Iraq, the recent elections were a major public demonstration of support for freedom, but while Kurds and Shiites voted, Sunnis stayed away. The Sunni population provides the backbone of the insurgency, which continues to kill dozens of Iraqis every week, in the hope of exhausting the Americans, Shiites and Kurds. Meanwhile, religious and secular Shiite leaders are battling each other for control of the new government. In other words, while power has changed hands following the removal of Saddam Hussein, support for democratic principles is still very thin.

Among Palestinians, the end of former PA president Yasser Arafat's tyranny has opened up Palestinian politics, but the old rules of the game have not changed significantly. As in the case of Iraq and Lebanon, the Palestinian elections reflected group identities in a struggle for power.

PA President Mahmoud Abbas used the resources at the PLO's disposal to manipulate and control the elections. The young guard (as opposed to the old Tunis group linked to Arafat) and Hamas supporters were excluded, and they remain a strong opposition outside the political process. Hamas members have kept their weapons, not only for future terror attacks against Israel, but also for use against Abbas and the PLO leadership. And there is still no evidence of a serious and open public debate in Palestinian society that would signal a readiness to accept the legitimacy of Israel.

Finally, in Egypt, President Hosni Mubarak is preparing for a fifth term, while grooming his son Gamal for a Syrian-type "republican succession." But Mubarak, who represents the ruling elite that took power in 1952, is aware of growing pressure for change. He announced a constitutional amendment to allow for additional candidates to contest the election – not exactly democracy, but a move in that direction.

These are all positive developments, but they are far from definitive changes. The old ruling elites have yet to give up exclusive control over political and economic activities, and are manoeuvring to hang on until the democratic storm passes.

But if the pressure continues, there is a reasonable chance the Arab countries will follow in Asia's path, bringing greater freedom and prosperity, as well as an end to the manipulation of violence. Despite the obstacles, this is a dream worth pursuing.

The Kirshner File

Newman basks in the glow of a lively memoir

Peter Newman, one of Canada's most distinguished journalists, has written his memoirs after a fruitful life of 75 years. By any measure, *Here Be Dragons: Telling Tales of People, Passion and Power* (McClelland & Stewart), a tome of 733 pages, is lively, witty and almost always interesting.

Sheldon Kirshner in Toronto

Newman, who arrived here as a Czech immigrant during World War II, when shockingly few Jewish refugees were allowed into this country, uses this book as a platform for a grand summing up. He recalls his privileged youth in Breclav, his herculean efforts to assimilate into the Canadian mainstream, his stellar career as the editor of *The Toronto Star* and *Maclean's* magazine, his authorship of 22 books – with total sales of two million – his connections with Canadian tycoons and federal politicians and his marriages and love affairs. When you add it all up, *Here Be Dragons* is a melange of serious narrative and juicy gossip.

Although he was born in Vienna, Newman spent his formative years on his parents' palatial estate in Moravia, the pampered son of a sugar beet magnate who was only nominally Jewish. As he puts it, "Our Judaism was more an ethnic identity than a sustaining faith."

Newman's father was convinced that two related forces, the Czech army and the goodwill of Czechoslovakia's western allies, would keep Adolf Hitler at bay. But he was wrong, of course. When the German army crossed into Sudetenland, Newman's father, Oscar Karel Neumann, rushed down to the Canadian embassy in Prague and applied for a visa. Luckily for him, a Canadian Pacific Railway land agent he met there threw him a lifeline. The official composed a letter on his behalf stating that he was a farmer and a Catholic. At a time when Canada did not welcome European Jewish refugees, this recommendation was a lifesaver. In exchange, Oscar Karel promised to buy a farm from the CPR, using money he had deposited in Britain.

There was just one catch: the Neumanns had to convert to Christianity. They were converted in a Catholic church. But Newman never regarded his baptism seriously, saying it was "the religious equivalent of a Las Vegas wedding." The Neumanns fled Czechoslovakia, leaving behind grandparents who were sure they could weather the coming storm. They perished in Theresienstadt.

To reach the safety of Canada, the Neumanns made their way to Britain via Italy and France. On a beach in Biarritz, just north of the Pyrenees mountains, they were strafed by a German Junker. Having reached Canada in 1940, they bought a 15-acre farm in Freeman, an hour south of Toronto. And as Newman remembers, they felt "the sting of anti-Semitism" in Freeman. Oscar Karel, eager to prepare his son for success in their new homeland, sent him to Upper Canada College in Toronto. Newman managed to lose his Czech accent in six weeks, but felt like an outsider at UCC. Still, Newman was determined to make good. "So I now decided to become a WASP [White Anglo Saxon Protestant] and join the majority. It was a wise decision. Nearly all my successes would take place within WASP institutions."

Newman's desperation to fit in is a recurrent theme in *Here Be Dragons*. "I would like to report that I dug in and resisted the WASP dominance and proudly proclaimed my individuality, my ethnic background and my Semitic roots," he writes a few pages later. "But I did not." Longing to belong, he opted out of his Jewishness, though he never denied it. In a reference to his brush with death in Biarritz, he observes: "My only experience of the richness of my religious and ethnic heritage was the time it had nearly got me killed." One can be critical of Newman's quest for acceptance in the gentile world, but at least he is honest about his cravings.

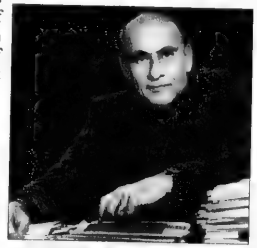
At the University of Toronto, he signed on as a contributor to the student newspaper, the *Varsity*, but apparently never wrote a single story. His first published work, in fact, was a prize-winning poem that appeared in the *Varsity*. Newman's first paying job in journalism was at the *Financial Post*, where he summarized annual reports of Canadian companies. Shortly after being named production editor, he joined *Maclean's* as its first business editor.

Newman's first book, *Flame of Power*, was a compendium of Canadian businessmen. Feeling constrained by the limitations of newspaper and magazine journalism, he "discovered the pleasures" of book writing.

His next assignment, as Ottawa bureau chief for *Maclean's*, enabled him to consolidate his position as an up-and-coming reporter. But being a loner, he stuck out at the Ottawa press gallery. Quoting a colleague, Newman observes that its average member was "Conservative in his soul, Liberal in print and NDP at the bar."

Newman regards *Renegade in Power: The Diefenbaker Years* as his breakthrough book. The political journalism of his day had been dry and verbose. But in *Renegade in Power*, Newman claims, he wrote like a novelist, a "a storyteller bound by facts." John Diefenbaker, however, hated the book and denigrated Newman, snidely referring to him as Noyman. "Evidently, Noyman was some kind of Prairie code for Jewish," Newman writes. Pierre Sevigny, Diefenbaker's associate minister of defence, was even more scathing, contending that Newman intended "to make a fast buck, which is a typical Jewish trick."

Newman's account of his years at *The Toronto Star*, Canada's biggest daily, rivets a reader as well. After Newman proved himself as the *Star's* Ottawa columnist, publisher Beland Honderich invited him to be editor-in-chief. But Newman was disappointed to learn that he would be in charge of only the editorial and op-ed pages. The day-to-day news would be the responsibility of managing editor Martin Goodman. "The division of editorial power would haunt my tenure," Newman notes glumly.



Peter Newman when he was *Maclean's* editor

His only caller on his first day at the paper was the Israeli ambassador to Canada, who congratulated Newman on becoming the *Star's* first Jewish editor. In this capacity, Newman visited Israel, where he met defence minister Moshe Dayan, who reminded him of Canada's prime minister, Pierre Elliott Trudeau. Newman describes Trudeau as an "emotional cripple" and says he and Dayan "shared an impatience with routine encounters, desperate boredom with protocol and unconcern for the feelings and the moods of others."

Yad Vashem touched a deep chord in Newman. "I realized why being Jewish was so important – why otherwise would six million people have been killed for it?" Later, after touring Theresienstadt, he waxes lyrical: "What I remember most clearly is that no birds sang in the trees… In the summer there are no butterflies."

Newman's account of his "double life" in the Canadian navy is frankly boring. But his reminiscences about his editorship of *Maclean's* is brisk. Admitting that his "management style" was an issue, he says that he was attacked for being either too dictatorial or too lax. "We argued a lot. It was not a place of sweetness and light." The real point is that Newman – a cultural nationalist – was a terrific editor who revived a moribund magazine and converted it into a relevant weekly.

Newman can be catty. For example, his portrait of Barbara Amiel, a former *Maclean's* writer and now wife of beleaguered businessman Conrad Black, seethes with sexual tension.

Justly famous for his books about Canada's business elite, starting with *The Canadian Establishment*, Newman was mesmerized by power. But the notion of Jewish power seems to fascinate him. Canadian Jewish tycoons wielded tremendous collective influence, but individually, their "wounded eyes and fragile egos" reflected "profound vulnerability." When he finished *Bronfman Dynasty: The Rothschilds of the New World*, the Bronfmans, through surrogate Leo Kolber, asked to read the manuscript. When Newman declined, Kolber turned downright nasty, unleashing a diatribe that no family newspaper can publish.

The recipient of a National Newspaper Award in feature writing, Newman devotes a chapter to the craft of journalism, and it is quite instructive. He likes writers who combine "a cold eye with a warm heart." He himself worked tirelessly to develop a style that fused "the best of creative writing with the hard-headed habits of journalism." But he acknowledges that he was not everybody's favourite. "My style of creative non-fiction was literary choreography, often savaged by the same critics who secretly enjoyed it." In short, Newman believes, "good writing captures character, while bad writing bleaches it out."

Newman, who has had four wives, the latest of whom is the love of his life, is satisfied that he has achieved virtually all his goals. "Yet the succession of failed relationships – professional, personal, romantic – left my heart weary," he admits. But Newman need not worry. He can bask in the glow of this bracing book, one of the finest memoirs of recent years.

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Jewish Toronto

This edition of Jewish Toronto is devoted to the outstanding programs offered by Jewish Family & Child Service, a UJA Federation partner agency, which enhances dignity and opportunity for thousands of community members.

Camp subsidies warm summer for kids left in the cold

Making a Jewish connection for disadvantaged youth

By ROCHELLE KAHN
Jewish Family & Child Service

With registration well underway for many camps this summer, Jewish Family & Child Service is not forgetting about children whose families cannot afford to provide them with a camping experience. When you're a Jewish kid living below the poverty line, summer camp is not only beyond reach, it's beyond imagination. That's why the Jewish Family and Child Service camp subsidy program is essential.

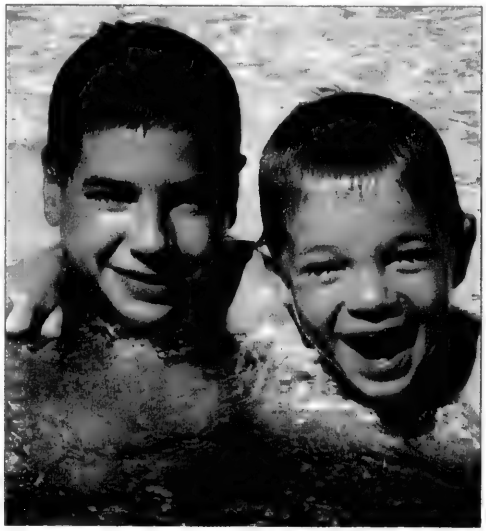
Donations to JF&CS, along with funds from the UJA Federation annual campaign, provided subsidies for more than 230 Toronto-area children and youth to attend Jewish day and overnight camps last year.

"It's a time when children connect with their Jewish identity in a powerful and lasting way," said Eric Kirsh, JF&CS Supervisor, Supplementary Financial Assistance. "They're surrounded by their peers, building a strong sense of community in a unique and somewhat independent setting."

"Camp is a great equalizer," Kirsh continued, "giving kids a positive Jewish environment within which they can connect culturally with others their own age and identity. For disadvantaged youth who may be marginalized and removed from active Jewish life, it's an effective way to help retain them as part of our community and bolster their sense of Jewish continuity."

One creative way to support these young people is by donating the necessities subsidized children need to fully participate in the camp experience. "There is a great and growing need to outfit our kids, especially first-timers, with the basics like sleeping bags, duffle bags, toiletries and sundry items like flashlights and water bottles", said Karen Paikin, JF&CS Manager of Communications. "We have had donors design wonderful simcha baskets (centerpieces at B'nai Mitzvah celebrations) filled with camp supplies for our kids' use. Recently a Toronto shul initiated a drive to fully furnish five kids with everything they need to attend camp on the same footing with any other child. It's a very tachlis (practical) way of getting involved with JF&CS and making a child's summer dream come to life."

Some 3000 Jewish children in the Greater Toronto Area live in poverty, but JF&CS cannot, at this time, accommodate all children in need. "Without the JF&CS camp subsidy program, said Executive Director Ron Levin, "these kids would miss out on a critical component of their self-development and Jewish growth."



JF&CS camp subsidies help make a child's summer dream come to life

Jewish Family & Child Service has saved a place for you

Jewish Family and Child Service (JF&CS) dates back to 1868 when it was founded as a benevolent aid society. Operating out of four locations in the GTA today, it is a vibrant, responsive, multi-functional agency providing both family counseling and community programs. As an accredited Children's Aid Society, JF&CS has a mandated responsibility for all Jewish children in the GTA under the age of 16, who are in need of care, protection and a permanent home.

JF&CS offers something for every age, social and economic background. Many programs and services are provided in Hebrew and Russian, reflecting the changing profile of our Jewish community. No one is denied assistance because of an inability to pay. Supported by UJA Federation of Greater Toronto, the United Way and the Ontario government, JF&CS is committed to serving the complex needs of Toronto's diverse and growing Jewish population. JF&CS responds to changing times and the evolving needs of our community through innovative and creative programs and services.

Special JF&CS highlights include:

- The Jerome D. Diamond Adolescent Centre – a day treatment program for adolescents with emotional and/or behavioural problems;
- Foster Care, including the Henry G. Goodman Home for developmentally handicapped children;
- Jewish Hospice, providing compassionate home-centred care to meet the needs of terminally ill Jewish patients and their families;
- Multi-lingual Access Program, offering volunteers for clients with linguistic and cultural barriers, to assist their access to community services;
- Chaplaincy Services to visit more than 1,200 residents living in 113 health care facilities and penal institutions in Toronto and the surrounding area;
- Just a Second Shop, allowing community members to purchase new and gently used clothing with dignity.

Jewish Family and Child Service makes a place for everyone and there's a place for you too. There are so many ways you can help JF&CS serve the most vulnerable members of our community.

To find out more about how you can make a difference, please call Jewish Family and Child Service at 416-638-7800 or visit www.jfandcs.com.

Here to Help breaks the cycle of abuse

Program offers healing for children and moms

Toronto's Jewish Family and Child Service is continually breaking down long-held myths about life in the Jewish community, as it reaches out to serve its members. Common misconceptions abound from within and without, about how Toronto Jewry is – or isn't – touched by social and economic realities like poverty, divorce, substance abuse, homelessness and violence against women.

Here to Help, a powerful initiative of the JF&CS Woman Abuse Program, is overturning a different kind of stereotype in a very positive way. As Program Coordinator Alyson Pancer explained, "there's a common myth that children raised with domestic violence are destined to become either abusers or victims in their own adult lives, but, with early intervention," Pancer continued, "these kids can learn that there are healthier ways to handle relationships and stop the intergenerational cycle of abuse."

Since its 2001 inception, *Here to Help* has provided assistance to more than 170 women and their children. The 12-week psycho-educational program offers healing after abuse to children and mothers and "enables moms to reclaim their position as parents," noted Debby Feldman, Supervisor of the JF&CS Woman Abuse Program. "Parenting is different in an abusive situation. For mothers, *Here to Help* presents an opportunity to empower themselves as parents. For children, there's an opportunity to talk about what may have been hidden in their families, to discuss and label the abuse, and to find alternative ways to solve problems. They learn about safety and how to reach out for help if they need to."

Jewish Family and Child Service is the lead agency for the provincially funded *Here to Help*, a partnership of six agencies, all providing service to women and families who experience abuse. "JF&CS was chosen to lead *Here to Help* because prior to this initiative, we had already been successfully providing a similar program for children and mothers exposed to abuse," Pancer said.

Geared to children aged 4 to 16, *Here to Help* is free and open to all kids and their moms. "We are proud to deliver a service," Feldman noted, "that values all of the unique ethnic, racial and cultural communities in our city. Women and children are united in their exploration of shared issues. The groups help to dispel the myth that woman abuse happens more often in one particular culture than another. We know that is not the case and *Here to Help* is here to help everyone."

The children themselves are the best reflection of just how effective the program is. In the words of one young participant, "The most important thing I learned in group was that it's not my fault and you can always tell someone what happened. I can talk about my family and my feelings with people who understand and I don't have to be afraid."

Please contact Alyson Pancer at 416-638-7800, extension 208, for more information about *Here to Help*.

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

JF&CS reaches out to extend a Happy Pesach to all

Enabling client families to celebrate with dignity

By ROCHELLE KAHN
Jewish Family & Child Service

On Passover evening, we traditionally usher in the seder with the invitation "all who are hungry, let them come and eat; all who are needy, let them come and celebrate Passover with us." Thanks to Toronto's Annual Food Drive, organized by the National Council of Jewish Women (NCJW) and assisted by UJA Federation and community volunteers, more than 650 JF&CS client families will be able to celebrate Passover with dignity.

In addition, Jewish Family and Child Service provides special financial assistance to its clients at Passover, empowering them to have a hand in holiday shopping and personalize their celebration and observance. "Jews who have to scrape to get by each month, often choosing between rent and food, cannot possibly afford celebrating a holiday like Passover. Food costs are astronomical," observed Eric Kirsh of JF&CS who directs the Supplementary Financial Assistance program.

This situation extends beyond a missed opportunity to have Seder or keep Pesach. As Kirsh explained, "Passover foods represent more than the laws of the holiday; they symbolize belonging. Enabling fellow Jews to celebrate Passover, even if they aren't religious, connects them with community and strengthens their Jewish identity. It eases their isolation."

"Even former clients, who are no longer served by our year-round Financial Assistance Program," said Kirsh, "can apply for Passover support. The reality is, while their situation may have improved, these people are still living below the poverty line and Passover remains a significant issue. The need doesn't just disappear and neither do we."

Ron Levin, Executive Director of Jewish Family and Child Service, underlined the extent of Jewish poverty, reporting that an estimated 20,000 Toronto Jews here live below the poverty line. The problem is most evident in the city's traditional Jewish hub – Bathurst Street between Finch and Steeles. "Twenty-five 25 per cent of this neighbourhood's Jews are impoverished. As Metro's Jewish population returns to its roots downtown and expands north to Vaughan, the crisis inevitably follows. Today's profile of Jews in poverty is indiscriminant and diverse – in a heartbeat, it could be you or me."

You can give a Toronto family a Chag Kasher v'sameach, by calling 416-638-7800 to make a donation to JF&CS and supporting the Annual Passover Food Drive, 416- 633- 5100, www.ncjwc-ts.org.

Community volunteers pitch in to feed those in need at Pesach.

Making a New Country feel like a New Home

Workshop breaks through immigrant isolation

The face of Jewish Toronto continues to change and mature, in part due to ongoing immigration in recent years. For many newcomers to Canada, however, the promise of a fresh start in a new country is diminished by a sense of isolation and difficulty coping with the overwhelming transition. Language differences can be a barrier; culture and customs may feel strange. It's not always easy to make a new country feel like a new home.

But Jewish Family and Child Service is enabling recent immigrants to do just that through its *New Country, New Home* program launched last year. Run by two of the agency's social workers – one a Russian immigrant herself – this unique six-session workshop has already helped over 100 women adjust more comfortably to life in Toronto.

Debby Feldman, JF&CS Supervisor of Group Programs, described the rationale behind *New Country, New Home*. "We discovered a gap in the services offered to new immigrants," she said. "It became obvious we needed to find a way to help them break through their seclusion and find a comfortable place to talk about the challenges of transition, all the subtle differences in moving to a new country. Our workshop does that, addressing issues like education, support systems, and the complex realities of the working world."

Sharing new challenges and old memories at New Country, New Home *program.*

An essential ingredient in *New Country, New Home's* success is its respect for members' country of origin. "We reinforce the value of what they have brought with them, identifying their individual skills, knowledge and abilities and transferring those into their new environment and social system," Feldman noted. "The program is run in English, but accommodates Russian, Hebrew and Spanish-speaking clients who have only a working knowledge of English."

According to Tanya Korobchevski and Annette Kurtz, the two social workers facilitating *New Country, New Home*, the program fosters self-esteem and a more positive outlook on life.

"My client was let go from a full-time job and became depressed. She came to us for help and started in *New Country, New Home*," said Korobchevski. Afterward, she wrote to us, saying: 'From the moment I joined the group, I was made to feel there is nothing wrong about my situation or me, that people can lose their jobs and have temporary difficulties in finding one. The JF&CS workshop, *New Country, New Home*, helped me to believe in myself and in the possibility of finding a good job again. The same day I attended the workshop, I had a phone call for an interview that happened to be in two hours after the workshop. I received an offer from the employer because I felt so confident and positive'."

The next *New Country, New Home* workshop will begin in late spring. For details, call Tanya Korobchevski, 416-638-7800, extension 204.

Rabbi Weiss brings new meaning to "Serve and Protect"

Rabbi Ronald Weiss, Director of Chaplaincy Services for JF&CS, has been appointed Jewish Chaplain to the Toronto Police Service. This distinction further reinforces Jewish Family and Child Service's position as the official address and first point of contact for police and government matters, pertaining to Jewish spiritual concerns. For 45 years, JF&CS Chaplaincy Services has worked to meet the challenging needs of Jews in Ontario health care facilities and correctional institutes.

Any questions concerning information or photos that appear on these pages should be directed to 416.638.7800 or info@jfandcs.com

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All Are Welcome to Attend

Family's scotch a bris tradition

By FRANCES KRAFT
Staff Reporter

On Jan. 30, 1946, Sheldon Parker's grandfather, Shmuel Pearl, opened a 26½-oz. bottle of Old Parr scotch whiskey for a "l'chaim" at Parker's brit milah. He marked the date and the occasion on a piece of paper to be taped to the bottle, and signed it along with his wife, Rivka.

Last week Parker opened the same bottle at the brit milah of his first grandson, Jesse Walton.

In the intervening 59 years, the bottle has been covered with notes, now yellowing, that commemorate the family occasions on which it has been consumed – Parker's bar mitzvah and and that of his son Jay, to name a couple.

The old and new bottles of scotch.

"This was a tradition for the first-born grandchild," Parker told *The CJN*. He believes it originated in his grandfather's hometown of Logov, Poland.

Parker remembers his grandfather, with whom he had a close relationship, as a "very gentle, traditional, religious soul." Pearl, who worked in the furniture business in Toronto, immigrated in the early 1930s, and worked here for almost nine years before returning to Poland with plans to establish a business there. Rivka, who had remained in Europe, convinced him that it was urgent to leave.

Parker said he finds it very touching to "be able to pass a tradition down from my grandfather's generation to the next. It's all about continuity and recognizing the value of what's come before."

Two surviving uncles, the last of his grandfather's generation, their wives, and Parker's mother were on hand to share in the family ritual. The scotch was in "perfect" condition and still drinkable, according to Parker.

Thirteen family members also raised a glass from a new bottle of Scotch, purchased specially for the occasion and marked with a fresh, computer-printed label.

"It's a great thing to be able to reach back in time and touch something that's been symbolic to somebody 60 years ago [who was] the elder of the family."

Parker said he gained much from his grandfather, who died in 1983 at age 92. The main things, he said, were his love for family and his love of Judaism, embodied in a sense of "Yiddishkeit as something to be enjoyed."

The Markham, Ont., lawyer has taken that lesson to heart. A past president and current board member of Adath Israel Congregation and a past vice-president of United Synagogue of Conservative Judaism, Ontario region, he put himself through university teaching Hebrew school at Holy Blossom Temple, Adath Israel Congregation and Beth Emeth Bais Yehuda Synagogue. A graduate of Associated Hebrew Schools and Midrasha L'Morim (to train as a Jewish studies teacher), he also is a former director of youth activities at Adath Israel and Beth Sholom Synagogue and a former assistant director of Camp Massad.

Parker's daughter, Stacey Walton, a teacher at the Toronto Heschel School, said she and her husband Jeff are excited at the prospect of continuing the tradition her great-grandfather started at her father's brit milah. "I think it's beautiful."

Former Congress president succumbs to cancer

By PAUL LUNGEN
Staff Reporter

Obituary

In many ways, Milton Harris embodied the prototypical Canadian success story.

A child of the Depression, he shook off his humble beginnings and parlayed his father's bankrupt scrap metal business into a multi-million dollar, publicly traded steel company. A champion of the underdog, he fought against the injustice that limited the prospects of his fellow Jews and he championed the rights of other groups, including Japanese Canadians, Aboriginal Peoples and the poor.

A devoted family man, he rarely missed an evening meal or a weekend with his kids, despite a hectic schedule.

The president of Canadian Jewish Congress and later of its war crimes committee, he fought hard to bring to justice Nazi war criminals who had made Canada their home.

Known to colleagues as a modern-day Renaissance man, Harris succumbed to cancer last week after a brief illness. He was 77.

Harris spent the formative years of his life in London, Ont., before moving with his family to Toronto in 1969. He was heavily influenced by his maternal grandparents, Morris and Rachel Soskin, whose values of caring for the less privileged members of the community he later embodied.

From an early age, he showed an interest in politics and helping the little guy, recalled his wife of 58 years, Ethel. He joined Young Judaea at age eight and eventually rose to become its national president. When he was 11, he wrote to then British prime minister Neville Chamberlain, congratulating him for his success at Munich in gaining "peace for our time," she recounted.

He and Ethel met while attending the University of Toronto, and one of their first dates was at a fundraising show performed by Wayne and Shuster to raise money for the Haganah, Israel's pre-state self-defence force.

A devoted Zionist, as a young man he became leader of the London Jewish community and fought to remove barriers that restricted Jews from joining exclusive clubs, although "he wasn't a club person," Ethel recalled. "He was a very informal kind of person who just looked at people as they were."

Milton Harris

Irving Abella, a history professor and like Harris, a former president of Canadian Jewish Congress, recalled that in the 1960s, Harris urged his well-to-do colleagues to boycott private clubs that excluded Jews. The boycott worked and the clubs opened their doors to Jews, Abella said.

As president of Congress in the mid-1980s, Harris was instrumental in the political fight to convince the federal government to take action against Nazi war criminals, Abella said.

Under Harris, Congress supported the Deschenes Commission investigation into Canada's role in harbouring war criminals and it supported criminal prosecutions of these fugitives from justice.

During his administration, Harris moved Congress in new directions and made the organization a national player on a number of important issues. Congress called on the federal government to make redress to Japanese Canadians for their mistreatment during World War II. He forged relationships with native Canadians, taking "the Jewish community places it had never been before," Abella said.

"Milton was never afraid to take a position even if no one else took it... Better than anyone else, he was a leader," he added.

Abella described Harris as his "mentor" when he took the reins of Congress, and he continued Harris' efforts to broaden the Congress agenda to include a range of issues that could not be considered solely Jewish in nature.

Abella recalled Harris as a man of great intellect, strength and generosity. "Milton loved to argue. He loved discussion. He loved debate."

Through the strength of his intellect, he created a consensus and gained support for his positions. As someone who grew up in a small Jewish community, he recognized the need to expand input into Congress from smaller communities, Abella said.

He also held strong views on the Middle East peace process, urging Israel to be conciliatory to the Palestinians. Following his term in office as the head of Congress, he joined the Peace Now movement, Abella said.

Tony Woolfson, Harris' son-in-law, said Harris always opposed settlements in Palestinian territories and was an early proponent of a two-state solution to the Middle East conflict.

While politically adroit and a longtime Liberal, he turned down a request from Pierre Elliott Trudeau in 1968 to run for the Liberal party. "He knew it would destroy his family life," Woolfson said.

Instead, he spent a lot of time with his family and was a down to earth fellow. "He was approachable and totally unpretentious," Woolfson said.

Ethel said her husband's proudest honour was being named to the Order of Canada.

Still, he remained informal, and for years was known for his trademark turtleneck sweaters.

Continued on page 44

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Beth Emeth celebrates its 50-year jubilee

By CAROLYN BLACKMAN
Staff Reporter

Since they were married almost 50 years ago, Margo and Norman Grosbein have had a home away from their Bathurst Manor home.

The Grosbeins, who joined the fledgling Bathurst Manor Jewish Association when they were engaged to be married, have celebrated their son's bar mitzvah, his wedding, and a baby naming for their granddaughter, and they are planning to celebrate their 50th anniversary at what is now known as Beth Emeth Bais Yehuda Synagogue.

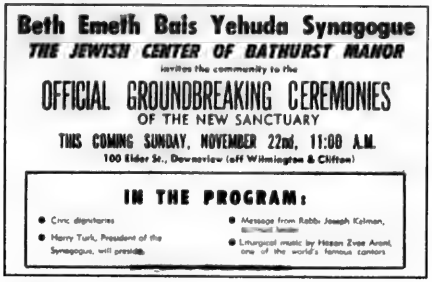
They are also taking an active part in the synagogue's golden jubilee celebrations, a year full of events geared to members of every age.

Margo, who became the first female president of the synagogue in 1997 and has worked for 20 years in its Gan Yeladim, the synagogue's nursery school, says the couple has watched with pride as the congregation has grown from a small group of Bathurst Manor residents– many of them Holocaust survivors and young couples – to the third largest Conservative congregation in Canada, with about 1,400 member families.

"People came to Beth Emeth and stayed," she says.

Jerry Shefsky attended his first general meeting in 1958, "and before I knew it I was elected president with a mandate to 'build us a shul.'

"With help from our members, we were able to build a $700,000 building – it was completed in 1959 – with $325,000. To name just a few, Manny Grosbein did the electrical work, Harry Baum did the plumbing, Harry Lerman provided us with the sand and gravel, and David Raitblat, who was not even a member, donated the steel."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One of his first acts as president, he says, was to raise the motion to have the synagogue changed from Orthodox to Conservative, "because the people moving into the area were not Orthodox. At the time of the vote, there were 27 paying members, and the vote was passed 15 to 12.

"We named our congregation Beth Emeth, and the 12 [dissenting] members left to form Beth Jacob. One act created two synagogues in Bathurst Manor," says Shefsky, who has celebrated bar mitzvahs for his four sons, and a baby naming for his granddaughter, at Beth Emeth.

It was also in 1958 that Rabbi Joseph Kelman became the congregation's first permanent rabbi, remaining until his retirement in 1996. Among his many accomplishments, he founded Kadima, a Hebrew school for developmentally challenged Jewish children.

In 1971, he established the Kadima Centre to fulfil the recreational, social and cultural needs of developmentally and physically challenged young adults.

The success of the Kadima program, says Rabbi Kelman, was responsible for him developing the Reena Foundation.

"I was called Joseph the dreamer. I dreamed of offering a Jewish education to all people through a variety of programs. Some of what we did inspired programs throughout Canada and the Jewish world," he says.

He also oversaw the merger, in 1963, of Beth Emeth and Bais Yehuda Synagogue, a downtown congregation of about 177 members that was suffering from declining membership. In 1975, the shul absorbed another downtown congregation, the Hebrew Men of England.

In 1973, Cantor Louis Danto, a world-class tenor, joined the congregation, and remained for 25 years.

Current synagogue president Pearl Grunland, who joined the shul in 1982, says Beth Emeth is a congregation for the generations.

"It is a very special place. In any given service, we can see different generations of the same family sitting together.

"We're proud that Rabbi Kelman and Cantor Danto have remained active in our shul community. It is true that people come and never leave," says Grunland, whose daughter will be married at the synagogue at the end of the year.

At a recent Purim party, which was "overflowing" with about 500 people, Grunland says she was gratified to see so many young members. "We all want the synagogue to be carried toward the future so there will be a home for our children."

She credits the shul's current senior rabbi, Howard Morrison, who was hired in 2000, and Cantor Aaron Bensoussan, at the synagogue since 1999, for attracting younger members. "Their dynamism is definitely a draw."

When he was first introduced to the synagogue five years ago, Rabbi Morrison says, "I immediately saw something special and sacred. I saw a synagogue that embraces all Jews, from those who attend daily services to those that come less frequently.

Continued on page17

The Gerald Schwartz/Heather Reisman Centre for Jewish Learning
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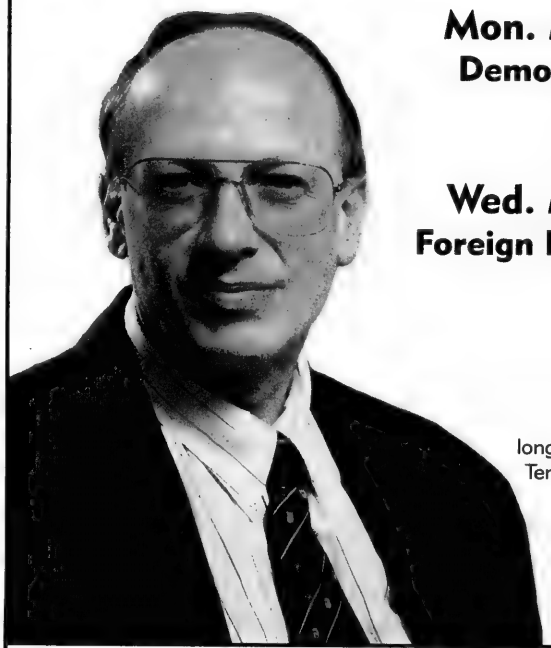
The Politics of National Security in Israel

Gabriel Ben-Dor
Professor of Political Science, University of Haifa



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Israel must be ready to discuss Jerusalem: scholar

By ADI NEUBERGER
Special to The CJN

The status of Jerusalem is one of the most contentious obstacles to Mideast peace, and while even discussing it remains unthinkable to many, Israel must prepare itself to deal with the issue, say scholars from the Jerusalem Institute for Israel Studies (JIIS).

After an extended period of violence and with a new atmosphere of hope following the death of Palestinian Authority president Yasser Arafat, it's time to consider such hotly contested topics as "peaceful disengagement" and the future of holy sites, including the Western Wall and the Al-Aqsa Mosque, Ora Ahimeir, the executive director of the Jerusalem-based think-tank, said recently at Beth Sholom Synagogue.

"We are still very far away from putting Jerusalem on the table, but we must be ready when that day comes," warned Ahimeir, who, along with JIIS president Yaacov Bar Siman-Tov and researcher Yitzhak Reiter, were in Toronto to provide an update on the topic.

The panel's local stop was part of a North American tour sponsored by Canadian Friends of Hebrew University and the Jerusalem Foundation.

"It's our duty to be prepared, to think about the next steps very seriously and to come up with plausible solutions to the problems," said Ahimeir, adding "there is no time to lose" with Jerusalem's population heading for a 40-60 per cent Palestinian-Jewish split by 2112.

Reiter said Israel must develop a strategy for dealing with the "Islamicization of Jerusalem," which he described as a trend in which Muslims have been attaching greater importance to Jerusalem and its holy sites by creating questionable historical and religious linkages to the city.

Using examples from such sources as Muslim websites and fatwas, Reiter discussed how Jerusalem and the Temple Mount are viewed in the Muslim world.

He described what he called a "comprehensive anti-Semitic campaign against Jerusalem and the Jews being carried out at the highest political levels."

Among Reiter's conclusions is that over the last 4½ years, Jerusalem and the Al-Aqsa Mosque have been elevated in sacredness to unprecedented levels, making the Muslim holy site on the Temple Mount almost more important than Mecca.

Reiter also raised concern about evidence that Muslims are rewriting the history of Jerusalem to emphasize Muslim links to the city.

"The effect of Islamicizing the history of Jerusalem is to deny the Jewish affiliation with holy sites such as the Western Wall, while claiming that places such as the Temple Mount are Jewish inventions," Reiter said, calling the findings both "terrifying and discouraging."

Reiter also highlighted Muslim claims that Israeli archeological digs are intentionally damaging the mosque to the point where it will ultimately be destroyed, as well as claims that Jews have unleashed an infestation of mice underneath the mosque and that Jerusalem is a captive city that is inaccessible to non-Jews.

"Exposing these myths and distortions and confronting Arab leaders with them is our most important task," said Reiter, who proposes forming a group of scholars to respond to the anti-Jewish campaign.

Adding to the enormous challenge, he said, is that these dangerous messages are rampant even in more moderate Arab countries such as Egypt and Jordan, which already have peace agreements with Israel.

Turning to Prime Minister Ariel Sharon's plan to unilaterally disengage from Gaza, Bar Siman-Tov, one of Israel's foremost experts on conflict management and the Arab-Israeli conflict, described it as "one of the country's riskiest policies to date."

Calling the controversial plan a "dramatic change" from Israel's earlier foreign and security policies, Bar Siman-Tov, who has held close discussions with Israel's current leaders about the emotionally charged issue, said he believes its peaceful implementation is the only hope for reaching an agreement between Israeli and Palestinians.

Public opinion polls show 65 per cent of Israelis support Sharon's disengagement plan, and Bar Siman-Tov said that "Israeli society remains deeply divided because the policy, unlike previous Israeli withdrawals, so far, comes with nothing tangible in exchange."

The problem, he said, "is that it is being done with no guarantees for peace."

Shul marks 50th anniversary

Continued from page 16

"I also saw a congregation that is an important centre of Jewish life where older members stay and young families continue to join. Our members are anchored throughout the city. We are a magnet congregation."

Bernice Levine, Beth Emeth's executive director for 31 years – she is retiring in December – says she has seen a lot of things change since she started. "The membership has grown, technology has taken over, we've changed a number of rules and policies, and we've seen many people, unfortunately, die, but the special thing is that Beth Emeth has remained the same. What was Beth Emeth still is Beth Emeth."

The jubilee year began with a cabaret in November, and will continue with a gala dinner and dance on April 14. A Shabbat luncheon on April 16 will honour founding members, and Bernice Levine will be honoured on her upcoming retirement.

On Nov. 17, Ward 10 councillor and deputy mayor Mike Feldman, a past Beth Emeth president, will be awarded the Yakir Hakahal Award at the Jubilee Yakir Hakahal dinner.

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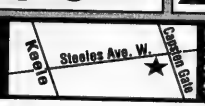

Hours:
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New Israel Fund focuses on democratic values

By ANNA MORGAN
Staff Reporter

Since its inception in 1979, the New Israel Fund (NIF) and its staff have always faced criticism.

"Our story is not easy to understand because we're not putting up buildings or giving clothes to the poor," says outgoing executive director of New Israel Fund, Canada, Minda Davis.

Jay Brodbar

"What we are doing is teaching people [in Israel] how to be independent, how to come together as a community and how to access their rights as full citizens of the country, whether they're Ethiopian, Russian or Arab."

In its promotional material, the NIF describes itself as an organization that "works to strengthen Israel's democracy and promote freedom, justice and equality for all Israel's citizens." It goes on to say that the fund represents a philanthropic partnership of Israelis, North Americans and Europeans "dedicated to defining the cutting edge of social change."

Even though many of their initial programs have now become mainstream, their projects tend to face criticism at the outset. The most recent attack comes from the Jerusalem Center for Public Affairs which accuses the organization of supporting radical non-governmental organizations (NGOs).

In its March 10 newsletter, *NGO Monitor*, The Jerusalem Center for Public Affairs claims that "although many of the NGOs that are still receiving money from the New Israel Fund have admirable goals related to civil and human rights on paper, the record demonstrates that [four grantees] continue to use the rhetoric of demonization to propagate an extremist anti-Israel agenda."

The grantees mentioned are Adalah, the Arab Center for Alternative Planning, the Association of Forty and HaMoked: Center for the Defense of the Individual.

Jay Brodbar, the new director of the NIF, Canada, said that "in a democracy, we cannot control the pronouncements of organizations, including those we may disagree with.

"However, while the nature of free speech in a democracy must be respected, the New Israel Fund has been clear in its vision of and commitment to Israel as a Jewish and democratic state."

Brodbar believes the way to build a strong Israel is to focus on its internal institutions. The Israeli Declaration of Independence, which sits on Brodbar's desk, assures all inhabitants of "equality and social and political rights… irrespective of religion, race or sex."

"I use those principles to guide me," Brodbar said, adding that Israel is a country ruled by law, and NIF supports free speech laws, whether they are used to protect the settlers' rights to present their views, or Israeli Arab groups' right to put forward their perspectives.

"Of course, incitement to violence and incitement to illegally overturn the decisions of a real government – those go beyond the pale," Brodbar said.

"As Israel matures as a democracy, it faces the same challenges as Canada in terms of balancing the competing rights of its various sub-groups, and in so doing, it is crucial to hold the government accountable for its actions towards all of its citizens," said Brodbar, who taught at Western Michigan and Brandeis universities and worked at UJA Federation of Greater Toronto for several years before becoming executive director of the NIF.

"These are all core Canadian values and exist in any maturing democracy, and there aren't that many in the world," Brodbar said.

Davis said it came as a bit of a surprise to her that many people in the community felt that "if you questioned Israel's actions in any way, you were accused of betrayal and being disloyal."

"How can you say that?" Davis used to wonder. "No country is perfect and I don't understand why we would accept any less in terms of values, than we would accept here.

"Israel is a wonderful country," she added. "But if you don't recognize its problems, how can you fix them?"

If we don't work towards improving the lives of the marginalized communities, they will never feel that they have anything to lose by opposing the State of Israel, she said.

Born in Belleville, Ont., Davis said growing up Jewish in small town Ontario forced her to recognize the importance of respecting each other.

As a minority, "we always felt that we had to be true to very good values, because people were always watching to see if we made any mistakes."

Those memories led Davis to the NIF. "Their work really resonated with me," she said, and in 1997, she left her job as the first female vice-president for Canada Life to become executive director of the New Israel Fund, Canada.

During its 25 year history, the NIF was one of the first organizations to found rape crisis centres and homes for abused women. Now, Davis said, these programs are supported by mainstream organizations.

Through Shatil, which means seedling, the NIF encourages the development of social change organizations in Israel. That way, Israelis are involved with the problems in their own communities.

The organization's other projects include working toward religious pluralism, promoting civil and human rights, and pursuing social and economic justice. It supports counselling centres for haredi women and improving the environment in urban neighbourhoods.

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Offensive material at shul steps over the line

By MARTIN LOCKSHIN

Guest Voice

Over the last few weeks, the level of rhetoric in the Jewish community has been heating up, both in Israel and here in Canada. Jews who feel that Israeli Prime Minister Ariel Sharon has "sold out" and abandoned Zionist principles by contemplating a withdrawal from Gaza are saying so openly. Jews on the other side of the political spectrum are raising angry voices against those who suggest (or seem to suggest) that the rule of law in the State of Israel is not as important as holding on to territory. Here on the pages of *The Canadian Jewish News* some strong words have been exchanged between Jews on the right and Jews on the left, but those exchanges have generally stayed within the boundaries of the tolerable.

But beyond the well-edited boundaries of this paper, the rhetoric has reached levels that are truly deplorable. In synagogue on a recent Shabbat, I was shocked as I read a local publication titled *Israel News* – which is distributed in most Toronto-area Orthodox synagogues, and a few non-Orthodox synagogues as well – that reproduced a speech given by a respected local lay person. In the speech, the speaker makes the very strange claim that if Orthodox Jews simply read the Bible the way evangelical Christians do – without any commentaries, without anything other than the text – they would see more clearly what has to be done.

I reproduce below the precise lesson from the biblical text suggested by that author. (I have changed no spelling and no punctuation from the article's printed version.)

"Avraham was told that there were ten nations occupying the land of Canaan. Seven of those ten nations did not abide by the seven laws of Noach, the seven laws of human decency, including Thou Shalt Not Murder. In Parshat *VaEtchanan*, Perek Zayin, Pasuk Alef and Bet, the Torah addresses how the Bnai Yisrael should deal with those nations occupying their land, *Eretz Yisrael: Ki Yeviacha Hashem Elochecha el Haaretz Asher Ata Ba Shama L'Rishta* When Hashem brings you to the Land that you will inherit... *Unetenam Hashem Elochecha lephanecha V'Hekeetam Hashem* will deliver before you the nations occupying the land and you shall smite them *Hacharem Dacharem Otum* You must wipe them out Lo Tichrot lahem brit Do not sign a peace treaty with them *V'Lo Tenachem* And above all do not give them any recognition. No Oslo accords. No Camp David handshake. No Road Map. *Hacharem Dacharem Otum* as long as they are not prepared to abide by the very basic code of decency, Thou Shalt Not Murder. Right there in our text. Right there, in our Torah."

The writer is suggesting that Deuteronomy 7:1-2 teaches us that the appropriate way of dealing with some undefined "them" today (Does the writer mean all Palestinians? All Muslims? All Arabs? Only some of them?) is not to make deals with "them" but to wipe "them" out, since they are all murderers.

The application of this verse from Deuteronomy to Israel's current political problems is vexing. Why not rather apply Deuteronomy 20:10, "When you approach a town to attack it, you shall offer it terms of peace"? Jewish exegetes have disagreed about the scope of that law, but some of the greatest Bible scholars and legal experts – for example Moses Maimonides and Moses ben Nachman (Ramban) – have written that that law applies to every imaginable Jewish conflict, even when dealing with the evil Canaanites. (See my *Rashbam on Deuteronomy: An Annotated Translation*, pp. 120-121, footnote 54.)

Yet it is as an Orthodox rabbi, not as a Bible scholar, that I am most distressed when hateful, racist ideas such as this – identifying the members of some national group as all being murderers – are circulated widely in synagogues throughout my city. The author is not only suggesting that murderers with blood on their hands should be wiped out, but that some group –"they" – are all murderers and should be annihilated. Sadly, this is not the first time that I have heard words like this in our community.

It's true that it is unlikely that a group of Thornhill Jews will read Deuteronomy 7, as explicated in *Israel News*, and arise en masse to go and wipe "them" out. And it's also true that some of our enemies produce more hateful literature about Jews and Israelis, and do so more frequently. But what Judaism requires of us is not simply that we be better than our enemies.

Local educators have a responsibility to deal with local problems. If our community has been infected with hatred of this nature, if our synagogues disseminate offensive literature, we have much to correct and much to teach.

Martin Lockshin is director of the Centre for Jewish Studies at York University in Toronto.

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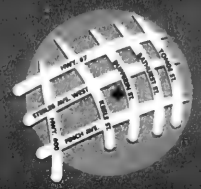

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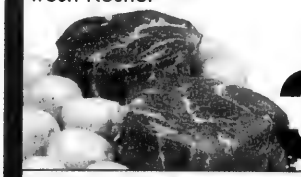

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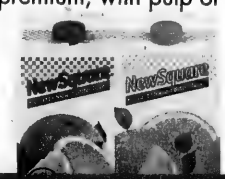

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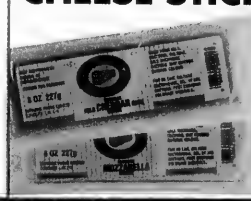

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Jewish Life

Peace of mind without inner conflict

By RABBI DAVID CADOCH

Sometime ago, an interesting random e-mail seized my attention. It read: F.A.M.I.L.Y (Father And Mother I Love You). I do not know the source of this mnemonic; however, the message was concise and clear.

The family is the very fabric of society and any hope of nurturing children to become healthy, functional adults must come from it, with the prescribed moral ingredients described in our Torah.

In the book of Genesis (2:24), it says: "Therefore shall a man leave his father and his mother and cleave to his wife, and they shall become one flesh."

The family begins when a man and a woman unite to set up a home. Without this unity, we have the first threat to the family concept. In order to be in harmony with the marriage objective, it is a necessary mitzvah for a man to ensure that his wife has priority.

This does not imply neglect of his parents or ascribe less importance to them. Rather, there should be no competition or rivalry between the love of his parents and the love of his wife. When a man does not understand this, he introduces into his married life serious grounds for conflict that will lead to dissension and eventual destruction of the family bond.

What is the source of this conflict? In the verse following the mitzvah to cleave to one's wife, in Genesis (2:25), it says: "They were both naked, the man and his wife, and were not ashamed." The Torah informs us that the union of man and his wife was not a source of shame.

Yet we find a seeming puzzling reoccurrence of this verse with a different message later in Genesis (3:7-8): "Then the eyes of both of them were opened, and they knew that they were naked! Then they sewed fig leaves together and made themselves aprons. And they heard the voice of God withdrawing itself in the garden at the breeze of the day. Then the man and his wife hid themselves from the presence of God amongst the trees of the garden."

In the earlier verse, the remark is made that man and his wife were naked but not ashamed, whereas in the latter verse, after having eaten from the forbidden tree, their eyes were opened and they knew they were naked. Is there a difference between being and knowing?

Yes, there is. Before eating of the forbidden tree, Adam and his wife, Eve, were living the fruit of this harmony because they were in alignment with God's will. With their ability to exercise their free will, they became conscious of their act of disobedience, to the extent that they hid themselves in the garden.

This conscious knowledge can be summarized in one word – shame. The word for shame in the Torah is *boshash*, to feel disappointed in one's self for having fallen short of a moral objective. By looking inward, we can know where we have been mistaken. The goal of good therapy is to regain control of our mistaken views and habits, which is achieved by taking responsibility to correct any misalignment of appropriate moral conduct.

What causes the family to break apart with the resulting consequences – broken children and unfulfilled lives – are inner conflicts. At the helm of these conflicts are the moral choices we make.

Morality is not the possession of mankind – it is a gift of God, a map to direct us to clear pathways where conflicts are immediately resolved before they grow into accepted lifestyles, like a cancer out of control that seeks to destroy us and those we love.

Rabbi David Cadoch is a talmid of HaGaon HaRav Leib Baron shlit'a of Montreal and a member of the Rabbinical Council of Canada and Rabbinical Council of America.

On this night, we're all children

By ELLIOTT MALAMET

As in many other houses, the nightly book reading ritual with our children as they have grown up is sacred time. To be honest, I must confess that these sessions, which ostensibly satisfy my children's desire to "hear a story," are as important to me as they are to them, and maybe just as nurturing. A good children's book not only provides optimism and security, it usually stresses something that adults often have little formal access to in their daily lives – teachings about morality and how to be a good person.

JEWISH EDUCATION
The Next Generation

Consider the following four books, which I have read regularly to my children over the years. I consider them to be examples of the kind of exposure to the ethical realm that we all require on a consistent basis.

In Jacqueline Jules' *The Hardest Word*, a lovely Yom Kippur tale, a mythical creature named the Ziz makes a big mistake that he does not initially accept responsibility for. God sends the Ziz to find the hardest word, which turns out not to be "ridiculous" or "Mississippi," but simply the one that is the most difficult for all human beings to say – "sorry."

Or consider a beautiful story about preparing for and celebrating a Shabbat in Ethiopia, Maxine Rose *Schur's Day of Delight*. My children were profoundly struck by the simplicity, and yet goodness of, the life portrayed in this book, as well as by the values of hard work, interdependence and respect for the rhythms of the world that are embedded in its every page.

Some children's stories naturally advertise themselves as explicit attempts to educate in a thematic fashion. In *Seven Animal Stories for Children*, the authors weave together tales from Jewish tradition – from Noah to King David – each one demonstrating how animals can teach us about appropriate demeanour. Some of these themes include modesty, gratitude, friendship and honesty.

And in Leah Shollar's *A Thread of Kindness*, adapted from the midrash, the main emphasis is on the need for generosity and how tzedakah is one of the pillars of existence.

The list of such books for children is endless. Yet, while our kids are getting massive literary doses of ethical teachings, almost on a constant basis, are grownups receiving similar infusions? With the rush of modern life being so all-encompassing, who will "read to us," fill us with the reminders that we need about what is important in life and how we should be treating others?

The answer is as obvious as it is difficult. The Torah study that adults do – be it in Halachah, Biblical commentary, Talmudic learning or Jewish history – dare not confine itself exclusively to intellectual fancies or cold legalism without creating a forum for us to learn how to strive for a better world. Jewish texts must be mined for their ethical significance, and the rituals we carry out must speak to us in a deep way about our existential perch in a finite time span.

The Pesach seder is one such golden opportunity, and it also highlights the irony of emphasizing a night organized around children's curiosity while neglecting our own. Perhaps what the Sages truly intended was that on this night, at the very least, we are all focused on wonder, all open to learning, all unashamedly searching for our path in life. In other words, we are all children.

Jewish Life

Objections to the Thirteen Principles

***The Limits of Orthodox Theology: Maimonides' Thirteen Principles Reappraised* by Marc. B. Shapiro, Littman Library of Jewish Civilization.**

Books
Bernard Baskin

Renowned as Judaism's most esteemed philosopher, Maimonides (1139-1204) is also honoured for his groundbreaking multi-volume work known as the *Mishneh Torah*. This stupendous feat of scholarship simplified and categorized the vast corpus of Jewish law. In concise and clear Hebrew, it spelled out Talmudic rulings without the complex and protracted debates of the sages.

In his commentary to the Mishnah, his first popular work, Maimonides formulated Thirteen Principles of faith. A Jew who did not believe in any of them, he wrote, would be considered a heretic with no share in the world to come.

The Thirteen Principles may be summarized as follows: (1) that God exists; (2) that God is one; (3) that God is incorporeal; (4) that God is ontologically prior to the world; (5) that God alone is a fit object of worship; (6) that prophecy occurs; (7) that the prophecy of Moses is superior to that of all other prophets; (8) that the Torah was revealed from heaven; (9) that the Torah will never be uprooted or altered; (10) that God knows the acts of human beings; (11) that God rewards the righteous and punishes the wicked; (12) that the Messiah will come; and (13) that the dead will be resurrected.

Their widespread acceptance is illustrated by the popularity of the *Yigdal* hymn and the *Ani ma'amin* catechism, both taken into the traditional prayer book.

Marc Shapiro, a professor of Judaic studies at the University of Scranton, Pennsylvania, and himself an Orthodox Jew, argues that the Thirteen Principles were disputed and even dismissed through the centuries by many Jewish spiritual giants. Moreover, he asserts, that Maimonides, in his more philosophical works, even rejected several them.

Chapter by chapter, the author methodically lists objections to each principle. Take, for example, the third principle, which teaches God's incorporeality – that God is without image and without form. It is contradicted by a simple reading of the Bible, in which Moses is warned not to look at God's "face," yet saw "the likeness of the Lord." Isaiah claims to have seen God with his own eyes and Micaiah is able to proclaim, "I saw the Lord sitting on his throne' (I Kings 22:19).

Consider the 11th principle regarding the existence of heavenly reward and punishment. Though this is taken to be a statement about direct intervention by God, Maimonides explicitly argued for a non-divine understanding of providence: God does not bestow goodness; humans cultivate it through their intellect. In light of these counter-references, either Maimonides himself was a heretic or his principles of what constitutes heresy are themselves the deviation.

Shapiro believes that Maimonides in his *Guide for the Perplexed* presented a distinction between "true beliefs" and "necessary beliefs." True beliefs are truths about God that yield intellectual perfection. Necessary ones are ideas that are taught for the sake of social order. It is in this latter category that Shapiro places the more contentious of the Thirteen Principles.

Islamic teachings threatened the faith of the Jews of Maimonides' era and so it was necessary to harden the beliefs of the masses rather than to confuse them with complex and sophisticated ideas. Isaac Abarbanel (1437-1508) long ago argued that the principles were designed exclusively for the masses.

This book has aroused hostility and anger in some Orthodox quarters. Attempts have been made to suppress it and to invoke Jewish tradition in opposition. The author suggests: "The main reason why the views I discuss are so unfamiliar is that Jewish theology is not taken seriously in contemporary Orthodoxy… conservative views are repeated and expounded upon, but the wide-ranging opinions of sages of past generations are rarely given a hearing."

Adult bar/bat mitzvahs – Part 2

By MARK MIETKIEWICZ

Today, I continue my look at adult bar and bat mitzvahs with some practical advice for the ceremony, a glimpse at an amazing program that enables homeless people to celebrate this special event, and a peek at adult bar mitzvahs, Hollywood-style.

In 2001, the Union for Reform Judaism created a comprehensive handbook titled, *Adult B'nei Mitzvah – Affirming Our Identity*. It addresses such issues as preparing for the ceremony, courses of study and how to record your journey. **[http:// tinyurl.com/55dtj]** You can download the entire 108-page document but will need the free Adobe Reader installed on your computer in order to read it.**[www.adobe.com/products/acrobat/readstep2.html]**

Are you about to celebrate the big day but don't know how to word the invitation? There's a website that gives you several suggestions. Here are two:

"With pride, joy and mostly with love, I invite you to worship with me as my beloved husband Michael Allan Rosenberg is called to the Torah as a bar mitzvah."

"As my father and grandfather before me, I will be called to the Torah as a bar mitzvah on Saturday, the ninth of September. Please join me and my family in ceremony and celebration." **[http://tinyurl.com/55pv4]**

Bert Steinberg held his celebration at the age of 75, so when he addressed his congregation he had a lifetime and experience and wisdom to draw from. You can read his entire bar mitzvah speech online. **[http://tinyurl.com/7yq22]** David Hays documented the year of preparation leading up to his bar mitzvah at the age of 66 in a book with a wonderful title, *Today I Am a Boy*. Nan Goldberg's review appeared in *Forward*. **[http://tinyurl .com/ 3tbws]**

Some of the most moving adult bar and bat mitzvah ceremonies have taken place thanks to the efforts of Project O.R.E., a program that aids New York's homeless Jews. E.B. Solomont writes about Michael who at age 28 recently became a bar mitzvah. "When I was a kid, I knew other children who were Jewish, so I felt – and I don't want to sound like I feel sorry for myself – that they had something that I didn't… This is a part that I wanted to at least have. If not, you are never a man at all." **[http://tinyurl.com/6m4zk]**

Not everyone having a bar mitzvah as an adult missed out on the ceremony as a child. I have come across several people who chose their 83rd birthday as the appropriate time to have a "second" bar mitzvah. Why 83? In Pirkei Avot, the Teachings of our Fathers (5:24), Judah ben Teima relates the significance of the various milestones in our lives. He suggests that at age 70 we have reached "fullness of years." **[http://tinyurl.com/55a4f]**

In other words, the age of 70 should be considered a full life and anything above that is a bonus. That's why, when he turned 70 + 13, David Schneider, a retired violinist with the San Francisco Symphony, decided it was time to face his congregation, read the Haftorah and deliver a speech. **[http://tinyurl.com /4gzz3]**

The bar mitzvah is not only a rite of passage; it is also a favourite Hollywood staple. A few years ago, actor Kirk Douglas appeared on the television program *Touched by an Angel* as a grandfather who had no use for religion. Eventually he embraced his Jewish heritage and wanted to be "bar mitzvah'd" along with his grandson. **[http://tinyurl .com/5fgf2]** ~~In a~~ case of life coinciding with art, Douglas celebrated his own second bar mitzvah when he turned 83 and reflected on his stroke and on a serious helicopter crash that he had survived but had taken lives of two other passengers. **[http://tinyurl.com/62naz]**

Perhaps the most famous TV bar mitzvah boy is none other than *The Simpsons'* Krusty the Klown. In the episode *Today, I Am a Klown*, Krusty is distraught to find out that he can't get a star on his town's Jewish Walk of Fame because he never had a bar mitzvah and (according to the show's writers) is not Jewish. Well, comedian Jackie Mason reprises his role as Krusty's father, Rabbi Hyman Krustofsky, some zaniness ensues… and things end well for Krusty, the bar mitzvah boy. **[http://tinyurl.com/4be8y]**

Mazal tov to bar and bat mitzvahs of all ages.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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PUBLIC SPEAKING: Bialik Hebrew Day School recently held its annual Senior Division Public Speaking Contest. Students competed in four languages: English in Grade 6, Hebrew and French in Grade 7, and Yiddish, Hebrew and English in Grade 8. Pictured, from left, are first-place winners Karen Arane (Grade 8 Hebrew), Matan Lustgarten (Grade 7 Hebrew), Alix Gropper (Grade 8 English), Sam Dekoven (Grade 7 French), Emma Silver (Grade 8 Yiddish) and Sam Buckstein (Grade 6 English).

Women of Action targets cancer research

It reads like a Who's Who of Canadian women: Nova Scotia Lieut.-Gov. Myra Freeman; Supreme Court Justice Rosalie Abella; former *Chatelaine* editor Rona Maynard; past University of Toronto chancellor Rose Wolf, renowned oncology researchers Sheila Weitzman, Livina Lickley and Linda Penn; cookbood author Rose Reisman and the list goes on.

What do these women have in common? They have all been honoured in the past by the Toronto chapter of the Israel Cancer Research Fund's (ICRF) women of action committee.

This year, three more women will be added to the honour role at the women of action luncheon on April 14: molecular neurobiologist Dr. Freda Miller of the Hospital for Sick Children, real estate agent Elise Kalles and ICRF founding co-president Lynn Albert.

All three have had an impact on their professions and have worked tirelessly for the good of the community, and are truly women of action, say current women of action co-chairs, mother and daughter Eva Prizant and Sharon Vinderine.

Since its founding in 2000, the women of action committee has worked to raise awareness of the ICRF in Canada while raising funds to support cancer research in Israeli hospitals, universities and scientific institutions.

"Our goal at women of action is to recognize women who have made significant contributions to society, be it through academia, law, medicine, arts, business or philanthropy," says former committee chair Mindy Blustein. "Our annual luncheons are a testament to their achievements, and the ICRF Research Fellowships established in their names stand as legacies of their commitment to all of humanity."

The annual women of action luncheon is one of many activities that a dedicated group of volunteers organizes to raise money for ICRF and fulfil the committee's mandate of supporting important and progressive research by Israeli scientists.

ICRF was founded by renowned physicians and scientists 27 years ago. It is the largest source of private funding for cancer research in Israel funding over US $30 million in cancer research fellowships at every major hospital and university throughout Israel.

Breakthroughs in the treatment of cancer made possible through the organization include the development of Gleevec, used in the successful treatment of chronic myelogenous leukemia; Doxil, used in the treatment of breast and ovarian cancer; P53, a key tumour suppressor; RAD 51, which identifies the likelihood of breast cancer occurring in women who carry the BRCA 2 gene; and Velcade, listed in the *Wall Street Journal* as the top medical breakthrough of 2003 and used in the treatment of multiple myeloma.

For more information about ICRF or the women of action luncheon, call 416-487-5246 of e-mail woa@icrfonline.org.

Corrections

The story titled "NCJW launches 22nd annual Passover food drive" (*CJN*, March 31) should have said that volunteer drivers only receive addresses and directions. No names of recipients are revealed. *The CJN* regrets the error.

***

In "Play reflects recent research on dementia," (*CJN*, March 17), incorrect contact information was given. For more information on the play, or the article, contact Tammy Muskat, assistant director, collaborative research program: rehabilitation & long-term care, Baycrest Centre for Geriatric Care, 416-785-2500, ext. 2557. *The CJN* regrets the error.

***

The article "Jewish Renewal event planned for Oshawa" (*CJN*, Mar. 31) gave an incorrect website address. The correct address is www.aleph.org/caravan.html. The event takes place Apr. 10. *The CJN* regrets the error.

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Notice to Visitors to Pardes Shalom Cemetery

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Bus service will be provided on **Sunday, April 17**.

A bus identified by a sign **"PARDES SHALOM"** will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemetery.

The bus will leave the cemetery at 12:30 p.m. for return to the Betel Centre and the Bathurst Jewish Centre.

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For further information, and to register, please call the cemetery office 416-635-2883, ext. 211 - Trudy, or ext. 224 - Esther.

On Campus

Columbia report a 'whitewash:' critic

By CHANAN TIGAY
Jewish Telegraphic Agency

NEW YORK — A faculty committee investigating charges that Columbia University professors bullied pro-Israel students has issued its findings – but the controversy appears far from over.

The report found just one incident where a faculty member "exceeded commonly accepted bounds" in responding to a pro-Israel student's question about whether Israel warns Palestinians before it takes certain military actions in the West Bank and Gaza.

The report also found no evidence of statements by faculty that "could reasonably be construed as anti-Semitic."

But pro-Israel students, including some who were interviewed by the committee and said their stories were ignored in its findings, criticized the report. They said that by focusing on only three instances of alleged intimidation – and particularly on accusations that had garnered the most media attention in recent months – the ad hoc committee had made plain its intentions.

"We're ashamed that Columbia would undertake such a blatant whitewash," said Ariel Beery, a co-founder of Columbians for Academic Freedom, a student group that has led efforts to publicize complaints about teachers in Columbia's Middle East and Asian languages and cultures department (MEALAC).

"They were more concerned with solving the problem that's posed to the university's image than addressing the injustices that were done to students," Beery said.

In late October, the David Project, a pro-Israel advocacy group, screened *Columbia, Unbecoming*, a documentary it made about student allegations of intimidation.

In December, university president Lee Bollinger announced the formation of the committee to investigate the film's allegations – such as the charge that assistant professor Joseph Massad asked a student who served in the Israeli army, "How many Palestinians have you killed?"

It was Massad who was reprimanded in the report for crossing the line of "accepted bounds" for giving a disparaging response to a questioner he considered too pro-Israel.

Abraham Foxman, national director of the Anti-Defamation league, said the report "protects the faculty, gives little credibility to the students, and comes up with no solutions at all to deal with the concerns about intimidation … its finding that there was no anti-Semitism is a red herring, since no one in responsibility has ever charged the university with engaging in anti-Semitism. The issue is and has always been the alleged intimidation of pro-Israel students by faculty members. That issue is inadequately addressed by the report."

Charles Jacobs, president of the David Project, blasted what he called "a biased report by a biased committee which ignored the facts to protect its own."

"We expected an unfair report from a committee composed of friends and colleagues – and even a thesis advisor – of the professors it was supposed to investigate," Jacobs said. "But the report is disgraceful, beyond our expectation."

The American Jewish Committee praised the report as "an important step forward" and executive director David Harris urged "interested parties, inside and outside Columbia, to see [it] as a point of departure, to look ahead, and to concentrate on the next positive steps to strengthen this leading academic institution."

The American Jewish Congress also praised the committee for "verifying some of the most serious student charges made against members of its Middle East Studies faculty," but it warned the university about allowing faculty members to push their political positions in the guise of academic freedom.

In a letter to the Columbia community, Bollinger said he will announce specific actions in response to the report in the next two weeks, adding the school has begun formulating its reaction.

"Some solutions are clear," he wrote. "We are developing new grievance procedures for students and faculty to help ensure that concerns are addressed in a clear, fair, and expeditious manner. We will also devise means to facilitate community-wide discussions of difficult and controversial issues of the day – the kinds of problems universities are meant to explore. Other plans will be laid out in time."

Awi Federgruen, a business professor and a member of the Columbia chapter of Scholars for Peace in the Middle East, said possible remedies that could be sought include a subsequent investigation by an outside committee, and discussions on how to ensure that "alternative narratives" on the Middle East are heard at the university. That was a reference to allegations the MEALAC program is pro-Arab, to the exclusion of other perspectives.

Citing 360 faculty members who have signed on to the scholars group's list serv, Judith Jacobson, a Columbia professor of clinical epidemiology, said there are "enough concerned Columbia faculty to do another internal review."

Several pro-Israel students met last week for about one hour with Bollinger; the university's chaplain, Jewelnel Davis; and the executive director of the school's Kraft Center for Jewish Life, Simon Klarfeld. Though the students wouldn't discuss specifics of the meeting, one called it "very encouraging."

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Israel advocacy in Ottawa is in trouble

By ROBERT WALKER
Special to The CJN

Guest Voice

Those of us who are both university students and defenders of the Middle East's only liberal democracy face serious obstacles to our Israel advocacy.

While this is certainly true across Canada, it is particularly worrying in Ottawa, where a large number and proportion of Canada's current politicians have studied. The future political leaders of Canada may be the students sitting two seats away in political science class, the cafeteria or library, or they may be sitting at the Young Liberals or Young Conservatives booth in the University Centre.

Future political leaders of Canada are everywhere.

They may be future leaders, but they know very little about Israel, the world's only Jewish state. Even more worrying: what little they do know comes from antagonistic anti-Israel groups, and hence they understand very little about the intricacies of the world's most complex conflict.

In the past 12 months in Ottawa, we have experienced "Apartheid Wall" demonstrations, anti-Zionist Jewish speakers and other inflammatory guests invited by campus groups that question Israel's right to exist.

Moreover, the Jewish student population in Ottawa is very small.

The combined number of Jews at the University of Ottawa and Carleton University is only about one-fifth the size of York University's 4,500-strong Jewish student community.

Despite their small numbers, Jewish students in Ottawa have much to be proud of. They recently held the city's largest student Shabbat dinner in memory, as well as a massive Israeli fashion show earlier this month, and a political engagement conference last November that featured Prime Minister Paul Martin as keynote speaker.

The student executive of Hillel Ottawa, as well as its director, the only staff member employed here by Hillel, have contributed thousands of hours to Israel advocacy, and they have a great deal to show for it.

Through numerous events, they have allowed non-Jewish Canadians to understand that Jewish Canadian students defend Israel not because they are Jews, but because they are Canadians. These events have showed Christian, Muslim, Hindu and Buddhist Canadians why Israel is deserving of their support, and why respect and admiration for Israel is not – and should not be – confined to one religious group.

All pro-Israel students reading this, be they Jewish or not, must understand that the political leaders of tomorrow are studying alongside us today, and their ideologies and opinions will be influenced by their short time at university or college.

If pro-Israel advocates across Canada don't take a stronger stand in defence of Israel today, why should the future political leaders of Canada do the same tomorrow?

Robert Walker is a second-year journalism student at the University of Ottawa and director of media relations for JSA-Hillel Ottawa.

Netanyahu addresses Canadian students

By FRANCES KRAFT
Staff Reporter

Two-and-a-half years after a talk by Benjamin Netanyahu was cancelled at Concordia University due to violent protests by anti-Israel students, the former Israeli prime minister was back in Canada to speak to university students – sort of.

In a video hook-up co-sponsored by Betar Tagar, the Jewish Agency, Israel's Ministry of Foreign Affairs and Likud Canada, Netanyahu – in Jerusalem – addressed students from 10 Canadian campuses in eight locations across the country last week in a pre-recorded talk.

"Last time I was in Canada they tried to shut me up, but they gave me a platform [to speak to] millions of Canadians on the nightly news, so actually something good came of it," he said.

"If any people have a right to a piece of land, it is we in Israel," Netanyahu said, noting that "Arab propaganda is lying" when it says Jews have not had a longtime continual presence in Israel.

The problem, he said, is that Israel is judged guilty by "leftists and anti-Semites" for what it is, not for what it does. "As long as we are guilty of 'colonialism,'... therefore we are guilty no matter what." That issue has to be addressed, he said.

Netanyahu's chief of staff, Yechiel Leiter, answered students' questions afterward and urged them to make a commitment to visit Israel this year. Netanyahu, who had been scheduled to speak live, was not available because of budget discussions in the Knesset.

Local speakers included Ya'acov (Cobie) Brosh, Israel's Consul General for Toronto and Western Canada, who spoke at the University of Toronto; and Conservative MP Stockwell Day, who spoke at the University of British Columbia.

Participating campuses also included Carleton University, McMaster University, the University of Manitoba, the University of Calgary and York University. Students from Concordia University and McGill University in Montreal gathered off campus at FEDERATION CJA's Cummings House.

An estimated 600 students took part in the event, and another 1,000 people saw it on the Internet, according to event organizer Itay Gadot, Betar Tagar's executive director.

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Passover Food Ideas

Passover evokes some of the fondest memories

Editorial

Of all the holidays in the Jewish calendar, Passover evokes some of the fondest memories, especially of family and food.

We all remember the seders of our childhood, whether they were large and noisy or small and intimate, and most of us reminisce about what family members were known for which signature dishes. For weeks before the seder, we would look forward to seeing our grandparents, cousins or family friends, and to tasting foods we hadn't had in a year.

Even though our ancestors may have partaken of a simple meal of roast lamb, unleavened bread and bitter herbs, our seders usually evolve from an elaborate plan.

We figure out how many people can fit around the dining room table, how much food we need so that no one will go hungry, and what we can make for those guests with allergies or food restrictions, or who are just plain fussy.

In our upcoming Passover food pages, we've tried to include at least a couple of recipes for everyone – those who are on a weight loss program, those who are vegetarians, those who are just learning to cook and those who are looking for recipes to reflect their ethnic background.

We hope you find something to include in your own seder or for a mid-week meal when some friends drop in, or something that triggers a wonderful family memory.

The ingredients in all our recipes are acceptable for Passover use, and can be purchased kosher for Passover in most large Jewish communities.

From all of us at *The CJN*, enjoy your Passover meals, and we wish you a chag kasher v'samayach.

— CB

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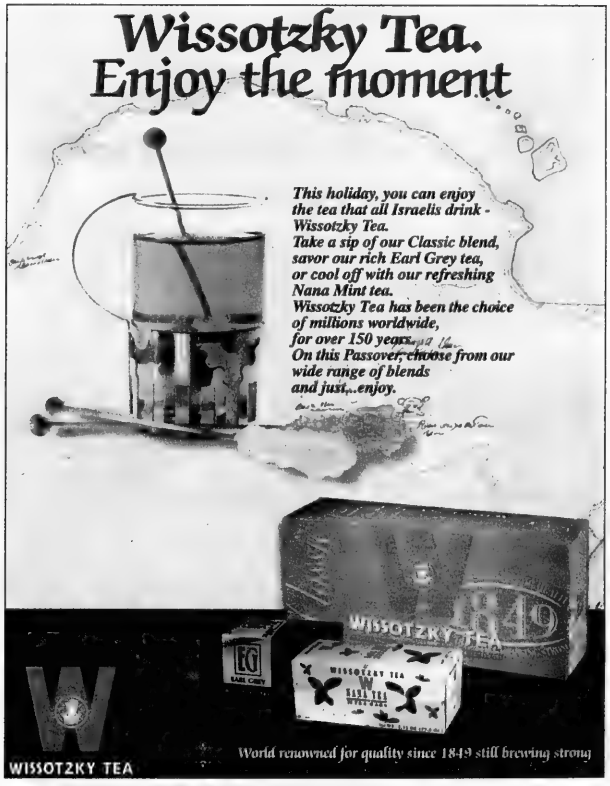
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Passover Food Ideas

South Beach and Passover is possible

By CAROLYN BLACKMAN
Staff Reporter

Since last Passover there has been a big reduction in the staff of *The Canadian Jewish News*.

After embarking on the South Beach Diet, created in the mid-1990s by Florida cardiologist Dr. Arthur Agatston, four staff members have lost a combined weight of almost 175 pounds. Three of them share their stories here.

"We've dropped the equivalent of an adult," says Ella Burakowski, assistant advertising manager and *Ask Ella* columnist, who, in the past year, has lost about 45 pounds on the diet.

She started South Beach out of desperation, she says. "I've been on [countless] diets. I would lose 20 pounds, and always gain them back.

"The diets were a lot of work. I would constantly be writing, measuring or counting; it got in the way of my lifestyle."

The turning point came when she saw singer Bette Midler on a television talk show. "She was on South Beach and she looked fantastic. She talked about how easy it was to follow.

"I decided to give it a shot. I bought the book, followed what it suggested, and within two weeks, I had lost 10 pounds."

Rather than being a low-carb diet, South Beach encourages people to choose the right carbs, such as whole grains and certain fruits and vegetables; the right fats, such as olive and canola oil; and lean sources of protein.

Phase 1 of the diet, the first two weeks, includes normal-size portions of lean meat, fish, eggs, reduced-fat cheese, nonfat yogurt, nuts and plenty of vegetables. It is meant to reduce cravings.

In Phase 2, the right carbs are introduced and weight should continue to drop until goal weight is reached, after which the maintenance phase is followed.

After the initial two-week period Burakowski continued to lose about one or two pounds a week. "It's a diet that is easy to incorporate into my lifestyle. I can eat at restaurants or at other people's homes. No one has to cook anything unusual for me."

During the winter holiday season, she gained a few pounds, she says, but she went right back to Phase 1 of the diet. "I didn't feel, like I used to, that once I was off I was off. It was easy to get right back on."

Sales representative Bev Bergman, who has now lost 26 pounds on South Beach, says she too, had struggled for years to lose weight and keep it off.

"I would eat too little, or else I would eat too much and feel guilty. I saw how effortless it was for Ella, and I decided to give it a try. During Phase 1, I went to New York for a wedding, and I found that it was possible to follow South Beach and not feel deprived."

Now, she says, her husband is on South Beach. "We go out for lunch or dinner and we can eat within the South Beach regime. When we drove to Florida, we took a whole wheat pizza and ate it in the car. It was delicious, and it sustained us. It has become a lifestyle."

The newest South Beacher is Michael Stavsky, part of *CJN's* production staff, who to date, has lost 45 pounds.

When he was on Phase 1, he attended his shul's kiddush, and instead of eating crackers and dip, he used herring to dip in the hummus. "It worked beautifully. The herring took the place of the Tam Tams."

This is his first weight-loss regime, he says, and he's found tremendous support in the office and at home. "My wife cooks good, healthy meals, and we share recipes at work. We talk about it all the time."

Burakowski says that in an attempt to get variety in her meals, she has adapted many mainstream recipes to fit her South Beach lifestyle.

"For example, I can substitute sugar substitute for sugar, whole wheat flour for white flour, brown rice for white rice and whole wheat pasta for regular pasta. It's not difficult at all."

With Passover coming, she has adapted a number of recipes that she is looking forward to testing.

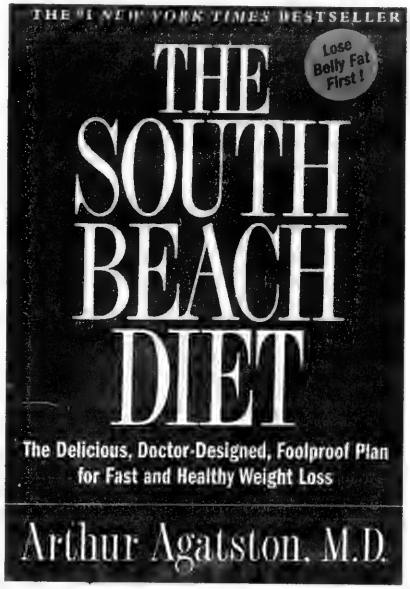
HOLIDAY BRISKET POT ROAST

5 lb. brisket
salt and freshly ground pepper to taste
1 clove garlic, crushed
3 tbsp. oil or shortening
1 cup chopped onion
2 stalks celery with tops, sliced
½ cup thick tomato sauce
½ cup red wine
3 carrots, sliced
12 oz. fresh mushrooms, sliced

Rub meat with salt and pepper to taste. Rub with crushed garlic. Heat oil or shortening in Dutch oven or roasting pan. Sauté onions and celery in oil. When onions are translucent, push to side and brown meat on both sides for about 20 minutes. Meanwhile, preheat oven to 350.

Combine tomato sauce and wine in measuring cup and pour over meat. Add sliced carrots. Roast, covered, about 2 hours, basting occasionally with sauce.

Continued on page 30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Arthur Agatston, M.D.

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Nortown

PASSOVER MENU 2005/5765

We will have an additional selection of prepared foods available at our deli counter. If you wish to place an order a valid VISA or Mastercard number will be required. Orders will be charged to that credit card. There will be a $9.50 service charge per order except for Roasted or Smoked Turkeys.
PLEASE PLACE YOUR ORDERS BY MONDAY, APRIL 18TH
*Minimum order of 1 lb. per item. (unless otherwise stated)

SALADS

Cole Slaw	$3.99 lb.
Creamy Cole Slaw	$3.99 lb.
Potato Salad	$3.99 lb.
Cucumber Salad	$4.99 lb.
Israeli Salad	$5.99 lb.

OUR SOUPS (1 LITRE BOTTLE)

Clear Chicken Soup	$6.99 ea
Chicken Soup with Matzo Balls	$6.99 ea
Matzo Balls	89¢ ea

PUDDINGS by the pound (Min. 2½ lb. ea.)

Potato	$5.49
Mushroom & Green Pepper Farfel	$5.49
Sweet Farfel	$5.49
Apple & Raisin Farfel	$5.49

APPETIZERS

Chopped Liver	$6.99 lb.
Chopped Liver w/Egg	$6.99 lb.
Gefilte Fish - Sweet	$3.69 ea.
Gefilte Fish - Salt & Pepper	$3.69 ea.
Gefilte Fish Loaf - Sweet	$8.99 lb.
- Salt & Pepper	$8.99 lb.
Kishka	$5.99 lb.
Cabbage Rolls	$5.99 lb.

SIDE DISHES, ETC'...

Carrot & Pineapple Tsimmis	$5.99 lb.
Grilled Vegetables	$12.99 lb.
Small Potato Latkes	89¢ ea.
Large Potato Latkes	$1.89 ea.
Large Vegetable Potato Latkes	$1.89 ea.
Mashed Sweet Potatoes	$5.99 lb.
Parisienne Potatoes	$5.99 lb.
Roasted Potatoes with onions & roasted tomatoes	$5.99 lb.
Passover Farfel	$5.99 lb.
Garlic Mashed Potatoes	$5.99 lb.
Vegetable Mushroom Stuffing	$6.99 ea.

PUDDINGS by the package

Potato	$6.99
Mushroom & Green Pepper Farfel	$6.99
Sweet Farfel	$6.99
Apple & Raisin Farfel	$6.99

MAIN COURSE

BEEF

Roast Brisket – Whole	$9.99 lb.
– Sliced	$11.99 lb.
Sweet & Sour Beef Meatballs	$7.99 lb.

CHICKEN

Boneless Chicken Breasts Lemon	$10.99 lb.
Apricot Cranberry	$10.99 lb.
Whole B.B.Q.	$3.99 lb.
Whole Roasted	$4.49 lb.
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Chicken Cutlets	$10.99 lb.
Chicken Fingers	$10.99 lb.
Chicken Meatballs	$7.99 lb.

VEAL

Carved Roasted Veal Shoulder	$13.99 lb.
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Sliced Boneless Turkey Breast	$11.99 lb.
Nortown's Own Cranberry Sauce w/Apples & Raisins (250ml)	$3.49 ea.

DUCK

Roasted Ducks	$17.99 ea.

FISH

Citrus Glazed Salmon	$5.99 ea.
Filet of Sole Cutlets	$13.99 lb.

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PASSOVER 2005/5765

MRS. ADLER'S APPLE JUICE
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CRISPY O'S CEREAL
156 g box
2.77

MANISCHEWITZ OR STREIT'S MATZO BALL MIX
142 g or MATZO BALL & SOUP MIX 128 g
1.47

BILLY BEE BEEHIVE PURE HONEY
LIQUID
500 g squeeze btl
3.29

AVIVA SUNFLOWER OIL
1 L btl
2.44

MANISCHEWITZ SALAD DRESSING
236 mL btl
.88

DAGIM CHUNK LIGHT TUNA IN WATER
170 g
.67

MANISCHEWITZ POTATO CHIPS
170 g bag
.97

PRICES EFFECTIVE WEDNESDAY, APRIL 6TH TO FRIDAY, APRIL 15TH, 2005
WHILE SUPPLIES LAST.
WE WILL NOT BE KNOWINGLY UNDERSOLD ON MATZO, GRAPE JUICE, APPLE JUICE, CANDLES OR MACAROONS BY OUR MAJOR COMPETITORS.
MARKHAM: THE SHOPS ON STEELES & 404 - 2900 STEELES AVE., E.
THORNHILL: MAIN EXCHANGE PLAZA - 800 STEELES AVE., W.

Vegetables – filling and nutritious

Continued from page 29

When meat is almost tender and can be sliced, remove to cutting board and slice on an angle into thin slices, keeping shape of meat intact. Return to roasting pan. With large spoon, baste meat and vegetables, making sure that juice runs between each slice of meat and vegetables remain on top of roast. Add mushrooms.

Return to oven and roast for another half hour. Carefully remove roast from pan onto heated serving dish and spoon sauce and vegetables on top of meat slices. Serves 8 to 10.

SID'S MATZAH BALLS

2 eggs, lightly beaten
2 tbsp. vegetable oil
2 tbsp. chicken stock or water
1 tsp. salt
1/8 tsp. freshly ground black pepper
pinch of ground nutmeg
pinch of dried marjoram
scant 1/2 cup whole wheat matzah meal
2 quarts salted water

In medium bowl, mix together eggs, oil, chicken stock or water, salt, pepper, nutmeg and marjoram. Add matzah meal and mix well. If necessary, add a little extra water or some matzah meal to make a batter that is not stiff or loose but holds together without movement when the bowl is shaken. Cover and refrigerate at least 1 hour.

Bring 2 quarts salted water to a rolling boil. Roll 8 to 10 matzah balls between dampened palms and drop into boiling water. Cook, covered, 40 minutes. With a slotted spoon, transfer matzah balls to hot soup with which they will be served. Makes 8 to 10.

VEGETARIAN CHOPPED LIVER

2 tbsp. unsalted margarine
1 cup sliced fresh mushrooms
1 cup chopped onions
3 hard-cooked eggs
1/4 lb. walnuts
1 tsp. salt
1/4 tsp. freshly ground white pepper
lettuce leaves and tomato wedges for garnish

In a large skillet, melt margarine over low heat. Add mushrooms and onions and sauté until onions are golden. Pass mushrooms, onions, hard-cooked eggs and walnuts through a grinder, or chop very fine in a chopping bowl. Season with salt and pepper. Chill thoroughly. Serve on lettuce leaves and garnish with tomato wedges. Serves 6.

ELEGANT STUFFED PEPPERS

3 large sweet red peppers
1/2 lb. eggplant
kosher salt, freshly ground black pepper
1 1/2 lb. zucchini
3 scallions, sliced
1/2 yellow pepper and 1/2 red pepper, diced
1/4 cup olive oil
4 tbsp. whole wheat matzah meal
1/4 cup red wine vinegar
1 garlic clove, chopped
1 egg, lightly beaten
1/2 lb. Passover low fat Swiss cheese, grated
1 tbsp. each fresh oregano, parsley and basil, minced whole leaves to garnish
1/3 cup grated Passover Parmesan cheese

Roast the peppers over a flame or under broiler until charred on all sides, about 20 minutes. Cool in a brown paper bag. Peel, remove seeds and ribs, cut peppers in half. Cube the eggplant and sprinkle with salt. Drain in a colander for 30 minutes. Rinse and dry. Slice zucchini in half lengthwise, cut crosswise into thin slices.

Preheat oven to 400.

Heat 2 tbsp. olive oil in a deep sauté pan on medium heat, add scallions and sauté 5 minutes. Add the eggplant cubes, sauté 5 more minutes. Add more oil as needed to sauté the zucchini and diced peppers, cover and cook 15 minutes. Spoon the vegetables into a bowl and stir in red wine vinegar, garlic and matzah meal. Gently mix in the egg and grated Swiss cheese and season to taste with salt, pepper and herbs.

Oil a baking pan to hold the peppers in a single layer. Brush the pepper halves with olive oil and divide the prepared mixture into the peppers. Bake 20 minutes. Sprinkle peppers with grated Parmesan cheese and bake 5 minutes more. Garnish with fresh basil leaves or parsley sprigs. Serve hot. A delicious main course. Serves 6.

Note: Prepare stuffed zucchini or yellow squash in the same manner. Halve squash lengthwise, scoop out shells to 1/2 inch. Salt and drain, then proceed as above. Use inside of squash for filling.

CARROT APPLE AND ALMOND KUGEL

2 tbsp. vegetable oil
1 lb. carrots, scraped and grated
2 tart apples, peeled and grated
1 tbsp. lemon juice
2 tbsp. orange juice
3 cups whole wheat matzah farfel
1 tsp. salt
1/2 tsp. ground ginger
1/4 tsp. grated nutmeg
1 tsp. graded lemon zest
3/4 cup sliced almonds

Preheat oven to 350. Grease a 9x13-inch pan with 1 tablespoon vegetable oil. Grate carrots and apples in food processor for a total of about 5 cups. Combine with lemon and orange juices in a large bowl. Rinse matzah farfel in warm water, drain. Add farfel to carrot mixture with sugar, ginger, nutmeg, lemon zest, salt and 1 tbsp. vegetable oil. Taste and adjust flavour; batter should be moist. Spoon into prepared pan, scatter with almonds. Bake 30 to 40 minutes until crisp on top and mixture is set. Serve hot or at room temperature. Serves 10 as a side dish.

Continued on page 32

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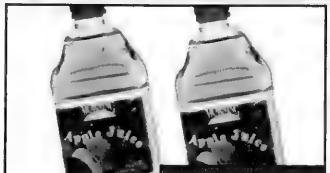
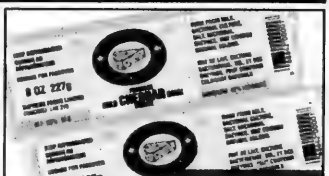


Morning Select Apple Juice 1.89 L
1.69



Great Canadian Cheese Sticks
227 g
2.99

Wissotzky Tea Bags
Selected, 20-25 Bags
2.00

Bananas
Product of Costa Rica
Premium Quality
1.00 3 lb.

Clover Leaf Tuna
Albacore, 170 g
1.79

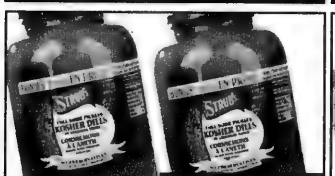
Mother's Soft Margarine
454 g
2.79

Sweet Nature Honey
500 g
3.49

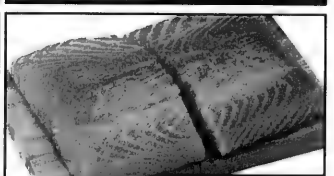
Fresh Garden Salad
Product of U.S.A.
1 lb. Bag, 454 g
1.00

Gold's Duck Sauce
2.49

Rokeach Old Vienna or Gold Label Gefilte Fish
8 pc., 27-28 oz
4.99



Strub's Dill Pickles
3.49



Atlantic Salmon Fillets
Frozen
3.99 lb.

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Kosher for Passover

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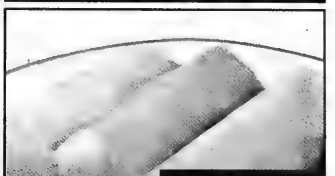
Perl's All Beef Salami
750 g
8.49



Mushroom or Potato Blintzes
Pkg. of 6, 450 g
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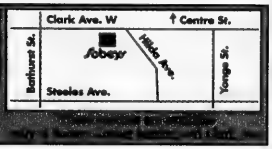
Clark & Hilda

441 Clark Ave. West (at Hilda)
Store Hours: Mon-Wed, Sat, Sun 8am-10pm
Thurs 8am-11pm; Fri 7am-3pm



All items subject to availability, while quantities last.
Prices effective from Saturday, April 9th, to Friday, April 15th, 2005
Check out our flyer at www.sobeys.ca

Spaghetti squash as an alternative to pasta

Continued from page 30

SPAGHETTI SQUASH "NOODLE" PUDDING

3 lb. spaghetti squash
2 onions, chopped
2 cloves garlic, crushed
1 tbsp. olive oil
1 medium zucchini, finely grated
2 medium carrots, finely grated
2 eggs plus 4 egg whites (or 4 eggs)
½ cup whole wheat matzah meal
2 tbsp. chopped fresh basil (or 1 tsp. dried)
salt and pepper, to taste

Cut squash in half. Place cut-side down on a sprayed foil-lined pan. Bake at 350 about 45 minutes, until tender. (Alternately, pierce whole squash in several places with a fork. Microwave on high until tender, 15 to 18 minutes, turning it over at half time. Let stand 15 minutes. Cut in half and let cool.)

Preheat oven to 375. In a non-stick skillet, sauté onions and garlic in oil for 5 minutes. Add zucchini and carrots and cook on medium heat until tender-crisp, about 5 minutes longer, stirring often. If necessary, add a little water to prevent burning or sticking. Cool slightly.

Discard squash seeds. Use a fork to pull out strands of squash. In a large mixing bowl, combine squash with remaining ingredients and season to taste. Transfer mixture to a sprayed 2-quart rectangular or oval casserole. Bake at 375 for 50 to 60 minutes, until golden. Makes 10 to 12 servings. Reheats well.

This recipe can be baked in sprayed individual ramekins or muffin pans. Bake at 375 for 25 to 30 minutes, until golden. Delicious served as a dairy dish with no-fat yogurt. Cooked spaghetti squash is excellent served as an alternative to pasta during Passover. Top the strands of spaghetti squash with your favourite recipe of ratatouille or tomato sauce.

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- Orders do not include service
- 48 Hours Notice Required
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Passover Dinner Menu

Gefilte Fish, Horseradish
Matzo Ball Soup with Noodles
BBQ Chicken & Brisket*
Potato Kugel or Farfel or Stuffed Potatoes
Carrot Tzimmes
Broccoli & Mushrooms or
Green Beans Almandine
Cole Slaw, Dill Pickles
Matzo
Seder Plate Ingredients
Fruit Salad Bowl
Sponge Cake or Marble Cake
Macaroons

$21.95/per person (10 person minimum)
**Salmon Teriyaki instead of chicken or brisket, add $2.00 per person*

À La Carte

Gefilte Fish - 3.25/piece
Chopped Liver - 5.98/lb.
Charoses - 7.99/lb.
Seder Plate Ingredients - 5.99
Pickle Barrel Pickles - 4.99
Mini Potato Latkes (w/apple sauce) - 8.99/doz.
Matzo Chicken Fingers (w/plum sauce) - 9.99/doz.
BBQ or Honey Garlic Chicken Wings - 9.99/doz.
Sweet & Sour Meatballs - 9.99/doz.
Beef, Chicken or Salmon Satays - 10.99/doz
(minimum 2 dozen each)
Chicken Soup - 17.99/gal.
with 12 Matzo Balls - 29.85/gal.
Matzo balls - .99/each
Cabbage Borscht - 19.99/gal.
Homemade Noodles - 2.99/bag

BBQ Chicken (whole) - 10.49
BBQ Chicken Breast - 4.00/piece
Brisket of Beef & Gravy - 12.96/lb.
Matzo Veal Cutlet - 6.00/piece
Whole Turkey (carved) - 6.99/lb
Whole Turkey (uncarved) - 5.99/lb
(15lb. minimum)
Salmon Teriyaki - 7.99/piece
Salmon Filet in white wine sauce - 7.99/piece
Potato Kugel (9" round) - 7.99
Mushroom Farfel (9" round) - 8.99
Stuffed Potatoes - 1.99 each
Parisienne Potatoes - 2.99 lb.
Ratatouille (9x12 pan) - 12.99
Carrot Tzimmes - 4.95/lb.
Broccoli & Mushrooms (9x12 pan) - 14.99
Green Beans Almondine (9x12 pan) - 13.99
Vegetable Stir Fry (9x12 pan) - 14.99

Tossed, Caesar or
Honey-Mustard Caesar Salad - small 25.99 large 35.99
Mixed Greens or Greek Salad - small 29.99 large 39.99
Coleslaw - Small bowl - 9.99, Large bowl - 15.99
Grilled Vegetables - 3 lb. bowl - 17.50

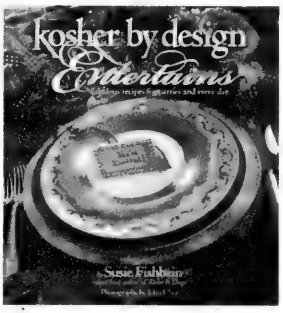
Sponge Cake (8 inch) - 8.49, Marble Loaf - 7.99
Chocolate Layer Cake (6 inch) - 15.99
Apple Torte (7 inch) - 12.99
Ask about our selection of Gourmet Cakes
Macaroons - 10.99/lb.
Fruit Salad Bowl - 15.99
Fruit Platter - Small 26.99, Large 39.99
Chocolate Dipped Strawberries - 36.99/platter
Milk Chocolate Dip - 6.99

HAPPY PASSOVER
5941 Leslie St., North York, Ont.

Delicious twists update the traditional Passover menu

By NORENE GILLETZ
Special to The CJN

In her latest cookbook *Kosher by Design Entertains* (Mesorah Publications, 336 pages), Susie Fishbein shares her simple secrets on how to be a successful, stress-free hostess. Fishbein is a firm believer that entertaining at home should be easy, satisfying and fun! Along with her delicious recipes, she offers helpful pointers and time-saving advice, as well as elegant table-setting ideas.



This is definitely not your typical kosher cookbook. You'll find more than 250 innovative, inspired recipes, including Tri-Coloured Matzah Balls, Mexican Gefilte Fish, Seared Duck Salad, Roasted Eggplant Soup, Balsamic Braised Brisket with Shallots and Potatoes, Hazelnut- and Honey-Crusted Veal Chop, and Triple Chocolate Explosion.

"It's not about old-fashioned brisket – it's about fresh ideas," Fishbein said. "I like to use the best ingredients available to make elegantly simple yet innovative food that wows the eye as well as the palate."

Sales of the book are soaring; an amazing 30,000 copies were sold in its first two weeks of publication. It won the Best of Show Award in the cookbook category at Kosher World Conference and Expo in Los Angeles in February.

Kosher By Design Entertains is jam-packed with magnificent photography that is so mouth-watering it may even inspire you to rush right into your kitchen and start cooking! There are fabulous photo spreads for nine party themes, each for a different occasion, including a baby shower (dessert buffet), engagement party (cocktail party), anniversary party (formal dinner) and housewarming (buffet). The creative and eye-catching presentations have been designed to inspire you to adapt the details to your own entertaining needs.

Continued on page 34

Loblaws

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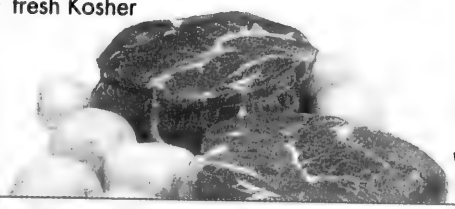
WHOLE TURKEY
frozen Chai Kosher Poultry

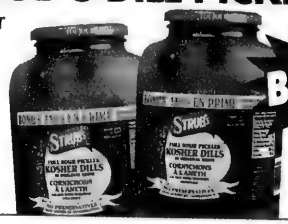
5.49/kg
2.49 lb.

BONELESS BLADE ROAST
fresh Kosher



8.80/kg
3.99 lb.

STRUB'S DILL PICKLES
Kosher



BONUS

2 L jar
3.99

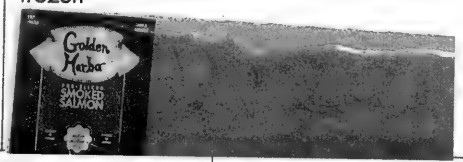
BILLY BEE HONEY
squeeze

500 g cont.
3.99

TEMPTEE WHIPPED CREAM CHEESE

226 g cont.
2.69

GOLDEN HARBOR SMOKED COHO SALMON
frozen



340 g pkg.
8.97

MONTREAL KOSHER SQUARES
wine, almond, brownie or rainbow

340-400 g pkg.
5.99

STRUB'S PREPARED HORSERADISH
pure, beet or Yom Tov

250-375 ml jar
1.69

CLOVER LEAF TUNA
chunk light

170 g tin
1.29

GOLDEN HARBOR GEFILTE FISH
frozen

594 g pkg.
4.77

STREIT'S or GOODMAN'S SOUP NUTS

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1.69

COKE or DIET COKE
Kosher for Passover

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Create an elegant, hassle-free seder menu

Continued from page 32

If you are looking for some delicious twists to update your traditional Passover menu, look no further. The Passover guide at the back of the book lists 70 recipes, along with substitutions and modifications, that are appropriate for Passover. She includes suggested menus for other Jewish holidays, a resource guide for unusual kosher ingredients and a buying guide for the cooking tools and housewares that are in the book's photographs.

In addition to being a successful cookbook author, Fishbein is a wife and the mother of three daughters and one son. She is an everyday cook who loves to share her passion for cooking and entertaining with friends and family. This passion led to the creation of her best-selling cookbook *Kosher by Design* (Mesorah), which has sold more than 70,000 copies to date. Fishbein travels widely, sharing recipes and techniques, and has appeared on TV, including on *The Today Show*.

Remarkably, Fishbein is mostly self-taught, although chefs from three famous restaurants, Italian, French and Asian, worked with her in her own kitchen to develop some of the recipes for *Kosher by Design Entertains*.

When I spoke with Fishbein recently, I asked her for some simple suggestions for an elegant, hassle-free seder menu.

"I don't like to have 17 dishes on the table," she said. "I prefer a lot less food and like to choose dishes that don't cause stress. I know there will be kids at a .seder and they love my green Shrek-style Spinach Matzah Balls. They can be made in advance, which is perfect."

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I asked her what she would suggest as a main dish. Without hesitating, she said Rib Roast with Melted Tomatoes is outstanding. It tastes best when served fresh, so it would make an ideal main course for the second seder, Sunday evening. The Hasselback Potatoes also taste best fresh from the oven."

I asked about her Roasted Beet Salad. She said, "Not one person in my family likes beets. Not one person left a drop of this salad over when I served it and it was requested the very next night! You can easily make it in advance.

"This year, I'll be going to my mother's for Passover and she is a wonderful cook. I can hardly wait to eat her awesome jelly cookies that will definitely be in her freezer."

Without a doubt, *Kosher by Design Entertains* belongs in every Jewish kitchen. Enjoy…

SPINACH MATZAH BALLS

Due to the high water content of fresh spinach, these matzah balls may be a little harder to roll. If this occurs, add some extra matzah ball mix or matzah meal, one teaspoon at a time, until the batter can be rolled into balls. You want to use as little extra as possible so the matzah balls remain light and fluffy.

2 large eggs, plus 1 egg white
2 tbsp. olive oil
3 oz. fresh baby spinach leaves
1 cup matzah ball mix (usually both bags out of a box)
water or chicken stock

In a medium bowl, whisk the eggs and the oil. In the bowl of a food processor fitted with a metal blade, process the spinach until puréed. Squeeze the water out of the spinach. Add the spinach puree to the egg mixture. Whisk to incorporate.

Sprinkle in 1 cup (2 bags) of the matzah ball mix. Stir in with a fork, mixing as little as possible. Don't overwork it. Chill in freezer for 20 minutes. Meanwhile, bring a pot of water or chicken stock to a boil.

Wet your hands in a bowl of cold water. Using your hand and manipulating as little as possible, scoop out a ping-pong-ball size of the mixture. Form it into a ball with your fingertips using no real pressure. Turn the water down to a simmer. Drop the balls into the water. Cover the pot and simmer for 20 minutes.Yield: 6 large matzah balls.

Continued on page 35

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DESSERT IDEAS: As seen in *Kosher by Design Entertains* by Susie Fishbein, Shaar Press

A salad you can make in advance

Continued from page 34

ROASTED BEET SALAD

The roasted beets become almost like beet chips. They are incredible. The procedure can be done with taro root or other root vegetables as well. One of the unique aspects of this recipe is not needing to peel the beets. Cutting the beets on newspaper keeps the red from dyeing your kitchen pink and gloves keep it off your hands. If you can't find golden beets, just double the amount of red beets.

2 medium/large red beets, scrubbed but not peeled
2 medium/large golden beets, scrubbed but not peeled
olive oil
kosher salt
salt and pepper to taste
dried thyme
1 tbsp. honey
1 tbsp. Passover Dijon-style mustard
3 tbsp. orange juice
3 tbsp. olive oil
1 tbsp. balsamic or apple cider vinegar
2 ounces frisée lettuce
3 ounces red leaf lettuce
½ cup chopped walnuts

Preheat oven to 450. Line 2 baking sheets with parchment paper. Slice off the top and bottom of each beet. Slice into rounds as thin as possible, ¼-inch thick or less. Drizzle each beet slice with olive oil, brushing it to coat evenly. Sprinkle with coarse salt and thyme. Place on prepared baking sheet. Roast 18 to 22 minutes, until the beets are soft and slightly shrunken. The smaller or thinner beets will need to come out of the oven earlier so they don't burn. Set aside. Keep the colours separate as they will bleed otherwise.

Prepare the dressing. Using an immersion blender or with a whisk, combine the honey, mustard, orange juice, olive oil and balsamic or apple cider vinegar. Blend or whisk until emulsified. Season with salt and pepper.

Place the frisée and red leaf lettuce leaves into a bowl and lightly dress, tossing to combine, reserving 6 teaspoons of the dressing.

Arrange the roasted beet slices, in alternating colours, in a single layer on each plate. Drizzle a scant teaspoon of the dressing over the beets. Place a tall mound of the greens in the centre of each plate, allowing the beets to peek out. Sprinkle each plate evenly with walnuts. Yield: 4 to 6 servings.

For a large crowd, multiply the ingredients accordingly. For a dairy version, add 3 oz. blue or gorgonzola cheese. In Step 4, crumble cheese over each mound of lettuce.

BRAISED RIB ROAST WITH MELTED TOMATOES

This recipe is elegant enough to be the centrepiece of a formal dinner.

1 (5 to 6) lbs. standing beef rib roast
sea salt
freshly ground black pepper
4 tbsp. margarine (pareve)
2 onions, roughly chopped
4 cloves garlic, cut into chunks
2 beefsteak tomatoes, cut into large chunks
6 sprigs thyme, remove leaves, discard stems

Preheat oven to 450. Season the rib roast with salt and pepper. Melt the margarine in a large ovenproof pot or Dutch oven. Add the roast into the hot margarine, turning to sear evenly on all sides, about 3 to 4 minutes per side. Try not to manipulate the meat while it is searing. The meat will release itself when it is properly seared.

Add the onions, garlic and tomatoes to the pot. Add the thyme leaves. Sauté 3 to 4 minutes. Add water to come up halfway on the roast.

Place the pot, uncovered, into the oven for 1 hour and 30 minutes, until thermometer inserted in centre reads between 150 degrees and 160 degrees. Remove the roast from the oven and let stand for 10 minutes.

Serve with the tomatoes and onions from the pot. Yield: 6 servings.

HASSELBACK POTATOES

Jill Raff, the food stylist for *Kosher by Design*, shared this recipe concept with Fishbein. It is a great technique for dressing up a plain baked potato.

Here is a neat trick for cutting the potatoes so that you cut even slices but don't cut through to the bottom. Place the potato onto a wooden spoon. The sides of the spoon will keep you from cutting through. For bigger potatoes, such as Idahos, place a chopstick or wooden spoon along each of the two long sides. With one hand holding the potato and chopsticks or spoons in place, slice the potato width-wise. The knife should touch the chopsticks or handles of the spoons at every slice, leaving the slices attached at the bottom of the potato. This will serve as a guide to keep your slices even and keep from slicing through as well.

8 small Idaho baking potatoes or Yukon Gold potatoes
8 garlic cloves, sliced into thin slivers
sea salt
coarse black pepper
olive oil

Preheat oven to 450. Using a sharp or electric knife starting at one end and going to the other, cut slits on top of each potato ⅛ of an inch apart, being careful not to cut all the way to the bottom of the potato; see method above. Place the potatoes on a baking sheet.

Place a garlic sliver into each slit. Sprinkle each potato with salt and pepper. Drizzle with olive oil.

Bake 1 hour, baste with the pan oil and then continue to bake for another 30 minutes, until potatoes are soft. Yield: 8 servings.

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Passover Food Ideas

Meeting the challenge – Passover side dishes

By MARCY GOLDMAN
Special to The CJN

More than any other Jewish holiday, Passover is a "table holiday," with a feast of appetizing and symbolic foods to mark the occasion, bringing history and food together in the two seder meals that begin the holiday.

Main dishes at Passover (chicken, turkey, brisket) are rarely a problem, for most cooks have their own recipes, and the usual challenges of Passover hardly impact on these items. But other dishes, notably the sides dishes and the desserts, can be a challenge.

As wonderful as the main dishes are, savoury sides and small desserts round out the menu nicely, and more fully evoke the holiday and enrich the tableside memories, as well as pique the Passover palate.

These recipes cover a spectrum of light and colourful spring flavours, and they use familiar pantry ingredients. As a bonus, all are easy to make ahead and refrigerate or freeze. Use disposable foil bakeware for cooking and storage. Transfer the food to Passover serving platters to serve.

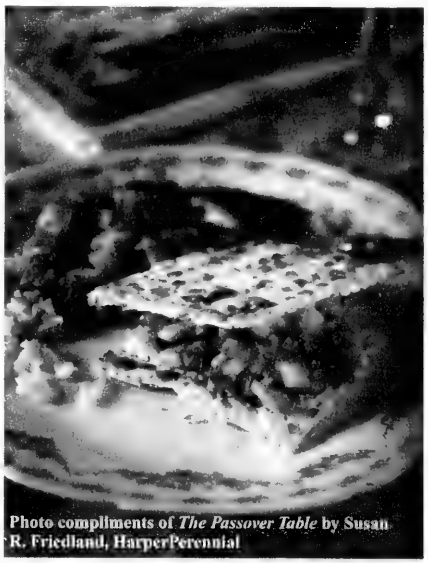

Photo compliments of *The Passover Table* by Susan R. Friedland, HarperPerennial

PASSOVER CAPONATA

This is the simplest, sunniest dish you can imagine. You layer on the ingredients – don't bother stirring – slow roast and dip in. It is reminiscent in method of a Sabbath cholent but wonderfully flavourful and upbeat.

1 large eggplant, washed, trimmed, partially peeled and diced into 1-in. cubes
1 small lemon, washed and thinly sliced
4 medium zucchini, washed, trimmed and sliced into ½-inch slices
½ cup pitted or pimento stuffed green olives
½ cup pitted black olives, sliced
½ bunch parsley, washed and finely minced
½ tsp. dry Italian spices
1 28-oz. can ground or diced tomatoes, preferably plum
salt, pepper, to taste
¼ cup kosher red wine
4 cloves of garlic, finely minced
2 tbsp. lemon juice
⅓ cup olive oil, virgin or light

Preheat oven to 350. Place all ingredients in a 4- or 5-quart Dutch oven, layering in order given. Cover and roast, 2-3 hours until vegetables are softened and cooked down, reducing oven temperature to 325 midway. Alternatively, you can start at 325 and cook it 3-4 hours without temperature adjustment.

Taste and adjust seasonings. Serve cold or at room temperature. Serves 8-10.

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SWEET POTATO AND CARROT TZIMMES IN GINGER ALE CITRUS GLAZE

A glaze of ginger ale, as well as cranberry and orange juices sweeten this casserole, which can be assembled a day or two in advance. I prefer the addition of dried apricots and raisins, but dried prunes are traditional. Canned mandarin orange segments or cubed canned pineapple would also be a nice change.

6-8 small sweet potatoes, about 3 pounds, peeled and quartered or halved
2 large carrots, trimmed, scraped, and sliced in ¼-in. slices
juice of one large orange
½ cup ginger ale
¼ cup cranberry juice (or apple juice)
½ cup brown sugar, packed firm, or ¼ cup honey
½ cup sliced, dried apricots or halved pitted prunes
¼ yellow raisins, optional
3 tbsp. vegetable oil or unsalted margarine
salt, pepper to taste

Preheat oven to 350. Have a 6-quart oven casserole nearby, such as a rectangular roaster. Prepare potatoes and carrots and place in roasting dish. Drizzle on the oil, scatter on the apricots (or prunes) and raisins, and dust with brown sugar, salt and pepper. Drizzle on the ginger ale, orange and cranberry juices. Cover and bake until potatoes are softened, about 1 to 1½ hours, removing cover for last 20 minutes of baking. Serves 8-10.

MATZAH, MUSHROOM AND ONION KUGEL

The trick here is to brown the matzah in the oven first for more flavour. Baking this in a deep 9- or 10-in. quiche dish makes for a more attractive presentation but any ovenproof casserole is fine.

Continued on page 39

Dishes you can make ahead

Continued from page 38

10 matzah sheets
1 cup water
1 cup lowfat, low salt, chicken, beef or vegetable stock
2 medium onions, diced
½ lb. fresh mushrooms, well washed and sliced
¼ cup vegetable oil
3 cloves of garlic, finely minced
2 tbsp. parsley, finely minced
1 small carrot, finely shredded
2 eggs
4 egg whites
1 tsp. salt, or more to taste
1 tsp. paprika
¼ tsp. pepper
1 tsp. garlic powder

Preheat oven to 375. Lightly grease a 9 x 13-in. casserole or roasting dish or a 9- or 10-in. 2½-in. deep quiche pan and set aside. Break up matzah sheets coarsely and place on a large baking sheet, or two, and bake, watching carefully, to brown the matzah – about 10-15 minutes. Remove from oven and cool until you can handle the matzah.

Place matzah in a large bowl and cover with chicken stock and water, as required, to soften matzah. Let stand to absorb liquid.

Meanwhile, in a large nonstick skillet, heat the oil a minute or two. Over low heat, saute the onions and mushrooms until softened but not brown and crisp, about 7-10 minutes. Stir in garlic, parsley and carrots and cook an additional 3-4 minutes over low heat just to barely soften, and blend with onion-mushroom mixture.

Add the sautéed vegetables to the matzah, along with the eggs, egg whites and seasonings and mix well. Spoon into prepared dish, packing well. Bake until set and slightly browned, about 45-60 minutes. Serves 8-10. This can be frozen and reheated.

SALAD IDEAS: As seen in *Kosher by design Entertains* by Susie Fishbein, Shaar Press.

NEW AGE PASSOVER CHAROSET

This delectable charoset, the symbolic "mortar" used to sandwich pieces of matzah together, is a new tradition that is always on my Passover table. It is a heady combination of apples, cranberries, raisins and cinnamon. There are no nuts in it, which makes it fine for those with nut allergies. The traditional charoset is simply grated apples, cinnamon, walnuts and a touch of wine. Not everyone is partial to it. This charoset is bright, sweet and tart and great as the seder plate charoset offering, but it does double duty as a Passover side dish to serve with roasted chicken, brisket, or turkey.

2 cups fresh or frozen cranberries
½ cup dried cherries
¼ cup dried cranberries
⅓ cup yellow raisins
2 cups coarsely chopped apples
¾ cup water
½ cup water or fresh orange juice
2 tbsp. sweet red wine, optional
½ tsp. cinnamon

Place all ingredients in a heavy-bottomed 4-quart saucepan. Cook over low to medium heat until cranberries and apples are softened and mixture is beginning to turn to compote, about 10-15 minutes.

Adjust tartness to taste with more orange juice and sugar if you wish. Cook until mixture is thick. Cool well. Makes about 1¾ cups. Keep refrigerated up to one week. Serve as a side with meats. Serves 8-10, depending on serving. As a side or condiment, serves 10-12.

SPINACH ZUCCHINI SOUFFLE

Something green is welcome on any spring menu – especially at Passover. This is good warm or hot. You can also serve it with poached salmon fillets.

2 packages fresh spinach, washed
2 medium zucchini, shredded and drained
1 small carrot, finely shredded
3 scallions, finely diced
2 eggs
4 egg whites
2 tbsp. oil
⅓ cup matzah meal
1 tsp. chicken broth powder
1 tsp. dried basil
½ tsp. dried oregano
2 tbsp. parsley, minced
1 small clove garlic, minced, or ½ tsp. garlic powder

Cook spinach, drain and chop. In a bowl, toss spinach with zucchini, carrot, scallions, eggs, egg whites, oil, matzah meal, chicken broth powder, basil, oregano, parsley and garlic. Pack into prepared mould. Bake till slightly puffy – 25-35 minutes. Serves 8-10.

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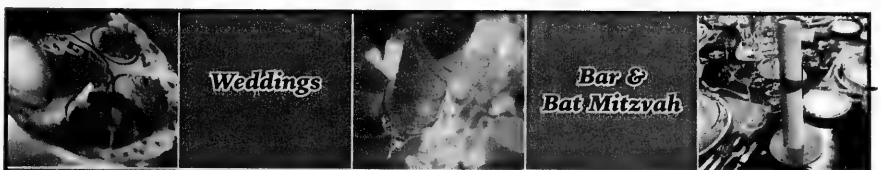

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From soup to nosh

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Photo compliments of *The Passover Table* by Susan R. Friedland, HarperPerennial

PASSOVER BRUSCHETTA APPETIZER

3 whole wheat matzahs
salt

Preheat oven to broil. Wet matzahs slightly on both sides under tap. Sprinkle with salt. Slip under broiler until sides begin to curl. Turn broiler off. Cut each matzah into 4 squares and top with bruschetta.

Bruschetta
3 tomatoes, finely chopped
1 green onion, finely sliced
2 tsp. olive oil
1/2 cup Parmesan cheese
1/2 tsp. dried basil
1 garlic clove, minced

Heat broiler. Combine ingredients and spoon over each matzah. Broil for 2-3 minutes until heated through. Serves 6 (2 squares each).

CREAM OF CARROT SOUP

3 tbsp. butter
1 tbsp. potato starch
1 tsp. salt
1/4 tsp. pepper
2 1/2 cups milk
1/2 cup water
2 cups grated carrots
1 tsp. sugar
1/2 cup sour cream

Melt butter, blend in potato starch, salt and pepper. Cook until smooth and bubbly. Stir in milk and water. Add carrots and sugar. Simmer for 25 minutes, stirring occasionally. Blend in sour cream just before serving. Serves 4.

PESACH PASTA VEGETABLE MEDLEY

8 oz. Passover noodles, cooked according to directions.
4 cups vegetables of your choice, cut in small pieces (red pepper, zucchini, eggplant, onion, celery, carrots, mushrooms)
2 tbsp. oil
1 onion, finely chopped
1 clove garlic, minced
2 tomatoes, peeled and chopped
1 tsp. chopped flat leaf parsley
salt and pepper, to taste
2 tsp. potato starch
1 tbsp. cold water
1 cup cheddar cheese, grated

Steam or microwave vegetables until barely tender. Do not overcook. Set aside. Heat oil, sauté onion and garlic. Add tomatoes, salt and pepper. Cook 10 minutes and add vegetables.

Add cold water slowly to potato starch, mixing well so there are no lumps. Toss with noodles and vegetables and sprinkle with grated cheese.

Variation: Add bits of fresh fruit – wedges of strawberries, cubed kiwi, oranges or pineapple. Serves 4-6.

FRUIT SALAD WITH WINE SAUCE

Wine sauce
1 cup sugar
3 tbsp. potato starch
1/2 tsp. salt
1 cup kosher for Passover white wine
1 egg, beaten
2/3 cup orange juice

In a small saucepan, blend the sugar, potato starch and salt. Add the wine, stirring constantly. Bring to a boil and cook for 5 minutes or until clear and thick. Remove from heat. Add a spoonful of sauce to the beaten egg. Beat well. Return egg mixture to saucepan and cook one minute longer. Add orange juice, mixing well. Cool. Serves 8-10 (or more).

Fruit
1 papaya, peeled, seeded, cubed
1/2 melon, peeled, seeded, cubed
2 kiwis, peeled, sliced
2 peaches, peeled, sliced
1 cup seedless grapes
1 cup sliced strawberries
(or any fruit combination of your choice)
garnish roasted nuts

Arrange fruit in layers in individual serving dishes, parfait glasses or a glass bowl. Pour cooled wine sauce over fruit. Chill. Garnish with roasted nuts. Serve with Pesach Almond Cookies.

PESACH ALMOND COOKIES

2 egg whites
1 cup sugar
2 cups finely grated almonds
1/4 cup potato starch
1 tbsp. finely grated orange or lemon rind

Beat egg whites until soft peaks form, gradually adding sugar. Keep beating until stiff glossy peaks form. Slowly fold in the almonds, potato starch and rind.

Preheat oven to 250. Line 2 cookie sheets with foil or parchment paper. Using 2 spoons or your hands, shape round balls about 1 inch, placing them about 2 inches apart on cookie sheets. Bake 20 minutes. Turn off heat and leave in oven 10 minutes or a little longer if you like them brown and crisp. If you prefer cookies soft and pale, remove from oven after 20 minutes. Yield: 3 dozen.

SPICED-UP POTATO CHIPS

You may want to make several packages. A great appetizer or snack.

1 package potato chips
1/2 cup shredded cheddar cheese
thyme, oregano or any of your favourite Passover herbs

Preheat oven to 350. Spread package of potato chips on a foil-lined cookie sheet. Sprinkle with cheese and herbs. Heat in oven for 5 minutes or until cheese melts. Serve while hot. Yield depends on when you stop nibbling.

PASSOVER SUBSTITUTES

1/2 cup all purpose flour = 2 tbsp. cake meal + 6 tbsp. potato starch
1 cup all purpose flour = 1/2 cup matzah meal + 1/2 cup potato starch
1 cup cake or pastry flour = 1/4 cup cake meal + 3/4 cup potato starch
1 tbsp. corn starch = 1 tbsp. potato starch
1/3 cup icing sugar = 1/3 cup granulated sugar + 1/2 tsp. potato starch processed in blender or food processor
1 tbsp. flour = 1 1/2 tsp. potato starch

SOUP IDEAS: As seen in *Kosher by Design Entertains* by Susie Fishbein, Shaar Press

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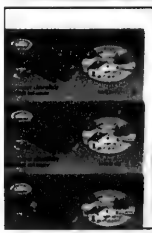

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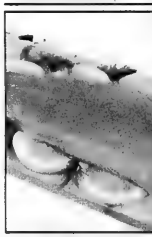

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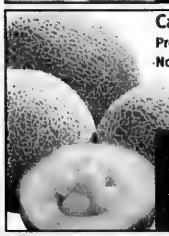

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Tine Burch photo

Aunt Estelle's mile-high strawberry sponge cake

By JUDY BART KANCIGOR
Special to The CJN

It's that time again. Pesach is around the corner. Time for my annual wrestling match with my nemesis, the dreaded sponge cake.

Aunt Estelle was famous for her mile-high sponge cakes. Years ago, she sent me her recipe, outlining every step in exquisite detail. Yet every time I try it, mine comes up short.

It seems so simple. Whipped egg whites, trapping tiny air bubbles, expand to six or seven times their volume, creating an ethereal confection. But when I try it, the only thing that gets whipped is me to a frazzle. This year, I'm determined to reach new heights, but I need a little help from my friends. (And as they say, it's not what you know but who you know.)

"What am I doing wrong?" I asked Marcy Goldman, author of *The Best of Betterbaking.com* (Ten Speed Press).

"Are you using a strong, stationary mixer?" she asked. Check.

Goldman recommends a KitchenAid or Rival. She mentioned that when one of her testers upgraded her mixer, she was astounded by her cakes' added heights. I've been using my KitchenAid for years, so what else could be my problem?

"Are you using the size eggs called for in the recipe?" Goldman inquired. Check again.

"Separate your eggs when they are cold, but whip the whites at room temperature," she advised. "And make sure your eggs are fresh. Stale whites will not whip up well."

Hmm, maybe saving money on those five-dozen egg packs that languish forever in the fridge isn't such a hot idea.

I asked Rose Levy Beranbaum, author of *The Cake Bible* (William Morrow), why sponge cake recipes always warn you to beat the egg whites until stiff but not dry.

"When egg whites are overbeaten," she explained, "they start to lose their moisture, airiness and smoothness and break down when folded into other ingredients. And egg whites will never beat to stiff peaks if they come into contact with any grease, from the bowl, the beater, or even a bit of broken egg yolk."

Except on Passover, Beranbaum recommends adding 1/8 tsp. of cream of tartar for every egg white when they start to get frothy. "Then you can beat them as stiff as you want and never risk breaking them down," she told me. "More is not good and less won't do the job. It's truly miraculous!" But, alas, kosher for Passover cream of tartar is hard to find and not all that effective.

"Use salt instead," advised Joan Kekst, author of *Passover Cookery* (Five Star Publications). "Add 1/8 tsp. of salt to every four egg whites after 60 seconds of beating, when the whites are foamy and starting to softly peak," she advised. "Adding salt first delays foaming, and if you add it after beating, it won't incorporate. And use an absolutely clean, round-bottomed metal bowl, preferably copper."

Note to self: buy copper bowl!

"Once you start beating the whites, do not stop," she added. "They won't mound properly if interrupted."

Kekst also cautioned against using egg substitutes. "These are whites with preservatives and colour," she said. "Pure egg whites are usually available for Passover and will work fine for cakes. I've even used them for meringue cookies."

When folding in the beaten whites, combine one-quarter into the base mixture first to lighten it and then fold in the remaining whites in three additions. "Folding should take two to three minutes or the egg whites will deflate," advised Kekst.

Continued on page 43

Passover Food Ideas

Organization is key for mile-high sponge cake

Continued from page 42

"Don't grease the pan," warned Elinor Klivans, author of *Fearless Baking* (Simon & Schuster). "These cakes must climb slowly up the pan as they bake, and stay put," she said.

I've always wondered – which comes first, beating the egg yolks or the whites.

"Egg whites that have been beaten without sugar should be used immediately," cautioned Klivans. "But if sugar is beaten into egg whites, it stabilizes the foam and the mixture can sit for about 30 minutes before it must be used."

But perhaps the best advice she gave me was to take your time when baking. Multi-tasking is a great idea in the office. Bad idea in the kitchen.

"Whenever I try to hurry," she said, "I find that I have made some sort of major mistake. That is when I see the cup of sugar on the counter that I forgot to put in my cake. Check to see that you have all of your ingredients on hand before you begin. And, most important, have a good time!"

Will my sponge cake reach new heights this Pesach? Oh, well, it's only a cake. If life gives you lemons, make lemonade. If your sponge cake sinks, do as I do. Cut it in half and frost it!

AUNT ESTELLE'S MILE-HIGH SPONGE CAKE

9 large eggs, separated, at room temperature
1¼ cups sugar, sifted
freshly grated zest and juice of 1 lemon
freshly grated zest and juice of 1 orange
1½ tbsp. lemon extract
1 tbsp. orange extract
1 heaping cup (packed) Passover potato starch

Preheat oven to 325. With an electric mixer at medium-high speed, beat the yolks, very gradually adding 1 cup of the sugar until the mixture is very thick and very light yellow, making sure the sugar is completely dissolved. This may take 15 minutes or more. Beat in the lemon and orange juices, lemon and orange zests and extracts. Reduce the speed to low and very gradually add the potato starch until blended. Set aside.

With clean, dry bowl and beaters, beat egg whites at medium-high speed until frothy, about 30 seconds. Gradually add the remaining ¼ cup sugar and beat until stiff, about 90 seconds more. Mix ¼ of the beaten egg whites into the yolk mixture to lighten it. Carefully fold in the remaining beaten egg whites in 3 additions. Transfer the batter to an ungreased 10-inch tube pan with a removable bottom. Sprinkle the top with a little sugar if you want a crust on top. (Eliminate this step if you prefer a soft top.) Bake until the cake springs back when lightly touched, about 1 hour and 10 minutes.

Strawberry filling
1 pint fresh strawberries, rinsed and dried
1 pint Passover non-dairy whipping cream

When cake has completely cooled, split in half horizontally. Whip non-dairy topping according to the package directions and spread on the bottom layer. Distribute strawberries on top of the whipped topping, leaving some for garnish around the plate. Cover with top half of cake.

Chocolate frosting
1 cup Passover semisweet chocolate chips
¼ cup Passover non-dairy whipping cream
1 tbsp. margarine
¼ cup slivered almonds, toasted

Combine all the ingredients in a 2-cup measuring cup or bowl. Heat in microwave on high power 1 to 2 minutes, stirring once until smooth and chocolate is melted. Place cake, bottom side up, on serving plate. Frost top with chocolate and drizzle some down sides of cake. Sprinkle with toasted almonds. Let stand until chocolate is set.

DESSERT IDEAS: As seen in *Kosher by Design Entertains* by Susie Fishbein, Shaar Press.

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The Canadian Jewish News inadvertently printed the wrong ad for Bialik Hebrew Day School in the Live n'Learn section of the March 24th issue. We apologize for any inconvenience and embarrassment this may have caused.

שלום עכשיו PEACE NOW

Canadian Friends of Peace Now

expresses its profound sadness at the passing of

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a loyal supporter dedicated to peace and security for Israel.

Our deepest sympathies to his wife, Ethel, and family.

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Greater Toronto Area

Premier praises school's actions

Continued from page 3

Late last month, Kennedy said there's a good chance the teachers in question are not certified.

According to the Ontario College of Teachers, one of the suspended teachers is not certified. The status of the other is not known.

Provincial certification of teachers at private schools is not mandatory, college spokesperson Lois Brown told *The CJN*.

However, the Abraar school, established in 2000, is a member of the Ontario Federation of Independent Schools, an association of 125 private and faith-based schools with a total enrolment of some 15,000 students.

The province's Jewish day schools are not members of the OFIS.

Elaine Hopkins, the Ottawa-based federation's executive director, told *The CJN* she's been asked to serve on an "external" committee that will conduct its own investigation of the affair at the Abraar school.

"It appears to me to be a fairly isolated incident," Hopkins said. "I don't want to downplay this too much, but these things come up with children in any school.

"It's being dealt with in a very open way. I commend the school for doing that."

She said the OFIS doesn't get involved in member schools' curricula or values.

Even so, membership in the OFIS, according to the group's own rules, is open to schools that "actively work toward and maintain," among other criteria, "respect for diversity," which calls for "published and applied policies expressly requiring respect for all races, colours, creeds, origins and levels of ability."

Hopkins said that while member schools agree to abide by the directive, they are not required to teach it in the classroom.

Asked whether she's concerned that one – and possibly both – of the suspended teachers at the Abraar school are not certified, Hopkins said, "being certified does not make you perfect."

Meanwhile, Premier Dalton McGuinty told the *Citizen* that he commended the school for the steps taken to deal "with the teachers involved, in terms of inviting a broader interfaith community into the school and impressing upon students that here in this country, we hold ourselves as tolerant, progressive, open and respectful of differences."

Harris became accomplished musician

Continued from page 15

In addition to his political and community interests, Harris was an ardent athlete. In high school, he was a champion sprinter, and in college, he dabbled in boxing. For much of his life, he was an avid cyclist, patrolling the ravines of Toronto and bringing his bike with him to his cottage in the Muskokas.

About 12 years ago, he took up the organ and became quite an accomplished musician, though he did not like to play in public, Ethel said.

A student of history and politics, Harris consumed books voraciously and become knowledgeable on a number of subjects. A lifetime learner who was largely self-taught, Harris took an interest in primatology, the study of the great apes, and was a friend of Jane Goodall and Franz De Waal, two experts in the field.

Ethel attributes his interest in the area to his fierce desire "to understand how humans function, what consciousness was about."

It was all part of his intense curiosity about life, she added.

Largely self-taught about business as with his other interests, he turned Harris Steel into a world class corporation that purchased raw steel from mills and manufactured it into a variety of products. In 2004, the company reported a record annual profit of $71.5 million on annual sales of $731.5 million, another record.

Harris "was a modern-day Renaissance man with a special genius for commerce," said his nephew, John Harris, CEO of the Toronto-based company, in a news release. "I believe his greatest talent in business was to empower and mentor so many of us."

In addition to his wife, Ethel, Harris is survived by children Judith, Naomi and David.

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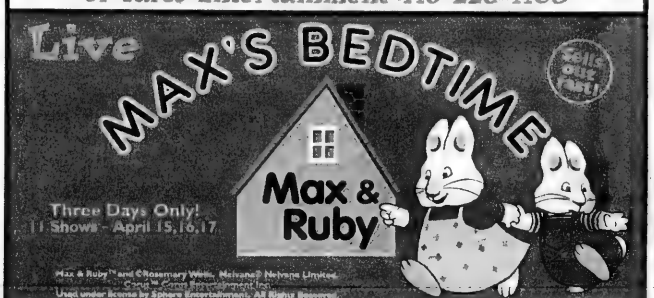
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Only paid Mazel tov announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first come, first served basis as space allows.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words maximum. Send your photos to:

The CJN, Family Moments, 1500 Don Mills Rd., #205 North York, ON. M3B 3K4
or email them to:
cblackman@cjnews.com

Mazel tov Hindeh & Nathan Sussman on their 60th wedding anniversary. Your children and grandchildren wish you many more years of good health and happiness.

APRIL 3, 2005 – Mazel Tov to
ROMA & JACK BUCHMAN
ON THEIR 50TH WEDDING ANNIVERSARY
Love your children – Danny & Robyn, Mandi & Pauline, Mark & Annette and grandchildren – Renée, Nicole, Laura, Nicky, Jason, Ethan, Zev, Josh, Alyssa, Myles, Taryn, Ashley and Jesse XOXOX

Mazel tov on the engagement of Michael Rootman of Toronto to Esther Pollack of St. Louis, MO.

Brian & Cynthia Hands and Ria Klein announce the marriage of their children Stuart & Desirée on June 20.

Bubby Trudi Mondrow turned 70 years old on March 15. Best wishes from the family. Special hugs from grandchildren Noah, Hannah, Adam and Sarah.

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What's New

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What's New deadlines: Monday, April 11, is deadline for April 21 issue and Monday, April 18, is deadline for April 28. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler @cjnews.com.

Saturday, April 9

GUEST CHAZZAN

Cantor Alberto Mizrahi leads services at Beth Shalom Synagogue with the Beth Shalom choir. 8:45 a.m.

Sunday, April 10

HEALTHY AGING

Baycrest Centre for Geriatric Care hosts a one-day forum for boomers and beyond on healthy aging. For information and registration, call 416-785-2500, ext. 3005.

HUMANISTIC PASSOVER

Oraynu Congregation For Humanistic Judaism present a humanistic celebration of Passover. 10:15 a.m. 131 Fenn Ave. $10. RSVP 416-385-3910.

YOGA, FITNESS & RELAXING

Na'amat Canada Club Rimon presents "Yoga: A Day of Fitness and Relaxation for Women." 10:30 a.m.-1:30 p.m. Tickets, $30 per person or two for $50, includes yoga class, dairy lunch and a raffle ticket for great prizes. For tickets, call 416-636-5425.

THE JAPANESE & YIDDISH

Vivian Felsen presents an illustrated talk on her travels in Japan and the Japanese Yiddish-speaking professors she met there at the Friends of Yiddish. 10 Hove St. 10:30 a.m. Members free, $5 for guests. RSVP to **Sandy**, 416-736-8073 by April 8.

OPEN HOUSE

Hillel Children's Workshop Sunday School for Jewish Studies and Hebrew Sunday School in holding an open house from 10:45 a.m.-12:45 p.m. at New College, University of Toronto, 40 Willcocks, one block south of Harbord. For information, call **Yeta** 416-585-6725.

ARTISTIC CREATIONS

Jewish Immigrant Aid Services and the Bathurst Jewish Community Centre invite the public to a show and sale of handicrafts by Jewish newcomer artists and artisans. 11 a.m.-3 p.m. in the lobby of the BJCC.

HAMILTON CONCERT

Fred Penner performs two concerts at the Sir Allan Macnab High School at 1 p.m. and 4 p.m. Proceeds to the Hamilton Hebrew Academy and the Juvenile Diabetes Research Foundation. For tickets, call **Andrea**, 905-308-7647.

TEMPLE ART AUCTION

Purchase Canadian and international art at Women of Temple Sinai's auction. 2 p.m. Silent auction includes gift certificates, jewelry, theatre tickets. For tickets, contact www.stemplesinai.net or 416-487-4161, ext. 271.

MIRIAM & PASSOVER

Begin your Passover preparations with an expressive arts workshop on "Miriam and Passover," 2-6 p.m. Studio Theatre, BJCC. $60 or $70 at the door. Call 416-636-1880, ext. 390, to register.

CAVALCADE OF STARS

Shaarei Shomayim Congregation present 14 musicians performing popular, klezmer and classical music. $18 or $29 per couple. 7 p.m. Proceeds to Jews For Judaism.

MUSICAL SOIRÉE

Congregation B'nai Torah presents an opportunity to socialize in a relaxed setting with a string trio playing light classical music. 8 p.m. 465 Patricia Ave. Tickets $10, $18 per couple. To reserve, call 416-226-3700, ext. 21.

Monday, April 11

BOOK CLUB

The Library Book Club of Holy Blossom Temple with **Andrea Most** discusses *The Jew of New York* by **Ben Katchor**. 10 a.m. 416-789-3291, ext. 235.

BOOK AND FILM CLUB

Heather Kassel critiques the

Continued on page 47

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What's New

Continued from page 46

prize-winning Israeli film *Broken Wings* at the Beth Tzedec Library's Jewish Book Club. 1:30 p.m. $12. 416-781-3514, ext. 25.

PASSOVER WORKSHOP

Beth Tzedec Congregation's Hakol B'Seder Passover Workshop takes place at 7:15 p.m. Members $5, non-members $10. Call 416-781-3514, ext. 34.

THE GREAT DEBATE

Temple Sinai Brotherhood presents "The Great Debate: Life Was Better 50 Years Ago," with **Leo Adler**, national director of Friends of the Simon Wiesenthal Centre, **Rabbi Michael Dolgin**, Temple Sinai, **Edward Greenspon**, editor-in-chief of the *Globe and Mail*, **Harry Rosen**, clothier, and **Harvey Atkin** moderating. 7:30 p.m. Free. To reserve, call 416-449-3394 or 416-398-3312.

Tuesday, April 12

GROW YOUR OWN GREENS

Sonia Day, painter and gardener, lectures on the topic "Grow Your Own Greens" at the Beth David Sisterhood meeting. 7:30 p.m. Non-members $5.

CONVERSION UNRAVELLED

"Everything You Wanted To Know About Conversion But Were Afraid to Ask" with Reform **Rabbi Daniel Gottlieb,** Conservative **Rabbi Martin Berman** and **Rabbi Elyse Goldstein** moderating. 7:30-9:30 p.m. Free. www.kolel.org.

CHUG HATANACH

Rabbi Yitzak Witty leads a discussion of chapters 45 and 46 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

Wednesday, April 13

MEDIA & THE MIDDLE EAST

Beth Tzedec Congregation presents "Israel, Then And Now: Media and the Middle East," with **Jonathan Kay**, editorials editor of the *National Post*. 7:30 p.m. 416-781-3511.

CARE-GIVING WORKSHOP

Beth Tzedec Library presents a workshop on "Transitions: Dealing With the Illness and Care-Giving of a Loved One," an interactive discussion about the importance of looking after yourself as you care for your loved one. Participants will have the opportunity of sharing their stories of care-giving and ideas that helped them. **Marcia Schnoor**, author of *Transitions – Dealing with the Illness, Care-giving and Death of My Husband: A Care-Giver's Journal* leads the discussion. Free. 7:30 p.m. 416-781-3514, ext. 25.

BEREAVED FAMILIES

Bereaved Jewish Families of Ontario presents **Rabbi Philip Scheim** on "Coping With the Holidays After the Loss of a Child." 8 p.m. at 12 Heaton St. 416-638-7800, ext. 202, or beareavedjewishfamilies.on.ca.

Other news

ROOM AT YOUR SEDER?

Jewish Immigrant Aid Services Toronto is looking for families who would welcome new immigrants at their seder table. If you or someone you know would be willing to host a family for one of the seder nights, please call 416-630-1376, ext. 28.

SINGLES ONEG SHABBAT

Shaar Shalom Singles in conjunction with the Intersynagogue Singles 35+ host an Oneg Shabbat and abridged Shabbat service with **Cantor Ben Silverberg** and **Keith Landy**, immediate past president of Canadian Jewish Congress, speaking on "Reflections on the Jews in Cuba." Friday, April 15, 8 p.m. 2 Simonston Blvd. 416-224-9494.

REPAIRING THE WORLD

Teens set aside Sunday, April 17, for "Jewish Youth: Repairing the World, One Day at a Time," a program sponsored by BBYO, Bnei Akiva, Bathurst JCC, NCSY, USY and Young Judaea. Come for an enriching and enjoyable afternoon of community service work throughout the GTA. Transportation provided. High school community service hours awarded. To register, call BBYO at 416-398-2004.

HUMANISTIC SEDER

Oraynu Congregation For Humanistic Judaism celebrates Passover with a family potluck seder on Sunday, April 17, 4:45 p.m. at 5110 Yonge St., lower level. Adults, $15, students $7, children $4, plus potluck contribution. RSVP 416-385-3910.

LITTLE MINYAN & LUNCH

Join Beth Tzedec Congregation Little Minyan for Shabbat services, lunch and text study with **Rabbi Elyse Goldstein** on "The Underground Railroad: Heroes and Heroines of the Exodus Story in Text and Midrash." Saturday, April 16, 9:30 a.m. Reserve by April 12, call **Marlene** at 416-781-3514, ext. 34.

VE'AHAVTA SEDER

Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee is looking for volunteers for its sixth Annual Passover Seder, on Sunday, April 24. For information, contact **Robyn** at 416-964-7698 ext 18 robyn@veahavta.org.

BBYO EVENTS

Shabbaton downtown at the Wolfond Centre, April 9 & 10.

Chocolate seder at the BBYO office for teens grades 7-12, Wednesday, April 27, 6-8 p.m.

Call 416-398-2004 for info.

YOUNG JUDAEA EVENTS

Girl's Night at Risa's house. Friday, April 8, 8:30-11 p.m.

Chocolate seder for Camp Shalom and CYJ Junior Programs. Sunday, April 10, 2-4 p.m. 788 Marlee Ave.

TZP Movie, *Columbian Love*, 7 p.m. at the Bloor Cinema, Sunday, April 10.

Pesach food packaging at NCJW, 4600 Bathurst St. Monday, April 11, 7-8:30 p.m.

Israel summer program preprogram with **Leah Biteolin** for all participants. Tuesday, April 12, 7-8 p.m. at 788 Marlee Ave.

For info, youngjudaea@bellnet.ca.

JF&CS GROUPS

Jewish Family & Child Service Lipa Green Building, 4600 Bathurst St., 416-638-7800. Call ext. 215.

Birthdays, Hockey Games and Holidays: Making It Work After Divorce: a workshop for parents facing the important issues around their children's life-cycle events. Monday, April 11, 7-9 p.m. at the Promenade Mall, Suite 313.

Younger Widow/Widower Bereavement Group: a six-session discussion series for individuals 60 and under who have recently lost a spouse. Begins Tuesday, April 19, 7:30 to 9 p.m. at 4600 Bathurst St.

FOR SENIORS

Lunch & Learn in Retirement at Holy Blossom Temple presents **Avrum Rosensweig** on "Ve'ahavta: The Unique Canadian Jewish Relief Agency." Wednesday, April 13 at noon. Bring a dairy lunch, coffee, tea and cookies served. $1. 416-789-3291, ext. 233.

Association of Jewish Seniors, 34th annual second seder, 7 p.m., Sunday, April 24, Bernard Betel Centre, $20. Tickets until April 18 at centre or AJS office, 530 Wilson Ave. Call **Debby Bernstein** for reservations, 416-635-2860, ext. 458.

Earl Bales Seniors In The Club House In The Park. Sunday dance, April 17; Casino Rama, April 18; Dixie Outlet Mall Flea Market, May 15. Call 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. April 7, bingo. Call **Menachem Wallach**, 905-731-7748

BERNARD BETEL CENTRE

1003 Steeles Ave. 416-225-2112.

Alternative Therapy Self-Treatment Workshop series: Fridays, April 8-29, 11:30 a.m.-1 p.m. Call ext. 126.

Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays, 7 p.m.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Laurie McCaul, clinical dietitian, speaks on "Healthy Weight for Life," 1:30-2:30 p.m. Members $2, guests $4.

Registration for all computer courses begin Wednesday, April 13, at noon at the service desk.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Third annual golf tournament on Thursday, June 23, at Glen Eagle Golf and Country Club. Call ext. 371.

Ongoing six-week weight management program includes lifestyle management, behaviour modification and moderate physical activity. Call 416-885-0375.

Learning Experience, "Breathe to Live," with **Miriam Sanua**. Learn about perfect health through the power of breath.Tuesday April 12, 1-2:30 p.m. Free. Call ext. 259.

Registration is now open for September 2005 for morning preschool and full-day day care, 18 months through senior kindergarten. For information, call ext. 248.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

"Passover: Cherished Traditions and New Ideas" with **Rabbi Ed Elkin**. Sunday, April 10, 11 a.m. Members $5, non-members $8, DJCS parents free.

Sports celebrity event honouring **Paul Godfrey** as sportsman of the year. April 10, 5 p.m. $180. For tickets, call **Suzanne** at ext. 121.

Lunch & Learn with **Professor Michael Brown**, Thursday, April 14, 12 p.m. Members & seniors $7, non-members $10.

Canadian Jewish Playwright Contest entries due by May 9. For more information, contact **Esther Arbeid** at info@mnjcc.org.

SINGLES EVENTS CAN BE FOUND ON PAGE 50

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

BENJAMIN'S PARK MEMORIAL CHAPEL

Herscu Caciularu	Mar 15/05	1528 Ifield Road
Samuel Zackheim	Mar 17/05	98 Ava Road
Louis Rapaport	Mar 17/05	19 Four Winds Drive
Anne Collis	Mar 18/05	3560 Bathurst Street
Sylvia Wolinsky	Mar 19/05	321 Chaplin Crescent
Abraham Berlin	Mar 18/05	645 Castlefield Avenue
Helen Urbach	Mar 20/05	3560 Bathurst Street
Arnold Miller	Mar 18/05	645 Castlefield Avenue
Mila Fishman	Mar 20/05	3270 Bathurst Street
Sarah Hartstone	Mar 21/05	162 Ava Road
Alexander Kosovsky	Mar 22/05	4300 Bathurst Street
Stanley Cohen	Mar 24/05	4005 Bayview Ave.
Fenia Raikhel	Mar 25/05	3174 Bathurst St.
Ojeni Hacikyan	Mar 24/05	3560 Bathurst Street
Milton Harris	Mar 26/05	3600 Yonge Street

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Joseph Gimple	Mar 21/05	914 Bathurst Street
Israel Finkielstein	Mar 23/05	30 Prince Edward Blvd.
Henia Aizenberg	Mar 23/05	718 Sheppard Avenue West
Joseph Gollob	Mar 24/05	8 Goldfinch Street

Steeles Memorial Chapel

Sigal, Perry	March 22/05	2900 Bathurst St.
Soberano, Marcos	March 24/05	3560 Bathurst St.
Zamonsky, Sylvia	March 23/05	3560 Bathurst St.
Klotz, Sharon Lilian	March 24/05	3 Ellesmere St.
Price, Sunny	March 24/05	550 Cummer Ave.
Lazarus, Beatrice	March 24/05	1 Northwestern
Barsuk, Yakov	March 25/05	Private
Wagner, Nettie	March 26/05	Private
Girson, Henoch Wolfovich	March 26/05	31 Parkhill Rd.
Putter, Paula	March 27/05	
Drewnowsky, Marshall Elliot	March 26/05	21 Grenadier Cres.
Israel, David	March 27/05	10 Tichester Rd.
Krichevsky, Peter	March 28/05	Private
Donskoy, Marina	March 28/05	45 Balliol St.
Goldstein, Imre	March 24/05	Private
Shimov, Shim	March 29/05	Private
Glober, Judson Hershel	March 29/05	37 Bernard Ave.

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The unveiling of a monument to the memory of the late
ANNE ZARNETT ז"ל
will take place
Sunday, April 17th, 10:00 a.m.
Pardes Shalom Cemetery
Adath Israel Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MARY PARL ז"ל
will take place
Sunday, April 10th, 11:30 a.m.
Pardes Shalom Cemetery
Dufferin St. N. of Major Mackenzie
Community Section
Relatives and friends are invited to attend

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Obituary

CHAT teacher was known as a leader and adviser

By LEILA SPEISMAN
Staff Reporter

Dan Salsberg, a popular science and physical education teacher at the Community Hebrew Academy of Toronto, died suddenly of a heart attack last month, while he was playing floor hockey. He was 43.

More than 500 staff, students and parents attended his funeral.

Paul Shaviv, CHAT's education director, described Salsberg as "an excellent teacher, with a quiet and respectful manner that impressed his students."

Salsberg coached the CHAT volleyball team, and "as a coach and a phys ed teacher, he was known as a leader and an adviser, and he excelled at that," Shaviv said.

"The whole school is devastated by his sudden and untimely death."

Rabbi Chaim Sacknowitz, director of guidance, said the school has been helping the students deal with the trauma. In addition to a special assembly, guidance counsellors and representatives from Jewish Family & Child Service went into classrooms, and counselling has been made available to anyone who wants it.

Students are working on a tzedakah project in Salsberg's memory

The students are working on a tzedakah project in Salsberg's memory, Rabbi Sacknowitz said. "It's important for kids to do something concrete at times like this."

Salsberg was born in Toronto and attended the University of Toronto, and later Brock University for his education degree. For about 15 years, he taught for the Peel District School Board at Brampton Centennial Secondary School. He came to CHAT in September 2001.

His wife Sharon said "he loved teaching at CHAT. He loved the kids, the morale and the teaching staff. And the kids gave back to him."

Sports was a big part of his life, she said. Besides floor hockey, he played golf, tennis, basketball, football and especially volleyball, which he pioneered as a competitive team sport at CHAT. He was also well known in the Ontario Volleyball Association.

Most of all, though, she said, he loved "kicking back" and spending time with her and their two children, Chelsea, 14, and Rachel, 11. The family went to Wasaga Beach in the summer, played board games, and did puzzles in the newspaper.

His children were the light of his life, Sharon said, and he enjoyed playing basketball on their driveway with them, going on rollercoaster rides at Canada's Wonderland and playing miniature golf.

He enjoyed playing poker "with the guys," and even liked joining her for mah jong, she said.

His special love was taking a big box of popcorn and watching movies on video, either alone or with her and the children, Sharon said.

Dan Salsberg

Grant Smith, head of the health club at the Bathurst Jewish Community Centre and convenor of the floor hockey league that Salsberg played in, described him as very competitive, always checking and questioning the scoring and point figures.

"He loved the game. I think he even arranged family functions around floor hockey!"

Smith said that from now on, the league champion will be awarded the Dan Salsberg Memorial Trophy, "to show how much he meant to all of us."

Sharon Salsberg summed up her husband in simple, yet poignant sentences. "He always smiled – always. He was very loved. We were very happy."

In addition to his wife and daughters, Salsberg is survived by brothers Michael and Robbie, sister Marilee Cuthbert, and many nieces and nephews.

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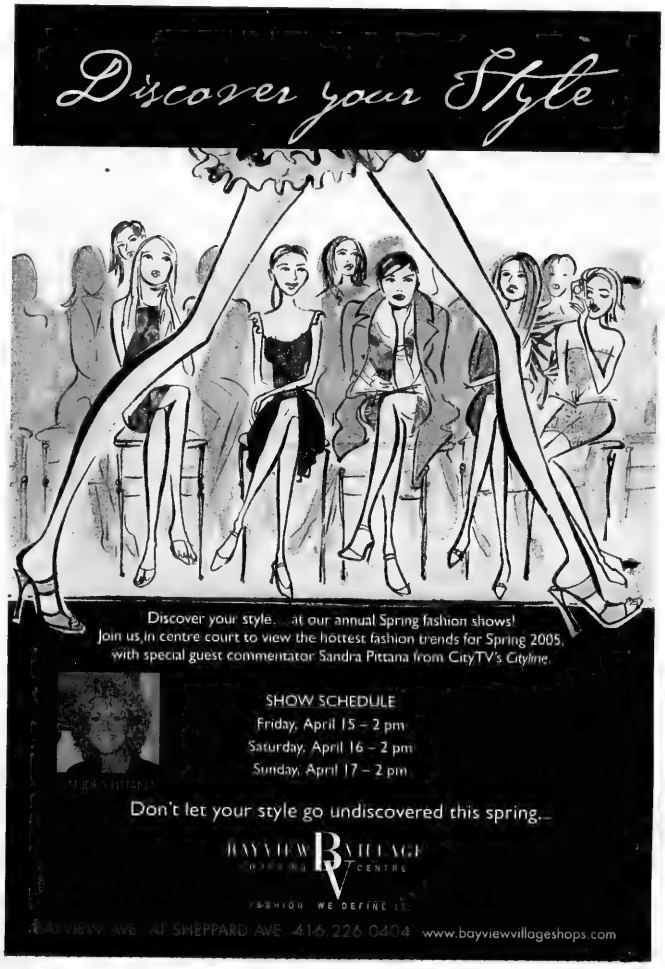

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Congregation Darchei Noam A Vibrant, Egalitarian and Inclusive Community

Join Us for These Adult Education Events
Our engaging Spring line-up includes the following programs, and many more!
Attend any and all, and grow Jewishly with us.

SATURDAY April 9 (7:00pm)
"Nostalgia and Falafel"
Share experiences and memories of time in Israel featuring Israeli food, music, games and prizes

SUNDAY April 10 (1:00pm - 5:30pm)
"Enriching Your Pesach Experience"
Explore how to enhance your seder through music, home preparation and inter-active story telling:
1:00 - 2:30 "Getting Your Home Ready for Pesach"
2:30 - 4:00 "Re-telling the Passover Story at the Seder"
4:00 - 5:30 "Music of Memory: Singing at the Seder"

SATURDAY April 16 (7:30pm)
"Judaism in a Few Words
The Art of Jewish Poetry"
Explore the wonders of Jewish poetry at Darchei Noam. Participants are encouraged to bring and share their favourite poems which express Jewish themes.

SATURDAY May 7 (7:30pm)
"The Art of the Tallit"
Learn the rich history and symbolism of the tallit. Bring your curiousity and questions.

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For more programming information: www.darcheinoam.on.ca *or* 416.638.4783
Shabbat services: 10:00 a.m. Rabbi Tina Grimberg
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ש'שאר ב'ניו

גידי קורן וחברים

ללכת על המים

לפני מספר שבועות המלצתי על הסרט הישראלי "ללכת על המים", סיפורו של סוכן מוסד שמתחקה אחרי פושע נאצי שנעלם. הסרט הגיע לטורונטו ולשמחתי זכה לביקורות נלהבות של כמה מבקרי סרטים מובילים, כך שאם תמהרו-תוכלו לראותו על המסכים בטורונטו. לא כל יום מגיע להקרנה מסחרית רגילה סרט ישראלי. אז יאללה, זו ההזדמנות לכל מי שבאמת מתגעגע למשהו ישראלי טוב.

מצב הישראלים בטורונטו

בשבוען "שלום טורונטו" מדווחת גליה סרנר על תוצאות מחקר שערכה מחלקת החינוך של הפדראציה היהודית בנושא הרגשתם של הישראלים בתוך הקהילה היהודית הטורונטואית. תוצאות המחקר היו ידועות מראש למי שחי כאן: ניכור, חוסר שייכות, אין שום דבר משותף בין רוב מוסדות הקהילה היהודית לבין הישראלים. זהו מצב בלתי בריא משום שהישראלים מהווים כמו אחוז משמעתי של יהודי טורונטו. אבל מה לעשות-ישראלי חילוני שאינו מצטרף לבית כנסת הוא אדם מאוד שונה מיהודי קנדי טיפוסי. סביר גם להניח שרבים מיהודיה התוקפים של טורונטו היו מעדיפים שישראלים יישארו בישראל, ועל כן הם שמחים יותר לטפל ביהודי רוסיה שהגיעו הנה. אבל רוב הישראלים לא ממש זקוקים או מחפשים עזרה ממוסדות הקהילה היהודית. אמנם אין בטורונטו מוסדות והנהגה ישראליים במובן המקובל, אך לא לדאוג-הישראלים אינם נשארים לבד. לפני די הרבה שנים התמחה במחלקה שלי רופא יהודי שהגיע לשם כך מארה"ב. הוא ואשתו שהרגישו כאן מאוד בודדים, אמרו לי שהם מקנאים בישראלים, שתוך יומיים מכירים ישראלים אחרים, נפגשים איתם, מקבלים הנחיות וטיפים ולא מרגישים לבד. אבל שישאר בינינו.

להוולד בבורדל

אמנית גרמניה נסעה לאיזורי העוני של כלכותה, הענייה שבערי הודו, ושם צפתה ביאוש בחיים חסרי הסיכוי של ילדיהן של הזונות (שרבים מהם מיועדים להמשיך במשלח היד של האם). מה עשתה ביאושה? לימדה אותם לצלם והפקידה בידיהם מצלמות. לארוך שנתיים היא עקבה אחרי השיניים שהתחוללו בילדים ותיעדה את הדברים בסרט דוקומנטרי שזיכה אותה באוסקר לפני כחודש.

Born into Brothels הוא סרט מרגש עד דמעות, על איך אפשר למצוא אור גם במקומות הכי איומים בעולם, ועל איך שאנרגיה חיובית יכולה לשנות חיים. עשר בסולם קורן.

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Steve Stein (416 930 4286)

תג שמח

איך יודעים שפֶּסַח עומד בפתח? והרי סימני הטבע הישראלים אינם קיימים כאן. אז ככה: אני, כמו רבים מיכם, לא יכול לאכול מָרָק בלי שקַדי מרק ישראלים. ופתאום-בגלל שאינם כשרים לפסח-הם נעלמו מהמדף בְּסוּפָר. והתוצאה? פסח בדרך, ואני לא אוכל מרק. אבל שישאר בינינו.

Jewish immigration lower than forecast, but still rising

By JANICE ARNOLD
Staff Reporter

MONTREAL – A massive influx of Jewish immigrants to Montreal from Argentina and France that was optimistically forecast by the community 2½ years ago has so far failed to materialize.

However, Jewish Immigrant Aid Services (JIAS) has seen its client load steadily increase over the past four years, largely due to more Argentine and French Jews coming here.

A total of 1,009 people who have been in Canada for two years or less are currently on JIAS' caseload, and they originate primarily from Argentina, France and Israel, said JIAS communications associate Miguel Banet, himself an Argentine who arrived in June. It's a relatively young group, with 352 of the newcomers aged 14 and under.

JIAS is also assisting 1,239 individuals who are in the process of immigrating and, for the most part, are still outside Canada. They also are predominantly from the same three countries.

Banet said it is estimated that about 80 per cent of Jewish immigrants to Montreal are seen by JIAS.

In the fall of 2002, FEDERATION CJA was preparing for as many as 10,000 immigrants to arrive by 2004 from Argentina, which was then in the midst of a severe economic crisis, as well as from France, where anti-Semitism was a growing concern. Officials were so confident that they spoke of Montreal's Jewish population doubling over the next 10 years.

Banet said it's expected that Argentine and French Jews will continue to immigrate here, but it is difficult to say how many.

While less than originally forecast, the numbers that are arriving are stretching the resources of JIAS, as well as those of Jewish Family Services, whose clients also include people who are new to the country.

The two agencies are teaming up to present the Montreal premiere of the acclaimed 1999 German movie *Gloomy Sunday* by Rolf Schabel, a partly fact-based dramatic romance set in circa 1940 Budapest, as a fundraiser April 13 at the Imperial Cinema.

The lead actress in the film, Erika Marozsan, the object of desire of three very different men, will be present that evening. Hungarian-born Canadian film producer Robert Lantos will introduce the movie.

One recent Argentine immigrant who is thankful to JIAS for its support is Ximena Rodriguez Solis. She arrived in Montreal with her husband Marcelo Arce, in June and gave birth to their first child, daughter Avril, in December.

Although she is happy with her decision to come to Montreal, she found it difficult to be without family and to be cooped up with a baby in a small apartment through a long and cold winter that she is not used to.

Through JIAS, she hooked up with a new mothers' group that was formed to help immigrant moms overcome the isolation they felt and to share information. JIAS has an Argentine-born counsellor, Deborah Rabinovitch, who has also been invaluable, Solis said.

Her husband Marcelo, who worked in telecommunications in Argentina, is still looking for a full-time job. He has a temporary job in data entry at the Red Cross. Both knew English before arriving and have been taking French lessons. She said Quebec was their first choice when they decided to emigrate, having been encouraged by the province's active immigration office in Buenos Aires.

Another young mother, Andrea Cooperberg, arrived with her husband Fernando Frankel from Argentina 3½ years ago. The have an 18-month-old son Lucas. Frankel is working as an HIV researcher at the Jewish General Hospital's Lady Davis Institute. Cooperberg, who was a Hebrew teacher, hopes to complete a master's degree in educational technology.

Unlike Solis, Cooperberg and her husband did use JIAS' services before they emigrated. She believes that a letter from JIAS attesting that there was a community in Montreal waiting to receive them helped advance their application.

JIAS has given both families a lot of baby supplies and other practical help, as well as eased their way through the the medical and educational systems.

Banet, Solis and Cooperberg all agreed that Montreal, with its Latin flavour and laid-back lifestyle, appeals to them and reminds them of Buenos Aires. Banet spent time in Toronto before settling in Montreal, and decided this city was more to his liking.

The women also feel that the city is a much better place to raise their children. Although the economic crisis has eased in Argentina, they were worried about fallout in the form of crime, corruption and general societal deterioration.

JIAS' hospitality committee tries to match new arrivals with local families to make them feel they are part of the community.

But Banet said the community could be more welcoming to the recent immigrants on a personal level. For example, more families are needed to share their seders with newcomers, or to act as informal language tutors.

Some institutions have gone out of their way to welcome the immigrants. For example, Congregation Shaare Zedek recently held a Friday night service that incorporated Spanish, as well as a dinner that 75 Argentines were invited to.

"[The Argentines] want to have Canadian friends desperately," Banet said.

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Coast to Coast

Oil-for-food allegations ignored by media for years

According to Reports

By PAUL MICHAELS

Last week, media attention was firmly focused on the possible role of UN Secretary General Kofi Annan and his son Kojo in the oil-for-food scandal in Iraq.

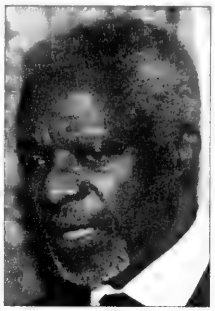
On March 29, former U.S. Federal Reserve chairman Paul Volcker released a 144-page second interim report on the corruption and mismanagement of the $65 billion (US) program, in which Saddam Hussein's Iraq, under UN supervision, was allowed to sell oil in exchange for food and medicine intended for the Iraqi people.

Volcker determined there was insufficient evidence to show that Kofi Annan influenced or profited from the awarding of a contract to a company that employed his son Kojo. The secretary general, however, was faulted for failing to probe conflict-of-interest allegations involving Kojo, who worked for Cotecna, a Swiss firm that was awarded contracts by the now-deposed dictator Saddam to monitor aspects of the oil-for-food program. The younger Annan reportedly reaped financial rewards totalling hundreds of thousands of dollars, and he has refused to co-operate with the Volcker inquiry.

As early as 1999, the British media knew of Kojo Annan's employment by Cotecna, but little came of this disclosure. Few journalists pursued the story, or any other allegations of corruption.

The oil-for-food program began in 1996 and continued until just before the U.S.-led invasion of Iraq in March 2003. But during that time, most journalists filed reports from Iraq on what seemed to be only one story: how U.S.-imposed sanctions were starving the children.

The scenes of hospital wards packed with children deprived of food and medicine were just what Saddam wanted the world to see. And journalists obliged, rarely questioning what had happened to the oil money that was supposed to be set aside to purchase food and medicine. Nor did most of them raise questions about how Saddam could afford to spend billions building lavish palaces, and mosques, and purchase fleets of Mercedes, among other perks for his officials.



Kofi Annan

To be fair, reporters in Iraq, as in other repressive regimes without press freedoms, were constrained by government-appointed "minders." In such an atmosphere, journalists who ask tough, probing questions do so at their peril: they face intimidation or the prospect of being banned from the country. Yet, back in the West, few journalists bothered to look into allegations of corruption – which were circulating at the time – in the oil-for-food program involving European politicians and companies.

Where were prominent investigative journalists when it came to this subject?

This question arises frequently as one views CBC reporter Terence McKenna's trenchant two-part investigative piece "Bribes From Baghdad" (*The National*, March 28-29), which discloses the extent of Saddam's pay-offs to businessman, politicians and journalists.

McKenna shows how Saddam inveigled his way into the heart of French, Russian and even Vatican circles of power. Records of official after official who were awarded oil "allocations" worth millions of dollars are revealed in stunning detail.

To be sure, some of this information, as McKenna's report makes clear, only became available after the fall of Saddam and the subsequent seizure of secret documents. Still, other information about kickback schemes, illicit oil shipments and overpricing of goods imported into Iraq – among other forms of corruption, waste and mismanagement – was there to be probed long ago.

Paul Michaels is communications director for the Canada-Israel Committee.

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Strike drives Marvid Poultry out of business

By DAVID LAZARUS
Staff Reporter

MONTREAL – Montreal Jews and kosher butchers needing poultry for Passover are being assured that supply will meet demand after news the city's largest supplier, Marvid Poultry, has shut down operations as a result of a 6½-month strike.

Marvid, considered a Jewish community institution, was responsible for virtually all local kosher poultry slaughtering and processing. Its March 31 closure leaves the Montreal Jewish community without its own major kosher poultry slaughterhouse and processor.

Murray Steinberg, an agent for Chai Poultry of Toronto, told *The CJN* that his company will make up for any drop in local supply.

"I was reassured by [Chai owner] Chuck Weinberg… that the Montreal community will be covered completely for all its Passover needs," Steinberg told *The CJN* late last week.

"If it's not fresh, then it will be frozen," Steinberg said. "[Weinberg] could not have been clearer about it."

Despite the reassurances, news that Marvid, with its roots dating back to "The Main" decades ago, was closing stunned kosher butchers and consumers, who had expected the company and its employees to negotiate a new collective agreement.

Marvid's closure ended a contentious and bitter labour dispute over salaries and working conditions that dates back to last fall, just before Rosh Hashanah.

The strike began after Marvid started up a second production line that cut back employee hours.

Despite intense negotiations, sometimes in fits and starts, and several union votes, the two sides remained at odds. The last vote rejecting an offer by Marvid took place shortly before owner Moishe Friedman made the closure announcement.

"Due to ongoing labour problems… Marvid Poultry regrettably has no alternative than to close its production facilities as of March 31, 2005," Friedman stated in a terse letter to customers dated March 23.

"Marvid Poultry would like to thank all its customers for their loyalty and support during hard times."

At writing, it remained unclear whether outside kosher chicken producers other than Chai would also be able to supply the local market.

To make up for potential shortfalls during the strike, Montreal's kosher certification body, the Vaad Ha'ir (Jewish Community Council), loosened its ban on non-Montreal poultry being sold at MK-hechshered establishments. That opened the door for Marvid to import poultry from U.S. suppliers such as Empire Kosher Poultry and to give it a Marvid label once it got here.

But Marvid, which held the required import license, no longer exists, so it's unclear whether U.S. poultry can still come in.

Chai, for its part, has been supplying grocery chains such as IGA, Provigo and Loblaws as well as Costco and some local kosher butchers. Its products carry the "COR" hechsher, which is acceptable to the Vaad.

Commenting on Marvid's closure, the Vaad Ha'ir's executive director, Rabbi Saul Emanuel, said, "It is a very sad thing when a supplier has to close business." He added that the Vaad would "work with approved suppliers" to ensure Montreal Jews have sufficient poultry.

Avi Brook, owner of Cote St. Luc Kosher Butchers described Marvid's closure as yet another sign that "Montreal is becoming like a shtetl."

Although he agreed that Montreal Jews will ultimately get the supply of kosher poultry they need, he anticipated higher retail prices without any major local processor.

Brook, who until last week was selling poultry imported by Marvid, anticipated having to use Chai within the next week or two.

Rabbi Reuben Poupko, who has long been critical of the Vaad for not allowing outside kosher meat to be sold at MK-supervised establishments, said he was not concerned that Montreal Jews would lose their supply of kosher poultry as a result of Marvid's closure.

"If Chai can pick up the production, who cares?" he said. "I'm more concerned about the welfare of consumers.

"If there's a demand, there will be a supply. The marketplace will always win. There's enough dead chickens, don't worry."

Calls to Friedman were not returned.

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Coast to Coast

Moderate growth projected for Canadian Jewry

By JANICE ARNOLD
Staff Reporter

The number of Jews in Canada will likely continue to grow modestly over the next 12 years, but will remain the same as a percentage of the country's total population, according to a report issued last month by Statistics Canada.

The Montreal Jewish community, however, is expected to continue its long-term decline over the period, possibly dropping to under 74,000 from an estimated 92,200 based on 2001 census figures.

If trends of the recent past continue, there will be 349,200 Jews in the country by 2006, 360,800 by 2011, and 375,100 by 2017. Jews will represent a constant 1.1 per cent of Canadians through those years.

The comparable population projections for Montreal Jews are 85,900 in 2006, 81,300 in 2111, and 76,700 in 2017.

The 2001 census and subsequent adjustments made for under-reporting and inclusion of non-permanent residents identified 340,800 Jews in Canada.

The 2001 figure of 92,200 for Montreal – and 93,400 for Quebec as a whole – already represented a loss of about eight per cent between 1991 and 2001.

Under Statistic Canada's 12-year projection, the total number of Jews in Quebec would be 85,500 in 2017 – meaning about 9,000 would be living outside the Montreal area, an unlikely increase of almost 8,000 over 2001, compared to a large expected drop in the city.

For that reason, Alain Belanger, the report's co-author, cautioned that because of the relatively small numbers involved, the regional projections are "less reliable" than figures for Canada as a whole.

Belanger also conceded that the projected number of Jews living outside Montreal in 2017 may be the result of "a statistical flaw."

He suggested the Montreal projection could actually be closer to the expected provincial total of 85,500.

FEDERATION CJA was not commenting for the moment on the report. "We have not yet had an opportunity to review the study and therefore have no comments at this point in time. I would expect that we would be looking at it over the next short while," said Bram Freedman, director of operations and strategic initiatives.

The lengthy report, titled *Population Projections of Visible Minority Groups* and commissioned by Heritage Canada, contains a section on non-Christian denominations. Jews are not otherwise counted as a visible minority.

The report provides five scenarios. The reference scenario, the one used as a standard, is based on the assumption that trends in immigration, fertility, mortality, internal migration and emigration continue as they were between 1996-2001.

Two other scenarios factor in higher or lower population growth. A third scenario assumes internal migration, that is the movement of people between regions, will stay the same as it was in 1995-96; and the fifth scenario looks at what will happen if the number of immigrants is increased to the level of 1 per cent of the total population in that year.

Among these four other scenarios, projections for the number of Jews in Canada in 2017 range from 360,100 to 399,000, but Jews will remain 1.1 per cent of the population in any case.

For Montreal Jews, the range is from 73,700 to 80,600. Ontario should see the largest increase in Jewish population, going from 197,000 in 2001 to 223,100 in 2017, with Toronto accounting for 151,500 under the reference scenario.

British Columbia's Jews should also increase from 21,800 in 2001 to 27,600 in 2017, as will Alberta's from, respectively, 11,200 to 17,900.

The report predicts that Manitoba, however, will lose Jews, going from 13,500 in 2001 to 11,700 in 2017. While Jews are expected to maintain their relative strength compared to the total Canadian population, they are rapidly losing ground to the Muslim community.

Under the reference scenario, Muslims will increase by 145 per cent between 2001 and 2017, and reach 1.42 million or 4.1 per cent of the total population. In the most generous scenario, if immigration quotas are raised, the Muslim community will increase by more than 200 per cent. Muslims also have a comparatively high birth rate, which contributes to this growth.

In Quebec in 2001, there were 103,900 Muslims. Under the reference scenario, there will be 247,600 in 2017. In Ontario, the numbers will soar from 356,700 to 910,600.

The report notes that Judaism is the only major non-Christian denomination that will not grow at a rate greater than the population as a whole.

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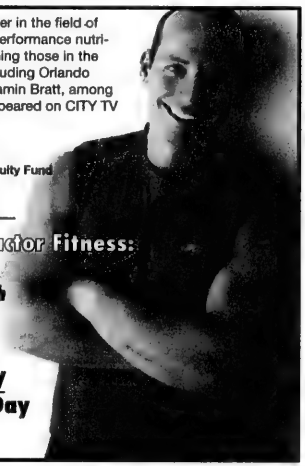

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Israelis remember John Paul II as good for Jews

By DINA KRAFT & DAN BARON
Jewish Telegraphic Agency

NAZARETH — From the Galilee, where church bells tolled, to Tel Aviv, where people sat in cafés as they read about his death on the front pages of newspapers, Pope John Paul II was remembered in Israel as someone who cared about the country.

Many Israeli citizens – Christians, Muslims and Jews alike – felt that the Pope, who died at 84 last Saturday after a long illness, spoke to them.

In Israel, memories of the Pope's 2000 pilgrimage still resonate. People remember the frail, stooped pontiff, dressed all in white, slowly walking to Jerusalem's Western Wall to tuck a note of apology in a crack between the stones of Judaism's holiest site.

That followed his 1993 decision to establish diplomatic ties with Israel, reversing his church's chilly attitude toward a Jewish state seen by many Christians as anathema.

"We are deeply saddened by the behaviour of those who in the course of history have caused these children of yours to suffer, and asking your forgiveness, we wish to commit ourselves to genuine brotherhood with the people of the Covenant," the letter the Pope placed between the ancient stones read.

Israelis also remember the Pope lighting the flame of remembrance at Yad Vashem and later greeting Palestinians at a refugee camp in the West Bank.

"He was a symbol of tolerance, and I hope everyone will follow his path," said Victor Zeitoun, 54, a hospital administrator in Haifa. "He taught people how to talk to each other." Zeitoun, who is Catholic, came to Nazareth for mass at the Basilica of the Annunciation, the church built on the spot where Christian tradition says the Angel Gabriel told Mary she was pregnant with Jesus.

Prime Minister Ariel Sharon was among the Israelis who praised the Pope as a friend to the Jews. Calling the Pope one of the "most important leaders of our generation" Sharon said the world had lost someone "whose great contribution to rapprochement and unity between peoples, understanding and tolerance will be with us for many years."

But John Paul was far from an unconditional friend of Israel.

He outraged many Israelis with his hearty embrace of Yasser Arafat, years before the Palestinian leader had passed from terrorist to statesman in the eyes of many in the West.

During his millennium visit to Israel, the Pope visited sites in Jerusalem, but he conspicuously did not endorse Israel's claim on the city as its eternal capital.

Still, no one was ever in doubt about his dedication to Jewish survival.

That dedication came earlier, at a time when the Pope was a Polish schoolboy named Karol Wojtyla, famed for his generosity with study notes.

"We sat together in class, on the same bench, throughout the years," Josef Bielenstock, an 85-year-old Holocaust survivor who lives in Israel, told Army Radio on Sunday. "I didn't have to do homework or check if I made mistakes. I just copied from him."

John Paul never forgot the Nazi annihilation of Jews, who had made up a quarter of the population of his hometown of Wadowice.

"I can vividly remember the Jews who gathered every Saturday at the synagogue behind the school," he wrote. "Then came the Second World War, with its concentration camps and systematic extermination."

As a priest at the end of the war, the young Wojtyla scoured the streets of Poland, finding food and shelter for those who had been spared death in the Holocaust. "He was a kindred spirit in the greatest sense – a man who could save a girl in such a state, freezing, starving and full of lice, and carry her to safety," one such survivor, Edith Zierer, told Reuters. "I would not have survived had it not been for him."

One survivor, Idit Tzirer, said that she was an emaciated 13-year-old in 1945. She had just been released from a Nazi labor camp and was sitting on a street corner in the snow, too weak to walk, when Wojtyla approached.

Continued on page 57

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Pope repeatedly condemned anti-Semitism

By RUTH ELLEN GRUBER
Jewish Telegraphic Agency

ROME — Though a staunch conservative on most Catholic issues, Pope John Paul II took revolutionary strides during his reign of more than 26 years toward improving Jewish-Catholic relations.

The Pope repeatedly condemned anti-Semitism, commemorated the Holocaust on many occasions, presided over the establishment of diplomatic relations with Israel and met frequently with Jewish religious and lay leaders.

Lingering tensions and unresolved issues remained, but in general, most Jewish observers say, the Polish-born Pontiff, who died Saturday night at age 84 after a lengthy illness, will be remembered as the friendliest pope ever toward the Jews.

"Pope John Paul II was a man of peace, a friend of the Jewish people, who worked to bring about historic reconciliation between the peoples and to renew diplomatic ties between Israel and the Vatican at the end of 1993," Israeli Prime Minister Ariel Sharon told his cabinet on Sunday. "Yesterday, the world lost one of the most important leaders of our generation, whose great contribution toward reconciliation, unity among peoples, understanding and tolerance will remain with us for many years."

World Jewish Congress president Edgar Bronfman said Pope John Paul II "reached across millennial divides to promote mutual respect and understanding. His lessons and accomplishments are a legacy for Catholics, Jews and all humanity."

Rabbi Jack Bemporad was one of more than 100 rabbis and cantors who met with the Pope in January to thank him for his commitment.

"No pope has done as much or cared as much about creating a brotherly relationship between Catholics and Jews as Pope John Paul II," Rabbi Bemporad, director of the Center for Interreligious Understanding in Secaucus, N.J., said at the time. "I believe Pope John Paul II will be considered a great healer in the relationship between Catholics and Jews."

In Toronto, CJC national president Ed Morgan said, "This is a tragic loss for the entire human family. The Jewish community, with whom he cultivated a mutually respectful relationship, grieves along with the rest of the world. To use a Yiddish expression that he would have appreciated, John Paul II was a mensch [a good human being] through and through."

"John Paul II was especially moving and eloquent in giving voice to the pain he experienced over the unimaginable Jewish suffering in the Shoah [Holocaust] and to its implications for humankind," Morgan said. "It was this Pope, not coincidentally, who recognized the Jewish people's claim to its ancestral homeland and led the Vatican to establish diplomatic relations with the State of Israel in 1994."

"The Pope took up the spirit of Nostra Aetate, the historic 1965 document issued under Pope John XXIII affirming the eternity of the Divine Covenant with the Jewish people, and turned it into a program for personal action and interfaith reconciliation," said Ottawa's Rabbi Reuven Bulka, CJC's national chair of religious and interreligious affairs.

"The issuance in 2000 by the Canadian Conference of Catholic Bishops of *Jubilee: Renewing our common bonds with the Jewish Community*, directly reflected John Paul II's attitudes. It has served as a milestone on the road to strong positive Catholic-Jewish relations in our country," Rabbi Bulka said.

In a statement, B'nai Brith Canada said it joins with peoples of all religions and backgrounds in mourning the Pontiff's death. The Pope will be remembered for his important role in fostering Jewish-Christian relations, B'nai Brith said.

Karol Jozef Wojtyla, then the 58-year-old archbishop of Krakow, was elected to the papacy in October 1978. The first pope from Poland and the first non-Italian to sit on the papal throne in more than 450 years, he took the name John Paul II to honour his immediate predecessor, who died after only three weeks in office.

Wojtyla assumed the papacy just 13 years after the Vatican's historic Nostra Aetate declaration opened the way toward Jewish-Catholic dialogue. The declaration, issued in 1965 by the Second Vatican Council convened by Pope John XXIII, condemned anti-Semitism and for the first time, officially repudiated the age-old assertion that the "perfidious Jews" were collectively responsible for the crucifixion of Jesus.

John Paul's papacy built on this, and in Jewish terms, it was marked by dramatic "firsts," starting with the pontiff's own personal history. Born in 1920 in the town of Wadowice, near Krakow, he was an eyewitness both to the Holocaust and to the oppressive and often anti-Semitic policies of communism.

He grew up at a time when Poland was the heartland of European Jewry. The country's 3.5 million Jews represented 10 per cent of Poland's overall population. Wadowice itself was more than 25 per cent Jewish, and the future pope had Jewish friends, neighbours and classmates.

Half of the six million Jews murdered in the Holocaust were Polish, including his friends and neighbours. Wojtyla himself worked in a Nazi slave labour camp and studied for the priesthood in secret.

After World War II, the discovery of what had happened at Auschwitz, only a few miles from his hometown, marked Wojtyla for life.

As Pope, John Paul referred to the 20th century as "the century of the Shoah," and it was highly symbolic that in 1979, on his first visit back to Poland after his election, he knelt in prayer at Auschwitz-Birkenau to commemorate the Jews killed there.

Throughout his reign, Pope John Paul repeatedly recalled the Holocaust and condemned anti-Semitism as a sin against God and humanity. On his more than 100 trips around the globe, he sought to meet with Jewish leaders. He also issued unprecedented expressions of contrition for past Christian hostility and violence toward Jews.

The most dramatic of the Pope's many meetings with Jews took place in April 1986, when he crossed the Tiber River to visit the Great Synagogue in Rome, becoming the first pope to visit a Jewish house of worship since Peter.

After warmly embracing Rome's chief rabbi, the Pope spoke of the "irrevocable covenant" between God and the Jews. With Judaism, he said, "we have a relationship that we do not have with any other religion. You are our dearly beloved brothers and in a certain way, it may be said that you are our elder brothers."

At the end of 1993, the Pope took another unprecedented step, overseeing the formal establishment of full diplomatic relations between Israel and the Holy See, 45 years after the founding of the Jewish state.

The Pope's historic visit to Israel in March 2000 marked a culmination of this process. His visit was formulated as a pilgrimage to the Holy Land to mark the beginning of Christianity's third millennium, but it brimmed with significance for Jews as well.

He visited Yad Vashem, and at Jerusalem's Western Wall, he bowed his head in prayer and slipped a typed, signed note into one of the cracks between the stones.

"We are deeply saddened by the behaviour of those who, in the course of history, have caused these children of yours to suffer, and asking your forgiveness, we wish to commit ourselves to genuine brotherhood with the people of the Covenant," the note said.

But several issues still dog Catholic-Jewish relations and continue to provoke clashes from time to time.

These include differences over what can be called "historical memory" – for example, over the wartime role of Pope Pius XII, whom the Vatican wants to beatify but critics accuse of failing to speak out to save Jews.

There also is a continuing internal debate within the Catholic hierarchy about whether the church as an institution is responsible for anti-Judaism and anti-Semitism, or whether responsibility rests with individuals.

Continued on page 57

Israel passes budget

Israeli lawmakers passed a $61 billion (US) national budget by a 58-36 vote last week. Prime Minister Ariel Sharon managed to consolidate parliamentary support before the vote by promising funds to causes supported by Shinui, the main opposition party. The vote strengthens Sharon ahead of the government's plans to withdraw from the Gaza Strip and the northern West Bank this summer.

Graves defaced

The grave of Israel's first prime minister David Ben-Gurion and a memorial to Theodor Herzl, the founder of modern Zionism, were defaced with Nazi graffiti, while a vandal scrawled "murderous dog" on former prime minister Yithak Rabin's tomb in Jerusalem's Mount Herzl cemetery last week. The word "Hitler" was written on Ben-Gurion's grave in the Negev. In Jerusalem, vandals scrawled "Neo-Nazis long live Beilin" on the tomb of Herzl, an apparent allusion to left-wing MK Yossi Beilin.

Budget boosts Birthright

The government earmarked $10 million (US) for Birthright Israel. Funding for the program, which enables foreign Jewish students to visit Israel for free, was part of the state budget approved last week, a spokesperson for Diaspora Minister Natan Sharansky said. She said the money would cover one-third of Birthright Israel's 2005 activities, with the rest coming from Jewish groups and private donors.

University of the Galil

Deputy Prime Minister Shimon Peres announced last week the donation of $100 million (US) by American Arnon Milchan to establish the first university in the Galilee region. The university would be built in Carmiel.

Envoy commits suicide

Israel's ambassador to Ethiopia died Sunday after shooting himself. Doron Grossman was flown back to Israel in critical condition last week after being discovered in an Addis Ababa hotel room with a gunshot wound. Ethiopian police said he shot himself last Tuesday. Israeli sources said Grossman, 49, was distraught after learning he had cancer. His next appointment was to have been ambassador to South Africa.

Militant trained in Syria

A Hamas member admitted he received military training at a Hamas camp in Syria. Osama Mattar, 20, told Associated Press in a jailhouse interview that he received training at a Hamas base outside Damascus earlier this year. It is believed to be the first time a Palestinian has spoken publicly about being trained at a terrorist camp in Syria. Israel long has accused Syria of harboring Palestinian terrorists, but Syrian officials have denied such training camps exist. Israeli officials said the timing of the man's training, which he said took place in February, shows Hamas is not serious about the current Israeli-Palestinian ceasefire.

With files from JTA

Will successor have same commitment to Israel?

Continued from page 56

Outstanding differences on bilateral issues, as well as broader differences over Middle East politics, have also clouded relations with Israel and are the focus of protracted negotiations. These matters include taxes and the legal status of church institutions, as well as questions about visas and residency permits for Christian clergy in Israel.

Looming above all is the question of whether Pope John Paul's proactive teachings about Jews will endure, and whether they will trickle down to the world's 1 billion Catholics.

During his audience with the rabbis and cantors in January, Pope John Paul noted that 2005 marks the 40th anniversary of the Nostra Aetate declaration and urged "renewed commitment to increased understanding and co-operation."

But Jewish observers have expressed concern that Pope John Paul's successor may not have the same commitment.

"You're not going to get anybody with his sensitivity," Rabbi Joseph Ehrenkranz, director of the Center for Christian-Jewish Understanding at Sacred Heart University in Fairfield, Conn., said in January. "The fear is, whatever you've got done can be undone."

But Vatican officials say the Pope's legacy should be safe, noting that the sea-changes wrought by Nostra Aetate in 1965 and by Vatican documents and pronouncements issued throughout John Paul's papacy are enshrined as official church teaching.

–With files from CJN *staff*

Former chief rabbi Lau recalls meeting Pope

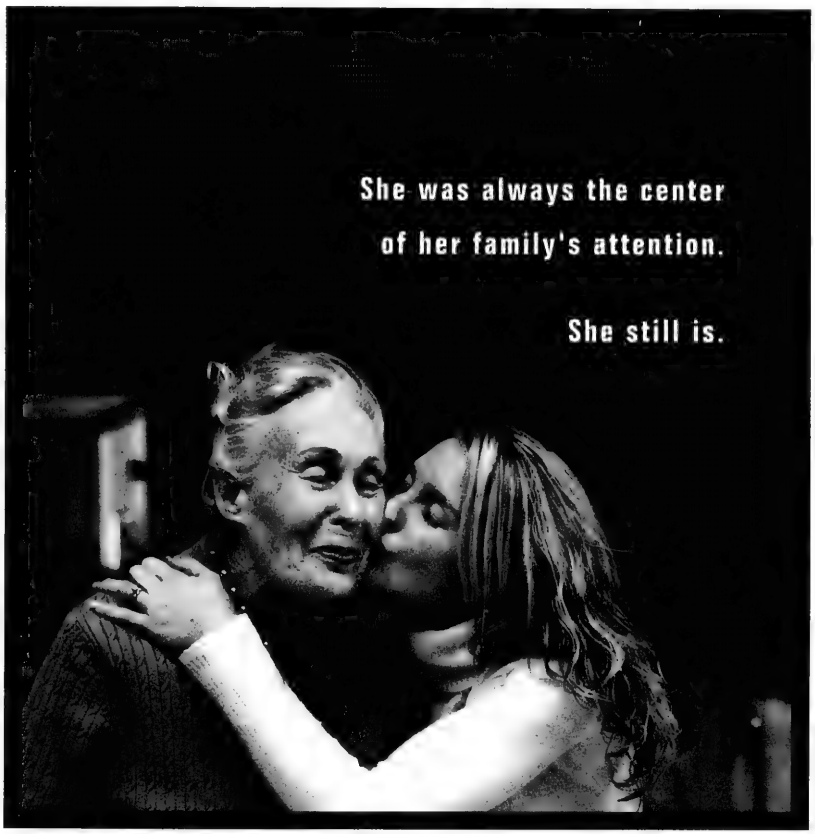
Continued from page 55

"Suddenly, he appeared, like an angel from heaven, when nobody else was taking any notice of me," she said on Israel TV. "He brought me a cup of hot tea and two huge slices of bread and cheese… After a while, he asked me if I wanted to get away from that place and I told him I wanted to get to Krakow, but I couldn't walk. So he hoisted me on his back, like a sack of flour, and carried me four or five kilometres."

Former Ashkenazi chief rabbi of Israel Meir Lau, also a Holocaust survivor, recalled that he met the Pope five times. At one, the aging pontiff told him that he remembered the rabbi's grandfather going to synagogue every Saturday with masses of grandchildren.

"He asked me: 'How many survived the Holocaust?'" Lau told Israel Radio. "Just five, 42 were killed. And then he [the Pope] looked at the ceiling and said: 'In all my travels – I visited 120 countries – I see anti-Semitism and I emphasize our obligation, the obligation of all humanity, to ensure the continued existence and the future of our elder brother, the Jewish nation.'"

With files from Ha'aretz.



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Habs hockey legend visits Metulla rink

By PAUL SHINDMAN
Special to The CJN

JERUSALEM — Rookie Toronto MP and former Montreal Canadiens star goaltender Ken Dryden stepped back on the ice in Israel during a visit last week to the Canada Center in Metulla.

One of the first stops on Dryden's four-day mission to Israel was the Olympic rink in Metulla, where he held talks with officials from the Ice Hockey Federation of Israel (IHFI) and met some local players.

Dryden was amazed the small town of 3,000 had such a large multi-facility sports centre and is home to Israel's ice hockey, figure skating and speed skating programs.

"The surprise and the effect for me is where Metulla is, how right at the border it is and how small it is," Dryden said.

"It clearly doesn't have the capacity to have a centre like that, and yet it has it. That to me was the miracle of it."

Dryden was in Israel to meet with Israeli and Palestinian politicians and finalize negotiations on mutual Israeli-Canadian recognition of pension and retirement benefits for citizens living in each other's countries. The Minister of Community Development also visited Israeli and Palestinian day-care and youth rehabilitation centres.

Dryden paid tribute to the dedication of Israeli hockey players who lace up regularly.

"You don't fall into hockey in Israel by accident," Dryden said. "You could fall into hockey accidentally in Canada, but it's got to be a big choice and a big commitment if you want to play hockey in Israel.

Canada's Minister of Social Development Ken Dryden, back row, second from left, was in Israel last week to meet with Israeli Minister of Housing and Construction Isaac Herzog and conduct a number of visits to day-care centres. While in Israel, the National Hockey League Hall of Fame goalie found time to skate with some young Israeli hockey players at the Canada Center in Metulla. [Isranet photo]

"I'm sure Roger Neilson must have really enjoyed coaching the kids in Metulla because they sure as heck want to play." Neilson, the former coach of the Toronto Maple Leafs, Philadelphia Flyers and Vancouver Canucks who died in 2003, ran a summer hockey camp in Metulla for several years. Another camp staffed with NHL coaches will be held this summer.

Hosted by Metulla Mayor Kobi Katz, Dryden was given a tour of the town, which sits on the Lebanese border. Dryden was accompanied by his wife Lynda, Canadian Ambassador Don Sinclair and a dozen members of his entourage from his ministry.

IHFI president Sergei Matin presented Dryden with a Team Israel sweater and invited him to visit in 2006 when Israel bids to host the International Ice Hockey Federation (IIHF) world under-18 junior championships for division III, which includes Australia, Belgium, Bulgaria, New Zealand and Turkey.

Though the Russians at the Canada Center "are more interested in our [Russian] stars… I remember him as the goalie in the 1972 [Summit] Series," Matin said.

"It was a great feeling. He's a great guy an we talked about hockey, and it's a language l loves above anything else."

The minister didn't have any spare time d his trip, his first visit to Israel. Dryden toure the Church of the Holy Sepulchre and th Western Wall in the Old City of Jerusalem, the walked the streets to see the haredi neigh bourhood of Mea Shearim.

Dryden's visit to the Canada Center too place with almost no advanced notice. IHF Chair Alan Maislin of Montreal was frustra ed that Canadian officials did not inform Katz office that the visiting cabinet minister wa also a onetime hockey star.

"When you get an NHL player of tha caliber, there's no way our children couldn have benefited from having some time wit him. It brings up the profile of hockey in th country," Maislin told *The CJN* via telephon from the United States, where he was negot ating details of a new hockey rink to be bui in the Tel Aviv area.

In other Israeli hockey developments, th junior under-18 team took the bronze medal a the IIHF Division III championships with thre wins and two losses in the round robin tour nament, finishing behind gold medal winne Australia and Belgium.

Israel's senior national team is currently i Belgrade to compete in the IIHF World Cham pionship Division II Group B against Belgium Spain, Iceland, Serbia and South Korea.

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Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

The Afikoman

"Halayla hazeh, halayla hazeh, kulanu misubim." Hadar, my little sister, finished singing *Mah Nishtanah*. Everyone at the Seder immediately began gushing all over her. "What a beautiful voice she has!" "And she did it in Hebrew too!" "By heart!"

Me? I'm just sitting here near the end of the packed table, completely ignored. I remember a couple of years ago when Hadar was too young to sing, and I got to. But now, I'm a nobody at the Seder. Hadar gets the *Ma Nishtana* and Aaron gets the afikoman.

"What's the afikoman?" you wanna know. Well, when the seder starts, there are three matzot stacked in front of my father. Right before Hadar sings *Mah Nishtanah*, my father picks up the middle matzah and breaks it in half. The smaller piece gets put back in the stack, while the larger piece becomes the afikoman.

My father wraps it up in a napkin, and saves it for the end of the Seder, when everyone has to eat a piece of it. And that's where all the fun starts. You see, some time during the Seder, my father sneaks away and hides it. All the kids try to find the afikoman, because whoever does, gets to ransom it back.

The problem is, there's no point in looking for it, because every year, my older brother Aaron finds it first. So that leaves me here at the Seder, with absolutely nothing to do. Blah.

So I tell everybody what I learned in school about Passover. About how we used to be slaves in Egypt, and how God took us out with miracles and all kinds of cool stuff.

And Uncle Pete asks me if I really believe all that stuff happened, and I tell him I do.

And everyone tells me that I'm telling the story of Passover so well, so I guess the seder's not so bad after all. But I still wish I could find the afikoman this year.

"Okay," my father announces. "Now we're all going to wash our hands at the sink before we eat the first piece of matza." Everybody stands up to go to the kitchen, but my father walks toward the living room. *He's going to hide the afikoman now!* I sneak past my aunts and uncles to try to follow him, but it's too late. He's already coming back. Out of the corner of my eye, I see Aaron watching him too. It's now or never. While everyone else washes at the sink, Aaron and I dash to the living room. It won't be between the bookcases, it was there last year. Maybe it's in the sofa. I pick up all the cushions one by one, but's it's not there either.

"I got it!" screams Aaron triumphantly, lifting up the folded napkin from under a quilt, and my heart sinks. But what should I have expected? Of course he would find it again this year.

I go to the kitchen to wash.

"You know," Aaron says to me, crunching down his romaine lettuce, "It's almost unfair the way I get the afikoman every year. I was thinking that this year should be your turn."

I almost choke on my matzah. "You're going to give it to me?"

"Well, not *give* it to you. I was thinking more like hiding it again. If you find it, fine. If not, I still get it. Whaddaya think?"

"Of course. I mean, thanks!"

Aaron gets up to hide it. "But no peeking!"

* * * * *

And I look and I look and I look everywhere and I only have a few minutes left to find the afikoman before it's too late. And I'm ready to give up.

"Danny, are you looking for **that**?" It's Hadar, and she's pointing to — the afikoman! It's sticking out of a picture frame, way out of her reach.

I climb on the couch, and can just barely reach it. I'm about to run into the dining room yelling, "I found the afikoman," when I realize that I didn't. Hadar did. I don't deserve a prize. She does.

And she's positively beaming. "Now we both get a prize, right?"

"Both?"

"Yeah. I found the afkiforman.but I couldn't reach it. You reached it but you couldn't find it."

"Yeah, and Aaron hid it. I think we all deserve a prize."

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Look good, feel good

I have noticed that when people look good, they tend to be more pleasant and feel more self-confident. They are also more inclined to greet others and to smile.

Our lives are harried, with multiple priorities constantly battling for our time. We never know which priority to place first. Do we make that phone call, pay our bills, go to the mailbox, answer the telephone, plan supper, answer our e-mail messages – or take a few moments to brush our hair and swipe on some lipstick? It's a hard choice, since we often tend to put ourselves and our personal needs last, especially when our daily demands far exceed the time available!

Those of us who are self-employed or who don't work outside the home have less external pressure to groom ourselves properly, since we spend most of our day indoors, with little interaction with others. We tend to assume that we don't need to put on a "nice face" since we will just quickly run out for groceries, or to the bank, or to do carpool, all the while hoping that no one will see us, or better yet, if we do see someone we know, we will pretend not to see them!

Inevitably, of course, we do run into someone, and that short trip outside tends to take longer. We wind up feeling embarrassed and making excuses about our unkempt appearance.

But people who feel bad about themselves tend to "hibernate" even more and reject social interactions.

Although it may sound a bit superficial, I have become a firm believer in taking a few extra minutes to grab that fast shower, throw on some makeup and put on some flattering clothes. If necessary, we can get it down to a science! Five minutes for a shower, four minutes to put on makeup, three minutes to dry our hair and three minutes to get dressed – total time, 15 minutes.

Somehow, we can find 15 minutes in our day. For men, a quick shave and shower will take even less time. The rewards will far exceed the time taken. People will look at us more favourably, we will have a more positive outlook and our interactions with all those people we would otherwise pretend not to see might even be rewarding.

We should do this instead of answering that one extra phone call; we can always check the message later.

The Torah teaches us that, in fact, it is more important to be well-groomed for our spouses than it is for others, whereas the values of our society have us do the exact opposite! When we get home, we stop caring about how we look, taking the time to fix ourselves up only for the outside world.

Yet, if we manage to make the time to take care of ourselves for others, all the more reason to present an attractive image for our loved ones. Not only will our spouses appreciate it, but our children will also respond favourably. Mom will be seen as more than just the cook, house cleaner, homework helper and mediator. She will be seen as all of those things, as well as the person who takes pride in who she is. A well-groomed Dad will be more fun to wrestle with on the floor, or cuddle, and the children will be proud to be seen with him in public.

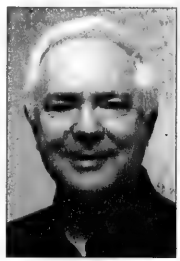
Our external selves do create impressions. It is up to us to ensure that the impression we create is favourable. Not that our focus should only be on the external. On the contrary, our internal selves are what count the most, but by feeling good about how we look, we will feel better inside too, which will result in a more positive outlook overall.

Shelley Millman Herman is a wellness coach who provides both personal and corporate wellness coaching. She can be reached at shelley.millman@sympatico.ca.

Mount Sinai researcher wins Wolf Prize

By LEILA SPEISMAN
Staff Reporter

Dr. Anthony Pawson, director of the Samuel Lunenfeld Research Institute at Toronto's Mount Sinai Hospital, has been named one of three 2005 Wolf Prize winners in medicine for his research into cancer development and treatment.


Dr. Anthony Pawson

Pawson, 52, received the annual prize, which has been awarded since 1978 to scientists and artists by the Israel-based Wolf Foundation, for "his discovery of protein domains essential for mediating protein-protein interactions in cellular signalling pathways, and the insights this research has provided into cancer," Mount Sinai said.

The $100,000 (US) prize aims to promote science and art for the benefit of mankind. Five are awarded each year in rotating areas of arts and science.

Pawson is sharing his award with fellow cancer researchers Dr. Anthony Hunter of the Salk Institute in La Jolla, Calif., and Prof. Alexander Levitzki of Hebrew University.

Pawson said his research aims to find out how the proteins that cause cancer work. "We developed a new way of seeing how cells are put together. Because of this, new therapies can be developed."

He said this is really basic science. "We want to see what goes wrong in the body, so that we can create treatments that are less toxic and more efficient."

Israeli Consul General Ya'acov Brosh presented Pawson with a certificate in a recent ceremony at the Israeli consulate. Pawson will formally accept his prize from Israeli President Moshe Katsav on May 22 in Israel.

Brosh said the Wolf Prize shows "how much we value achievements, our own and around the world, that can help humanity."

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Arts & Travel

Film about Israeli military entertainers out on DVD

By LARRY ANKLEWICZ
Special to The CJN

Video Services Corporation (VSC) has been releasing a number of Israeli films on DVD recently. Some of these are golden oldies, while others are real gems of the Israeli cinema.

One such classic is *The Troupe*, which also happens to be one of my favourite Israeli films of all time.

The Troupe tells the story of an army entertainment troupe and the backstage shenanigans that went on within these groups.

During the 1960s and '70s, the Israeli army had many such groups. At one point each territorial command had its own group, the air force and navy each had its own group and the armoured corps had a group, as did such specialized units such as NAHAL (Pioneer and Youth Corps).

Many of Israel's biggest stars started out as members of these groups. Eventually, the Israeli army blew the whistle and disbanded most of these troupes, preferring instead to go with smaller, less expensive groups of entertainers.

The Troupe is sort of a tribute to the heyday of this phenomenon. The film is set in 1968, shortly after the Six Day War, and follows three rookie members of one such group from the auditions, through their integration into the unit, all the way to their live television broadcast to the entire nation.

The DVD version of the film was released to celebrate the 25th anniversary of the film and presents it with a digitally remastered picture and sound. This edition comes on two discs, with almost two hours of special features, including *The Troupe – Then and Now*, *The Troupe – Reunion*, *Casting the Troupe*, music video clips and much more. Some of these extra features have English subtitles and some don't, so the Hebrew- speaking viewer will get more out of the extras than those of us who can't speak the language.

The film itself comes with English subtitles and is an entertaining mix of comedy and some of the best music to come out of Israel during this era. This is also the film that is played on Israeli television on almost every Independence Day.

Other DVDs recently released by VSC include *Songs In Uniforms: The Songs of Israeli Army Bands* and contains 10 songs, matching the music to entertaining video clips, while the lyrics are displayed at the bottom of the screen – in Hebrew or in a transliterated form. It's up to the viewer to decide which form he or she prefers.

There is also a karaoke feature that allows the viewer to sing along. The DVD comes in PAL and NTSC. All you have to do is flip it over to get the format you prefer.

> *The film is set in 1968, shortly after the Six Day War*

Another film, *The Hit*, features Hagashash Hachiver, a popular comedy group. This is a film from 1979 with a silly story line and over-acting cast. Its sole saving grace for audiences today is the fact that the cast includes Ofra Haza, the Israeli singing superstar who succeeded in breaking through into the international music market and who is featured on the soundtrack of the film *Prince of Egypt*. Her sudden death a few years ago shocked her millions of fans around the world and this DVD is dedicated to her memory.

The Hit was probably Haza's first film appearance and includes her performing the song *Freha*. The film also features a score by Zvika Pick, a singer/songwriter well-known to fans of Israeli music.

All three DVDs are now available and can be ordered by most video stores from their distributors or directly from VSC at 416-597-8325.

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Bring out the rugelach...TJFF is a month away

By JOSEPH SERGE
Arts Editor

Get ready to watch great Jewish movies and nosh on gefilte fish balls, knishes and rugelach.

The Toronto Jewish Film Festival opens its bar mitzvah year with the multi-award winning film by Eran Riklis, *The Syrian Bride*.

The Syrian Bride, about a Druze woman from the Golan Heights who is engaged to a Syrian man and can never return home if she moves to Syria, won three top honours (best actor, actress and director) at the Israeli Film Academy Awards; the People's Choice Awards at the Montreal World Film Festival; and Best Screenplay at the Flanders International Film Festival.

The Syrian Bride is one of dozens of films screening at this year's festival, which runs May 7 to 15.The festival closes with the Russian film *Papa*, about an imaginary shtetl in Moscow.

Some of the themes at this year's festival include music, forgiveness and Israeli features.

Among the music films are *Awake Zion*, a documentary about the convergence of Rasta, reggae and Judaism. Another documentary, *Channels of Rage*, follows Israeli rapper Subliminal (who recently toured Canada) over three years.

Academy Award nominee *Sister Rose's Passion* leads off the forgiveness theme. This documentary is about Sister Rose Therring, a Roman Catholic nun, whose soul searching in the 1960s resulted in a Church declaration that Jews could no longer be blamed for the death of Christ.

The short comedy *Two Minutes From Faradis*, about a teenage girl who rebels by dating an Arab man, and the coming-of-age Hebrew film *Bonjour Monsieur Schlomi* are two of the Israeli films presented.

The festival will also include midnight screenings of *Jericho's Echo: Punk in the Holy Land*, *Channels of Rage*, and *Rex Steele: Nazi Smasher*, a short animated feature that parodies the old-fashioned newsreel.

This year's festival includes films from more than 18 different countries; a special presentation of the documentary *Protocols of Zion*; and the premiere of Canadian controversial director Igal Hecht's *Not in My Name*.

The TJFF is the largest of more than 100 Jewish film festivals worldwide. It is the only film festival (Jewish or not) to offer food.

The festival will be at the Bloor Cinema (at Bathurst) and the Al Green Theatre of the Miles Nadal Jewish Community Centre. The TJFF box office opens April 18 at 17 Madison Ave., Toronto.

Tickets range from $6 to $20 for individual movies and passes are $60 to $200. Box office hotline, 416-324-9121. Check www.tjff.com for up to date information.

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Legendary producer encourages local singer/songwriter

By DAVID SILVERBERG
Special to The CJN

Playing a gig at a Bathurst and Eglinton coffee shop, Adlai Waxman fielded a comment from a listener who appreciates the power of lyricism.

"Please turn up the microphone because I like to focus on the words," said Margaret Atwood, sitting a few feet away from the band.

When a Canlit megastar takes the time to check out your tunes, it could be a prophetic sign of good things to come. Waxman, a 29-year-old pianist and singer, is already enjoying success in an industry where potent lyricism counts as much as catchy melodies.

It would be tough to peg Toronto-born Waxman into a category, which is why he labels his style as "singer/songwriter," much in the same vein as Randy Newman, Bob Dylan and Tom Waits.

"I'm now committed to music, full-time," Waxman says in an interview at Toronto's Free Times Café, where he has performed klezmer music during the Sunday afternoon buffet. "I take pride in being an independent artist."

In the Jewish community, his name may sound familiar to any followers of Mark Weinstock, Beyond the Pale, Bais Groove or Theresa Tova – Waxman has collaborated with all these indie musicians, in one form or another.

Familiar with diverse musical styles, Waxman realizes that breadth could give him an edge in the competitive music business. Already, he is a few steps ahead of most: in May 2004, he released a six-track indie album called *Pomona Valley*, and he embarked on a 45-day tour that took him from Asheville, N.C., to St. Catharines, Ont.

"And I guess I should announce something now," Waxman says tentatively, and then goes on to explain how he signed a management deal with Boston-based Foley Entertainment, a music consultant group that handles artists' bookings, album solicitation and American business deals.

"Music is my baby, and I'm sensitive who represents it, but I'm confident I'm putting my career in a positive direction with Foley," says Waxman. At the behest of Foley, Waxman will soon record a five-track demo CD to send to music venues and record labels.

Adlai Waxman

To date, Waxman has played in several cities in Ontario and British Columbia, a handful in Quebec, in Israel, and in American states such as Vermont, New Jersey and New York.

While he relishes live performances with his own band, which now includes new members on violin, bass and drums, he pays the bills by working as a studio or session musician. When a band looks for a fill-in piano player, Waxman is available for gigs or studio work.

"I was once the only white guy in a reggae band practising in the basement of a Trinidadian restaurant," Waxman recalls, smiling.

Then Ray Charles' *Georgia on My Mind* seeps from the Free Times speakers and I point out that I'm interviewing an up-and-coming pianist/singer while listening to a legendary one.

Waxman launches into his Ray Charles connection. After he gave his well-connected uncle a copy of *Pomona Valley*, he received an inspiring phone call while driving down Bathurst Street. It was from Jerry Wexler, the producer for Ray Charles' music.

"He told me I could fit in with the best of them," Waxman says, "and whenever I get down on myself, I think about his words."

Wexler wasn't just being tactful. In *Pomona Valley*, the original melodies are wistfully sweet, while Waxman's voice resembles an early Elton John. Ardent music lovers showed their appreciation: the track *Nothing Left* rocketed to number 1 on the CBC New Music Canada website, and it also nabbed top spots on two Internet radio stations.

The album's themes revolve around his experience in Vancouver, where he took music classes at Capilano College and played in the city and at the Vancouver Jazz Festival.

"Why move back to Toronto if Vancouver acted as a musical muse?

"For every one bar to play there, there are three here in Toronto," Waxman says. "I need to be around a strong, vibrant music scene, because my goal in 2005 is to play even more shows than I do now."

He wants to concentrate on making a name for himself in university towns, where audiences have so far embraced his band with open arms and enthusiastic applause. He is also keen to play to older audiences because, as Waxman says, "my music is for everybody."

Like a Randy Newman with a splash of Ben Folds Five, Waxman is a talented songwriter hoping to offer a fresh alternative to the hohum alt-rock blasting from radio stations in Canada. But with every artistic dream, isn't there a backup plan, a career option in case music doesn't pan out?

Waxman shakes his head. "Nope, that's not an option. There's no turning back now." He pauses. "Nor would I want to turn back."

To purchase Waxman's CD Pomona Valley, *visit www.adlaiwaxman.com. He plays in Toronto at the Renaissance Café, 1938 Danforth Ave., on May 30 and at C'est What, 67 Front St. E., on June 14.*

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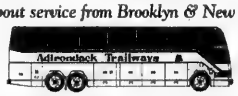

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Eye on Arts

By Bill Gladstone

"CAVALCADE OF STARS" PERFORM BENEFIT FOR JEWS FOR JUDAISM AT SHAAREI SHOMAYIM ON APRIL 10

The Shaarei Shomayim Brotherhood presents "Cavalcade of Stars," its 11th annual evening of Jewish song in support of Jews for Judaism, the counter-missionary outreach organization devoted to restoring people to their Jewish birthright.

Headliners are the klezmerish group **The Shpeelers**, consisting of **Les Aaron, Josh Charlat, Leslie Train, Shayne Train** and **Martin Zatzman**. Also on the bill are **Daniel Bierstone, Noam Bierstone, Catherine Sulem Bierstone, Allan Pollard** and **Avital Shulman**, performing classical pieces; and **Bill Berle** and **Gord Lindsay**, offering selections of traditional and modern Jewish music.

"All the musicians are donating their services because they believe the cause is vital," said **Jerry Genesove**, co-ordinator of the event with wife **Sandra Genesove** through the synagogue's Entertainment and Cultural Connection.

Shaarei Shomayim Congregation, Sisterhood Hall. 470 Glencairn Ave. at Bathurst. $18 per person, $29 per couple. April 10, 7 p.m. 416-789-3213.

* * *

A Yen for Yiddish: The extraordinary interest in Yiddish among a small but dedicated group of Japanese scholars is the focus of the next Friends of Yiddish program. Toronto artist-translator **Vivian Felsen** presents an illustrated talk on her travels in Japan and the Yiddish-speaking professors she met there. B'nai Brith Centre, 10 Hove Street. Members free, guests $5. Sunday, April 10, 10:30 a.m. RSVP to Sandy, 416-736-8073 by April 7.

* * *

Names in the News: Several years back, TVO host **Steve Paikin** was astonished at the huge audience reaction provoked by an hour-long documentary he produced on former Ontario premier **John Robarts**. "My phone had never rung more, nor had I ever received more letters about a topic," he said, explaining why he decided to write a book about the accomplished premier and the demons that plagued him. Paikin's third book on a political subject, *Public Triumph, Private Tragedy: The Double Life of John P. Robarts*, was published recently by Penguin Books. (www.stevepaikin.com)

• **Ruth Lowe**, the late Toronto songwriter who penned *I'll Never Smile Again*, the song that catapulted **Frank Sinatra** to stardom, was recently nominated for recognition on Canada's Walk of Fame. Lowe was inducted into the American Music Hall of Fame and awarded an honorary Grammy Award the year after her death in 1982.

* * *

Musical Notes

• **Brian Katz** and **Lenka Lichtenberg** present a new program of mostly Yiddish and original compositions. Mezzetta Café, 681 St. Clair Ave. W., Wednesday, April 6, 9 & 10:15 p.m. Reservations, 416-658-5687.

Fern Lindzon

• Pianist-vocalist **Fern Lindzon**, bassist **Kieran Overs** and guitarist **Ted Quinlan** perform at the Left Door/Ben Wicks Restaurant and Pub, 424 Parliament St. No cover, reservations recommended. Saturday, April 9, 8 to 11 p.m. 416-961-9425.

• Toronto musician **Eric Stein** discusses "Ukrainian Roots of Klezmer Music" at the second of three public lectures exploring cross-cultural musical influences from a Ukrainian perspective. Free admission, refreshments. St. Vladimir Institute, 620 Spadina Ave. Wednesday, April 13, 7 p.m. 416-623-3318, ext. 104.

* * *

Arts in Brief

• The Pediatric Oncology Group of Ontario (POGO) hosts its 4th annual gala, featuring a charity casino, silent auction, musical performance, dinner and party on a "groovy" 1970s theme. Proceeds to help families of children in cancer treatment. $300 to $100. Liberty Grand Entertainment Complex, 25 British Columbia Rd., Exhibition Place. Saturday, April 9, 6 p.m. 416-592-1232, ext.237, or www.pogo.ca

• Literary professor **Andrea Most** reviews **Henry Roth**'s *Call It Sleep* as part of the Latner Jewish Public Library's "Treasures in Jewish Literature" series. $15 at the door. Lipa Green Building, Tuesday, April 12, 1:30 p.m. (Refreshments from 12:45), 416-635-2996.

* * *

Out of Town: Vocalists **Floralove Katz** and **Cantor Daniel Benlolo** are among the performers in "Voices of Hope in Harmony: Canadian Voices Oppose Suicide Bombing" at Ottawa's Congregation Beth Shalom on Tuesday, April 12. The evening also features talks by a quartet of national politicos: **Ed Broadbent, Stockwell Day, Susan Kadis** and **Richard Marceau**. Tickets are $20; 613-789-3501.

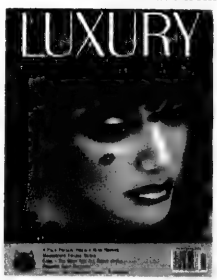
Collector turns a passion for vintage jewelry into a business

By CYNTHIA GASNER
Special to The CJN

What's old is new again – that is with jewelry.

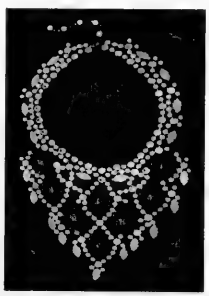
Gemstones have been adorning women and men for thousands of years. They are a sign of wealth, they enhance the appearance of an outfit, and they can be tokens of love and friendship.

These days, vintage costume jewelry – necklaces, pins, earrings, rings and bracelets – can be seen on runways, at posh parties, in the movies and on television, as well as with everyday outfits.



Carole Tanenbaum's jewelry designs have graced the covers of magazines.

Carole Tanenbaum, who has been an incurable collector since childhood, has turned her love of art and jewelry into an international business. Her collectibles are now sold in 40 venues.



Tanenbaum's current collection includes Bakelite (an early form of plastic) bracelets, bug and butterfly pins, Scottish Victorian sterling jewels, Czech pieces and designer-stamped pieces.

Born and raised in Brooklyn, N.Y., she moved to Toronto when she married real estate developer Howard Tanenbaum.

"My parents were in the art world and they gave me my ground work, my basis for looking at items and looking at them as collectibles," she says.

A pioneer in vintage jewelry (jewelry that is made from non-precious materials), she has more than 8,000 pieces in her collection. "I saw a fantasy and creativity in this jewelry and you couldn't do it with real stones," she says. "What is junk to one person is another person's treasure."

She anticipated the current revival of interest in vintage jewelry 10 years ago, when she set up Carole Tanenbaum Vintage Department at Holt Renfrew on Toronto's Bloor Street and has become known for her jewelry in the fashion industry.

Tanenbaum has one of North America's premier collections of vintage costume jewelry, much of it dating from the 1940s, '50s and '60s, with some pieces dating back to the Victorian period.

Buyers from department stores as far away as Hong Kong come to Tanenbaum for their accessories. Her jewelry is used in fashion shows, fashion shoots, television and films, including in the movie *Chicago*. She has exhibited in New York at Bergdorfs and, recently, the exclusive Selfridges in London, England, opened a Carole Tanenbaum Vintage Jewelry Department.

Her collection also includes a unique line of hair accessories, beaded bags and Lucite '50s purses. She buys vintage items from around the world.

"My husband and I love to travel, and on our travels, we look for treasures," she says.

"I love my work and never feel as though I am working. I can still pick up a brooch and feel the thrill and rush of its beauty. And when I find a rare piece, it is like finding a treasure."

Although the pieces are fake jewels, Tanenbaum says that she can tell if they are "authentic" or copies. "It takes experience. The more you see, the more you know."

Major auction houses, recognizing that faux jewelry is in vogue, are now including vintage jewelry at their sales. "Pieces that I paid $50 for about 10 or 15 years ago, today are valued at $850 to $1,000," she says. "More people and institutions are collecting vintage pieces, so there is less supply."

Tanenbaum will be speaking about costume jewelry at a sold-out lecture at the Royal Ontario Museum on April 10.

She is writing a book on her personal jewelry collection titled *Fabulous Fakes*. It will include a section on how vintage jewelry fits into current fashion trends.

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CJN Profile

Emma Richler's darkly comic novel is about familial love

By SHELDON KIRSHNER
Staff Reporter

Emma Richler would much rather write than talk, at least on this cold Monday morning in Toronto in early March.

"It's so unnatural for a writer to talk about herself and her work," she said with a touch of exasperation. "The natural thing for a writer is to sit at home and write."

But on this particular day, in the airy boardroom of Random House, her Canadian publisher, she has no alternative but to submit to yet another interview to promote her second book and first novel, *Feed My Dear Dogs*.

"It's difficult," she said, referring to the demands imposed on her by a gruelling cross-Canada book tour. "It makes you feel so sick."

But being a trouper, Richler is anything but monosyllabic. She may be the daughter of Mordecai Richler, the illustrious and curmudgeonly Montreal novelist who could be verbally parsimonious when locked in conversations with journalists. Yet unlike her late father, who died a few years ago, Richler can chat up a storm if she is in the mood.

Having been an actress, she has an advantage over him. She is accustomed to performing in front of an audience, even if it consists of only a solitary reporter with a notebook and ballpoint pen.

As she put it, "I can get over my nerves and launch myself into the life of my characters."

And so Richler – a pale, waif-like figure with streaked hair who forms her literate sentences in a somewhat sultry British accent – is ready to discuss *Feed My Dear Dogs,* a darkly comic novel about familial love narrated by Jemina Weiss, a young woman looking back nostalgically on her childhood in the Weiss family.

A boisterous, intelligent clan bearing more than merely a passing resemblance to the Richlers, the Weisses are unmistakably Richlerian.

The father, Yaakov, is a rumpled sportswriter who doles out his words in small doses. The mother, Frances, is beautiful and approachable. Like the Richlers, they have five children, two girls and three boys.

Richler, who grew up in London and Montreal, maintains that *Feed My Dear Dogs* is not autobiographical, but in fact a work of the imagination.

A writer inevitably draws on his or her experiences, she explained. "You borrow details. Life feeds the imagination. That's how it goes. That's the fun of it. The characters were very distinct in my mind, but quite different from my own family."

Pausing for effect, she added, "I don't write non-fiction."

Feed My Dear Dogs, which is scheduled to be published in the United States later this year, takes up the narrative thread of *Sister Crazy*, her short story collection that won the 2002 Jewish Book Award for fiction.

Richler, 43 and single, has no intention of including the Weiss' family in her third book, which she is currently writing.

"It's a completely different novel," she said, declining for superstitious reasons to be more specific.

"It was fun while it lasted, but new people have come on stage. The family is not powerfully with me anymore. A new thing has taken hold. The Weisses are not with me now, but may come back in 15 years."

As Richler tells it, she never intended to emulate her famous father and become a professional writer. After studying French literature at the University of Toronto and the University of Provence in southern France, she trained to be an actress at the Circle in the Square in New York City.

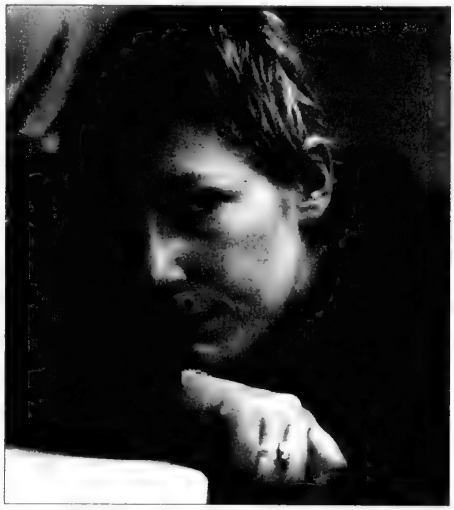
Returning to Canada, she snagged small parts at the Young People's Theatre in Toronto and the Stratford Festival. Subsequently, she appeared in a succession of plays and television dramas in London and read poetry on BBC radio.

"I was doing well at acting and getting good roles," she noted. "But the life of an actor didn't suit me. I'm not a social person and you have to be in acting." Hammering home her point, she said, "I'm a private person."

In 1997, after 10 years, she left the stage and went back to London. "I missed it. I was born and brought up in London. It was familiar to me."

Embarking on a fresh career as a manuscript reader, Richler began writing reports for Random House in London. "I needed the money, and I liked the people. It was a very nice job, like doing book reviews."

For Richler, a voracious reader who grew up in a house filled with books, it was an ideal position.



Emma Richler

"We were all interested in books," she recalled, referring to her parents and her siblings, Daniel, Noah, Jacob and Martha. "No one had to be forced to read. We all fell in love with books."

She especially enjoyed the novels of Charles Dickens and the Russian classics. And she lapped up the enchanting stories in the *Tintin* adventure series, originally published in France.

Within approximately a year of resettling in London, she set pen to paper and started writing *Sister Crazy*. "I didn't begin until I felt I had a distinct voice. When I'm writing, I feel voices and rhythm."

She considers her talent a gift from the gods. "Writing on this level is innate," she mused. "You can't be taught the essential things, though you can learn to do it better."

The first person who read Richler's work in progress, *Sister Crazy*, was her mother, Florence, a convert to Judaism who divides her time between London and Montreal.

Richler generously describes her as her muse. "She's a brilliant reader and critic, and is invaluable. She affected my father's writing and sensibility, and it's been the same for me. She's very important to me as an ear."

Florence Richler also encouraged her to show *Sister Crazy* to her dad. Having read the first chapter, he was similarly impressed. "He gave me a bone-crushing bear hug and said I had a special voice."

For a man of so few words, this was fulsome praise. "He was very proud of me and profoundly encouraging."

Having been raised Jewish, Richler feels at ease in Jewish culture, which she calls a "great gift to the world."

And thus it is not surprising that *Feed My Dear Dogs* is sprinkled with Jewish references, ranging from rabbinical scholar Moses ben Maimon and baseball player Hank Greenberg to the shtetl, bagels and challah.

"I'm interested in Jewish culture – otherwise I wouldn't have been able to explore it. It's one of the most sympathetic and culturally rich things that can be. I can't imagine not being Jewish."

Though she was reluctant to enter into a discussion about politics, a subject her father relished, Richler admitted she is personally discomfited by the "veiled anti-Semitic sentiment" in the British press when the topic is Israel.

"Some anti-Zionism is a polite cover for anti-Semitic feelings," observed Richler, qualifying her remark by saying the Israeli government "can behave very badly."

Although she does not regard Israel as just another country in the Middle East, she rejects Israel's territorial claims beyond its 1967 borders.

"I don't believe, biblically, anything belongs to anyone anywhere. The world is for sharing. God never said, 'Don't share.'"

Sonny Goldstein, CFP

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Books & Authors

Israeli journalist's frank memoir reviews an exciting life

By SHELDON KIRSHNER
Staff Reporter

Hirsh Goodman has been there and done that as a journalist and editor.

A South African Jew of Latvian origin, Goodman made aliyah in 1965. He lived on a kibbutz, served in the Israeli army, wrote for the *Jerusalem Post* and founded the *Jerusalem Report* (to which he still contributes a column). Today, he is a senior research associate at Tel Aviv University's Jaffe Center for Strategic Studies.

Having had a rich life, he recounts his experiences in his first book, a frank, stimulating memoir titled *Let Me Create a Paradise, God Said to Himself: A Journey of Conscience from Johannesburg to Jerusalem* (HarperCollins).

Goodman, who was in Toronto on April 6 to discuss the book at Holy Blossom Temple, was born in Port Elizabeth on March 6, 1946, but raised in Johannesburg. Likening South Africa's close-knit Jewish community to a family, he suggests that its members enjoyed a cozy and comfortable lifestyle that even Jews of modest means, such as his parents, could afford.

Raised by a black nanny and domestic servant whose gefilte fish was apparently the talk of the town, Goodman loved South Africa, but he was not at peace with its unjust apartheid system. Indeed, he describes the South Africa of his youth as "a cruel and violent society."

At 15, after witnessing a fight between two black men that was emblematic of South Africa's racial inequities, he decided to immigrate to Israel. It was not a surprising choice. A member of Habonim whose father was a Hebrew teacher, Goodman had been brought up as a Zionist.

He left the country for good in 1965 after fulfilling his duty as a soldier in the South African army. He recalls that period with some distaste.

Goodman's "romantic phase" with Zionism ended quickly when members of his kibbutz burst into raucous laughter while watching the film version of *Exodus*. "To the Israelis in the dining hall, this was hilarious kitsch, an embarrassment," he writes. Yet, he continued to see Israel in idealistic terms, and was happy and felt alive in the Jewish state.

His rite of passage from bright-eyed Zionist to Israeli occurred when he earned his red beret as a paratrooper. Boot camp was tough, but it prepared him for skirmishes with Syria over water rights and the wars to come. Assigned to the 50th Paratroop Battalion, Goodman fought in the northern Sinai Peninsula during the Six Day War, which he describes as "an existential war of survival."

Memories of that war linger in his mind: the incredible sight of thousands of pairs of boots hastily abandoned in the sand dunes by fleeing Egyptian soldiers; the utter contempt for Arabs that Israeli Druze troops showed in a mosque; their brutal interrogative method in questioning an Egyptian air force officer.

Goodman's political consciousness was aroused by David Ben-Gurion, Israel's first prime minister, in a radio broadcast during the war. Citing the imperative of demography, Ben Gurion warned Israel it would be better off without the new territories and their Palestinian inhabitants.

He returns to this theme periodically. At one point, he observes that Israel's occupation of the West Bank and Gaza Strip "was eating away at the nation." Later, in a different context, he sums it up as "a curse that would consume us from within."

Goodman portrays his entry into journalism in 1971 as accidental. A seminar paper on the Cuban missile crisis he had written at university was given a failing grade, having been judged to be "too journalistic." He headed for *The Jerusalem Post*, where the whiff of fresh ink and molten lead captivated him.

He landed a job in the advertising department, but Goodman had already set his sights on editorial work. Thanks to a patient mentor, he learned the essentials of reporting.

His big break came early one evening when the editor, Ted Lurie, met him in a corridor. "He told me to follow him, which I did, all the way to the men's room, where he proceeded to take a leak. While doing so he asked me if I wanted to be the paper's military reporter." And thus Goodman's career was launched.

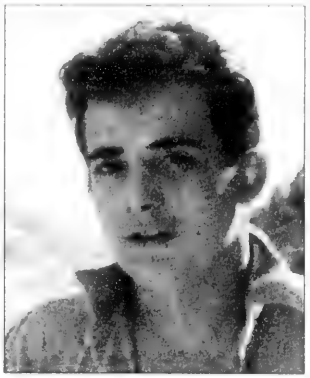
He has many stories to tell, and one of the most interesting turns on the breathtaking arrogance of Israel's chief of military intelligence in the days leading up to the 1973 Yom Kippur War. Ignoring all evidence to the contrary, Eli Zeira claimed that Egypt was merely posturing. "Who was I to argue?" he writes.

Goodman, who was called up as a reservist during the war, regrets he was conned and bought into the seductive myth of Israeli invincibility. "All this I dutifully reported, verbatim, unquestioning, uncritically," he confesses.

He adds: "One would have thought that the Yom Kippur War would have taught Israel and its leaders about the limits of brute strength and deterrence. It did neither."

In this critical spirit, Goodman punctures the aura of the legendary Moshe Dayan, the then-defence minister. Dayan was arrogant, rude to reporters and not much of a mensch, he notes.

Goodman had a lot on his plate when he returned to his job after six months in the reserves – the war of attrition on the Golan Heights and the terrorist attacks in Kiryat Shmona and Ma'alot. "The work was relentless."



Hirsh Goodman as a young man

Burned out, he signed on as a Jewish Agency emissary in St. Louis, Mo. He got off to a disastrous start, but recovered, spending two "fabulous" years in the United States.

Returning to the *Post*, Goodman went back to his old position as a defence reporter. He made an amazing voyage on an Israeli missile boat to Djibouti. He covered Anwar Sadat's historic trip to Jerusalem, quietly sobbing as the Egyptian president stepped off his airplane. He paid a visit to Cairo, impressed by the friendliness of merchants who offered him a "peace price" on goods.

In 1978, Goodman came upon "a scene of sheer horror" after terrorists killed 37 Israelis on the road from Haifa to Tel Aviv. The stench of burning flesh turned him into a vegetarian for the next nine years. Israel responded to the attack by invading southern Lebanon in Operation Litani. Goodman covered it, but was almost blown up by a land mine.

He was also in the thick of things following Israel's second invasion of Lebanon in 1982. Goodman reminds readers that this war was waged without public consensus and left the problem of Palestinian terror unresolved. Goodman was not impressed by the behaviour of Israel's then-defence minister, Ariel Sharon. "His arrogance was monumental, his brazenness beyond belief."

Goodman left the *Post* in 1988, sick of "writing about the same things" and miffed because he had not been included in a management shuffle that turned the paper to the left. He glosses over his year at the Washington Institute for Near East Policy, and strangely enough, remains mum about his interregnum as vice-president of the *Post*. His observations about the founding of the *Jerusalem Report* are pungent, yet all too brief.

Typically, he does not pull his punches in analyzing the political situation: Jewish settlers with children who remained in Gaza after the second Palestinian uprising are either fanatics or fools. Full peace with Israel was not on the late Palestinian Authority president Yasser Arafat's agenda. The attempt by Ehud Barak, Israel's prime minister from 1999 to 2001, to reach an end-of-conflict agreement with Arafat was ill-conceived.

Goodman thinks that Sharon's insistence on achieving an interim agreement with the Palestinians has merit. It would launch a promising peace process, he claims.

He dismisses critics who compare Israel to apartheid-era South Africa as malevolent ignoramuses.

In this engaging memoir, Goodman sometimes succumbs to pessimism. But his last sentence brims with optimism. "I have seen the end of apartheid and witnessed modern Israel rising from the ashes of the Holocaust. Don't tell me miracles can't happen."

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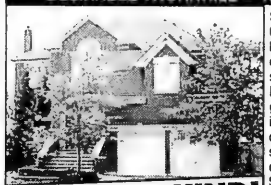

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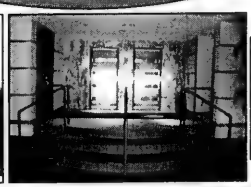

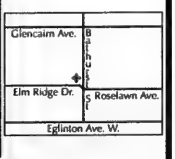

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Israel & the Jewish World

Overseas conversions recognized

By YUVAL YOAZ
Ha'artez Daily Newspaper Ltd.

Israeli residents who travel overseas solely for the purpose of undergoing a non-Orthodox conversion are entitled to Israeli citizenship under the Law of Return, the High Court of Justice ruled last week in a 7-4 decision.

The precedent-setting decision was handed down in a petition filed in 1999 by 17 tourists and legal foreign workers who have lived in Israel as temporary residents for many years. All of the petitioners studied for conversion in Israel, but underwent the actual conversion overseas.

While overseas residents who underwent non-Orthodox conversions in their own communities have long been eligible for citizenship under the Law of Return, the state has hitherto refused to recognize overseas conversions by Israeli residents unless the convert resided in the community in which he converted for at least a year.

"The Jewish nation is one," Supreme Court President Aharon Barak wrote in the verdict. "It is dispersed around the world, in communities. Whoever converted to Judaism in one of these communities overseas has joined the Jewish nation by so doing, and is to be seen as a 'Jew' under the Law of Return."

Several of the justices, however, ruled that since overseas conversion entitles the convert to Israeli citizenship, the state has the right to "set criteria for the recognition of overseas conversions." Lawyers working for the state said that such criteria could include a "minimum time" that the convert must spend in the relevant overseas community overseas – a criterion that, if adopted, would effectively restore the status quo and render yesterday's ruling meaningless.

Last week's ruling predictably elicited furious reactions from the Orthodox and joyful ones from the non-Orthodox movements and secular politicians.

Israel's chief rabbis, Shlomo Amar and Yonah Metzger, along with Shas spiritual leader Rabbi Ovadia Yosef and former chief rabbis Mordechai Eliyahu, Avraham Shapira and Eliyahu Bakshi-Doron, declared: "There is no value or weight to 'conversions' not performed by an Orthodox rabbinical court in accordance with the conversion procedures specified in the Shulchan Aruch. Any such conversion, under its various names such as 'Reform' or 'Conservative,' has no validity…"

Shas chair Eli Yishai called the ruling an "explosives belt that has formed an identity terror attack against the Jewish people," and his party collected the necessary 25 signatures from Knesset members to convene a special Knesset session this week, even though the house is officially recessed.

The Israel Religious Action Centre – the Israeli branch of the Reform movement, and the organization that represented the petitioners in court – was pleased with the verdict, but disappointed that it did not extend to conversions in Israel. The Conservative Movement's response was similar.

Secular politicians were unequivocally enthusiastic. Shinui MK Etti Livni called the ruling "a historic breakthrough," adding that Reform Judaism would now cease to be a stepchild of the Jewish people. Yachad leader Yossi Beilin said the ruling would "finally break the Orthodox monopoly over conversion."

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Kitchener centre one of youngest players in OHL

By PAUL LUNGEN
Staff Reporter

For most of his young career, Myles Applebaum has "played up."

From the time he turned nine until his 15th birthday, he played competitive hockey with guys who were one year older.

Sure, there was a two-year stretch during his midget years when he played within his age group, but he's back at it again as one of the youngest guys on the Kitchener Rangers, a barely 17-year-old playing against 19- and 20-year-olds.

When you're one of the rookies on a talented OHL team, ice time can be limited, but Toronto-born Applebaum isn't complaining. He knows he has to pay his dues and earn a position as one of the team's go-to guys.

In his first regular season as a centre with the Rangers, he's seen spot duty as a checker and a grinder. Applebaum, however, knows he has lots more to show.

A good scorer throughout his minor hockey career, he believes his time will come and he'll be able to revert to his point-popping past. Earlier this season, he showed how prolific he can be when he scored four goals and two assists in only six games – second on the team – to help Team Ontario during an international under-17 tournament.

The Christmas-time tourney, which attracted top teams from across Canada, the United States and Europe, was the highlight of his hockey career, he said on the line from Kitchener.

The competition was awesome, he got to line up with top Ontario players and he enjoyed the international atmosphere, he said.

Although Ontario lost the bronze medal game to a team representing the Atlantic region, Applebaum really clicked in the tournament, making the experience all the more sweet. "I just found my groove," he said.

Back in Kitchener, the 6-2, 185-lb. centre had an okay season, scoring two goals and six assists in 44 games. The Rangers, he said, are a pretty fast team with big, strong defencemen. Up front, they feature a mix of quick wingers and bigger checking-style players who like to dump the puck deep and cycle it. The style should suit the team, which finished third in the Midwest Division, in the first round of the playoffs against the fourth-place Erie Otters, he said.

Post-season play will allow Applebaum to lock horns with two other Jewish players in the OHL, Erie goaltender Jhase Sniderman of Toronto and defenceman Jake Heller of Skokie, Ill. That is, if he bounces back from a late season shoulder separation.

Rangers coach Peter DeBoer said he expected Applebaum to lace up for at least one of the games versus Erie. The series was tied 2-2 at *The CJN*'s press time with three of the games decided in overtime.

DeBoer thinks Applebaum has "a bright future with the Rangers." Although he's one of the youngest players in the league, let alone on the team, Applebaum shows good maturity and hockey smarts, Deboer said.

"His transition [to the OHL] has been seamless."

DeBoer predicts Applebaum will eventually secure a spot as the team's number one or two centre. He even ventures to say that he has "potential as a pro."

"He's a typical power forward," DeBoer said. "He's a big kid who plays a power game."

Myles Applebaum

A fifth-round selection by the Rangers in the OHL's entry draft, Applebaum believes he would have been chosen higher had it not been known he was close to signing with Michigan State University.

But the prospect of playing for DeBoer, a two-time OHL coach of the year, and the rest of the Rangers' coaching staff helped sway his decision, as did the fact OHL games are heavily scouted by NHL personnel. That Kitchener is only an hour away from home – meaning his parents, Mark and Susan, and sister Dori, can drive over to watch him play – was also a factor.

Back when he was a house league player, rising at 5:30 a.m. for morning games, Applebaum played for the love of the sport. When he hit 14, he realized that making the OHL was a realistic possibility. From there, the NHL beckons.

"Like other kids, I always hoped to make the NHL. Now I figure it's a possibility," he said.

Still, his parents, who sent him to Sunday school at Temple Emanu-El, always stressed family and education.

"I guess playing in the NHL would just be a bonus," he said.

Tournament brings together day school hockey teams

By PAUL LUNGEN
Staff Reporter

The mid-March date has become a fixture on the calendars of Jewish day schools across Toronto. It's an opportunity for school spirit to peak and for administrators to bus kids to a hockey rink to watch the school's best players face off against those from other Jewish educational institutions.

The 10th annual Yitzhak Rabin Memorial Hockey Tournament recently attracted almost 250 players on 15 teams from 11 schools to the rinks at York University's Ice Gardens. Many fans also made the trek to take in the action.

Divided into a junior competition for youngsters in grades 3 to 5 and a senior tournament for kids in grades 6 through 8, teams played from three to five games in a single day.

When the final whistle blew, the team representing Leo Baeck Day School's northern branch defeated a team from United Synagogue Day School's Bayview Avenue campus to capture bragging rights in the senior competition. Among the juniors, who were divided into Tel Aviv and Jerusalem divisions, Associated Hebrew Schools' Thornhill team emerged as champions in the Tel Aviv division, defeating Bialik Hebrew Day School, while Leo Baeck north defeated USDS Bayview to win the Jerusalem division.

Co-convener Michelle Adler said the tournament marked the end of the Jewish Day School Hockey League's regular season, which began in January. League games were held early in the morning, before school, and helped determine seeding positions for the tournament.

The tournament has been growing each year as more schools have been able to ice teams, Adler said.

Participants this year included the Toronto Heschel School; Leo Baeck; USDS Bathurst; USDS Bayview; USDS Richmond Hill; Associated's Neptune branch; Associated's Thornhill branch; a team from Associated's middle school; and Bialik.

Israel ties France in World Cup qualifier

Ha'aretz Daily Newspaper Ltd.

RAMAT GAN — Israel and France played to a 1-1 draw last week, a result that disappointed Israeli coach Avraham Grant even though Israel is the only team to have scored against France, the 1998 World Cup champions, in World Cup qualifying Group 4.

David Trezeguet put France ahead with a header at the 50-minute mark, but turned from hero to villain for the visitors after being sent off minutes later by referee Markus Merk for a head butt on Tal Ben Haim. Walid Badir evened the score with an 83rd-minute header, as Israel's pressure on 10-man France finally paid off.

"I don't want to sound arrogant," said Grant, "but we deserved to win. In every parameter, we were better than the French. I wanted to win, and at the end, there was a real feeling that we missed an opportunity."

"Despite the fact that I scored, I am very disappointed because we were much better and we deserved to win," Badir said. "I have a dream to play in the World Cup and I am determined to make that dream come true."

The draw keeps France and Israel at the head of Group 4 with 10 points, followed by Switzerland and Ireland, both with nine points.

The match began in a sour atmosphere as the home fans booed the French national anthem. French keeper Fabien Barthez was the target of irate Israeli fans throughout the match, as they protested his pre-game comments that he did not want to play in Israel.

On the field itself, the teams shared possession but the match didn't really take off until after the interval, when Willy Sagnol sent a perfect ball from the left wing straight to Trezeguet, who was left unguarded and put the visitors ahead with a perfect header.

Five minutes later, fortunes turned dramatically when Trezeguet was red-carded for crudely head butting Tal Ben Haim, in reaction to an over-zealous challenge.

Israel failed to click on several good chances, but finally, in the 83rd minute, Adoram Kesei found space on the left side and sent a high cross that found Badir who headed cleanly into goal, sending the Israeli fans into raptures.

Depression an epidemic

20 something

By SANDIE BENITAH

When I was in high school, my friends and I would always count down the days and years until we reached a magical milestone age — 16 so that we could drive, 19 so we could hit the clubs and 20-anything so that our life could finally come together.

We all had a plan for our 20s, and figured out the ideal age to finish school, start our dream jobs, meet our dream husband or wife and the age we would start a family. Not once did we ever have a Plan B just in case there happened to be a glitch in one of those steps.

It turns out we should have.

Not one person and certainly not one John Hughes movie warned us that we would be facing a serious crisis when we reached this age. We all grew up thinking that being a teenager with zits and no date to the prom would be the worst thing to happen in our lives. In fact, as my friends and I are starting to figure out, being without direction in your 20s is far more traumatizing.

That's right… traumatizing.

Depression is a condition that transcends generations and age gaps, but judging from the number of people I know that have been clinically diagnosed recently, it seems to be an epidemic among my peers.

One of my girlfriends cried for hours one night over the phone, wondering how it was that she couldn't find the right job, despite her hard work and university degree.

"I did everything right, didn't I?" she asked.

Yes, we did everything right, I tell her, but nothing I say makes her feel better.

The themes of despair and confusion are always the same. Friends question the choices they've made for their career and then almost in the same breath, they question whether or not they'll ever be successful. But worst of all, some have confessed to me that they've even questioned whether or not this time in their life is one worth living through.

My friends have said it's hard seeing a way out of depression and it's easy to understand why.

While I'm sure that depression at any age is traumatic, it seems that being depressed while we're in our 20s is the worst that it can be. First of all, we're expected to be and expecting ourselves to be in our prime… but we're not. Second of all, we're expected to have the experience, rationality and maturity of our parents… but we don't. Last of all, we're expected to still have our youthful optimistic outlook on life… but for some of us, our optimism is as ragged as our old childhood security blanket.

Therefore, all we're left with is this feeling that we've failed not only our expectations but everybody else's as well.

Sigh.

When we're feeling this desperate about ourselves and our situation, it's hard to believe anybody could see us in a different light. If they do see us differently, then we must have pulled a fast one over them.

But the truth is, we should all – whether we're depressed or not – take a second to listen to those who might know us best to give us perspective on ourselves and maybe even our future.

Our parents apparently have never thought twice about us not making them proud and our bosses for some reason are still convinced we'll turn out to be the young prodigy they thought they hired. Even our friends have words of encouragement.

The only ones we seem to be disappointing are ourselves and while that's what hurts the very most, it's also a challenge that needs to be dealt with before we move on to the next phase in our lives.

Granted, it won't be an easy challenge to overcome and for once, I'm actually looking forward to hitting that milestone age of 30.

But at the very least, we should be giving ourselves the chance to get there.

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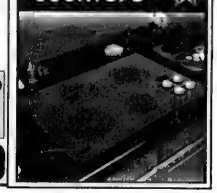

About Life

Dear Ella,

My mother passed away in November 2003. She was the real matriarch of our family and it hit us all very hard.

Since her death, my two brothers and I have seen very little of each other. It seems we all have very busy lives, as well as our own families, and are not willing to make the time to see each other.

When my mother was alive we met at her place for every occasion – all the Jewish holidays and birthdays.

Now, with Passover around the corner, there is talk about not having a seder together. Neither of my brothers wants to make the effort to get together. The feeling of family is slowly fading with every month that passes. I'm afraid if we don't have our seder together, it will be the end of what was once a close family. What can I do to fix this before it's too late?

Family at Passover

Dear Family at Passover,

Your mother created something very special for all of you that will live in your hearts forever. With her passing, things changed. Of course it would be wonderful to keep the tradition of having seders together alive. However, now you all have your own families and some have chosen to have the seder either with their immediate families or possibly with others.

On one hand, it is sad that the chapter of togetherness with your mother is gone, but on the other hand, children are born and families continue to grow. It's the cycle of life.

If your brothers don't want to get together for the seder there is little you can do. Maybe for them it is too painful to have a seder without your mother, or maybe they were just doing it for her. It's hard to speculate. But you can still have a wonderful seder with your own family. Keep your mother's spirit alive. Tell stories, laugh, cry, cook her favourite foods and begin a new tradition for your own growing family. There is no doubt a seder together would be special. However, there will be many opportunities still to come when your families can and will get together.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Milt Harris: a Jewish warrior

By AVRUM ROSENSWEIG

URBAN WRITER

Life is a challenge. Of that there is no doubt. Some people hide from its rainbow of trials, afraid to be unmasked, instead relying on the leadership and activism of their neighbour. Then there are men like the late, great Milt Harris, individuals who charge into the "battle of right," manoeuvring with grace and guts, in his commitment to repair the world.

Milt was the real deal – a warrior, a renaissance man in a constant state of awe and forever honing his mental, spiritual and physical agility with tenacity of spirit. He passed away last month at age 77 after a short battle with cancer. When I heard about his death, I sensed a subtle shift in the world, the type that occurs when a great person departs this earth.

In *Profiles in Courage*, John F. Kennedy wrote this about politicians: "When that roll is called, he cannot hide, he cannot equivocate, he cannot delay… as he casts the vote that stakes his political future." This was Milt.

He was not a politician, but he boldly influenced many of them in his daring fight to bring Nazi war criminals to justice. Milt was not a lawyer, but he fought audaciously for justice on behalf of the Jewish community decades ago in his childhood home of London, Ont. He was not the archetypal right-of-centre Jewish leader when he chaired the Canadian Jewish Congress, but he gained admiration from his colleagues and created bonds with other communities through such unique missions as demanding redress for Japanese Canadians who were interned during World War II.

I cried when I heard Milt died, because he was a virtuous human being, gone forever, and because I missed him, for he had become one of my mentors. I wondered where I would find another man who was an officer of the Order of Canada; who took up piano in his mid-60s and was able to master baroque music; who supported his friend Jane Goodall, the world's leading primatologist in her bid to learn about and protect apes; who cared about our indigenous people and established educational scholarships for native youth, quietly donating substantial funds to Na Me Res (Native Men's Residence) to help build a youth shelter and big-heartedly supporting Ve'ahavta's homeless program.

I cried when I heard Milt passed away, because I questioned whether I would ever meet another human being who overcame a thorny childhood so well; who was was a track star and boxer though he stood only 5-5; who built one of the most successful steel companies in North America, but forever extended vast amounts of love, wisdom and mentorship to his family, friends and colleagues.

Milt, men like you are hard to find. They are because you modestly and unassumingly set the standard for greatness. Now that you are gone, a shrill silence has overtaken us. Our frontline of valour and guts has been weakened because we have lost a dazzling fighter.

Your wife, children and entire family should find peace in the knowledge that they were blessed to have had a great and righteous man among them. Thank you for showing the Jewish community and the people of Canada the true meaning of bravery, kindness and decency.

So long, Milt. You are missed already. Where will we find a man like you again?

"Milton was a consummate Jewish philanthropist with a twist; he knew how to give but also knew how to act. Rare is such an individual who can straddle both camps with such grace and ease. Rare is the person who is respected both as a man of charity and a man of action. That was our beloved friend Milton Harris." – Ed Morgan, president, Canadian Jewish Congress

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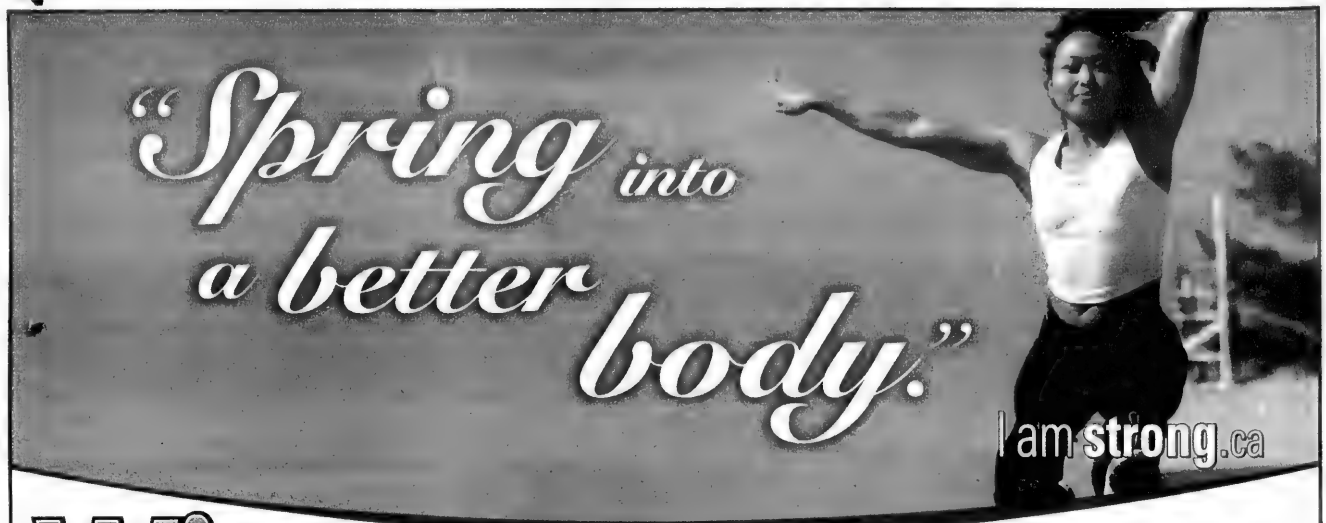

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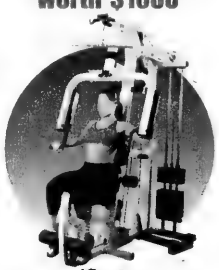

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This Week

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Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

Israel, Canada firm up industrial ties

By RON CSILLAG
Staff Reporter

Israel and Ontario have ventured into new economic territory with last week's signing of an agreement committing the two governments to work together in a number of industrial, technological and scientific areas.

It was all smiles between Premier Dalton McGuinty and Israeli Deputy Prime Minister Ehud Olmert after they inked the Ontario-Israel Memorandum of Understanding at a Queen's Park signing ceremony attended by provincial politicians, Israeli diplomats and Jewish community representatives.

Separate memorandum of understanding signed at Queen's Park

Hailed as the first such research and development agreement between Ontario and a foreign government in years, the deal targets at least 12 Ontario-Israel collaborative projects over three years.

Priorities include drug development, information and communication technology, and life sciences. Officials say that it could potentially be worth millions of dollars for both Israel and Ontario.

"Ontario and Israel both have strong economies," McGuinty said in a statement. "By signing this agreement, we are taking another step toward strengthening our partnership, our people and our prosperity."

After the formal exchange of documents and signatures, Olmert, who is also Israel's minister of industry, trade and labour, presented McGuinty with a gift and joked with photographers, "Do you want us to hug?"

The Toronto stop was part of a two-day whirlwind trip to Canada by Olmert to renew the Canada-Israel Industrial Research and Development Foundation (CIIRDF), established in 1994 to promote collaborative R&D between firms in both countries.

Continued on page 47

Israeli Deputy Prime Minister Ehud Olmert, left, and Premier Dalto McGuinty signed the Ontario-Israel Memorandum of Understand ing at Queen's Park last week. *[Ron Csillag photo*

Reaching out for peace

Actor Richard Gere, right, last week made one of his frequent visits to Israel as part of his international peace activities. He visited with Foreign Minister Silvan Shalom to discuss developments in the peace process. Recently, in France, Gere received the Hadassah Citizen of the World award for his humanitarian activities.

[Isranet photo]

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Greater Toronto Area

Tensions grow in Israel as Sharon visits Bush — see page 55

The News in Brief

CANADA

Killers to be Freed

TORONTO — The two men convicted of beating 15-year-old Matti Baranovski to death in November 1999 will likely be released from jail later this month. Meir Mariani and William Cochrane, both now 20, will have served two-thirds of their 10-year sentences and will be eligible for statutory release. Under Canadian law, four years they served prior to conviction is counted double (eight years). Both men were turned down for parole last August when the provincial parole board found they were at risk of re-offending and had disciplinary problems in jail.

Saul Bellow Dies

TORONTO — Canadian-born Saul Bellow, the Nobel Prize-winning author, died last week at 89. Bellow brought the American Jewish experience to a wider North American audience. His best-know works include such novels as *Herzog*, *Mr. Sammler's Planet* and *The Adventures of Augie March*. When he received the Nobel in 1976, he was cited for the "human understanding and subtle analysis of contemporary culture that are combined in his work." Bellow, who was born in Lachine, Que., also wrote a non-fiction work, *To Jerusalem and Back*, about his trip to Israel in 1975.

WORLD

Anti-Semitic Acts Up

NEW YORK — Anti-Semitic incidents in the United States reached their highest levels in nine years in 2004, the Anti-Defamation League said. The ADL's annual Audit of Anti-Semitic Incidents, released last week, showed 1,821 incidents in 2004, up from 1,557 in 2003. More neo-Nazi activity and harassment reports from schools led to the rise. The data comes from crime statistics and ADL regional reports.

C-Span Nixes Irving

WASHINGTON — C-SPAN cancelled plans last week to air a lecture by Holocaust denier David Irving. It had planned to air the talk to "balance" one by historian Deborah Lipstadt, but she refused to let cameras tape one of her lectures at Harvard University. Instead, C-SPAN aired a show with a reporter who covered a 2000 trial in which Irving lost a libel suit against Lipstadt and her publisher after she called him a Holocaust denier. Some 500 scholars protested the plan to pair her and Irving. On the show, a C-SPAN executive said it was wrong to use "balance" to describe the original intent.

Supremacist Jailed

CHICAGO — Mathew Hale, a white supremacist convicted of soliciting an FBI informant to kill Judge Joan Lefkow, was sentenced to 40 years in jail. Hale was charged with soliciting her murder because she ordered him to stop using the name World Church of the Creator, a trademark of an unrelated group. Lefkow is not Jewish, but in an e-mail to followers about the name case, Hale called her the "judge with the Jew surname." Her mother and husband were later killed by a man unconnected to Hale.

Neo-Nazi Prof Fired

TEANECK, N.J. — A professor at New Jersey's Fairleigh Dickinson University with links to a Nazi group was fired. The school dismissed Jacques Pluss, 51, for missing too many classes, but Pluss said he was fired for his political beliefs and activities. Pluss, a history lecturer, admits he is a member of the National Socialist Movement, and he hosts a webcast titled *White Viewpoint*.

Missionaries Cut Off

PHILADELPHIA — Presbyterian leaders have cut off funding to a missionary church aimed at converting Jews. Late last month, officials with the Presbyterian Church (USA) voted to stop funding Congregation Avodat Yisrael near Philadelphia, the *Philadelphia Inquirer* reported. The vote came after a church report questioned the congregation's methods and effectiveness.

'I Am Anti-Zionism,' Columbia Prof Says

NEW YORK — Several members of Columbia University's faculty spoke out against Israeli policies and Zionism in an address to several hundred students and other members of the university community at a campus event last Monday.

The event, billed as supporting academic freedom, came after a faculty committee issued a report the previous week on charges professors had bullied pro-Israel students and found only one such charge credible.

"If some Columbia faculty are going to be stigmatized for being anti-Zionism, then let me be among them," said Noha Radwan, an assistant professor in the Middle East & Asian Languages & Cultures (MEALAC) department. "I am anti-Zionism."

The report found that Joseph Massad, also a MEALAC professor, had "exceeded commonly accepted bounds" when responding to a pro-Israel student's question. Massad's "defence is the front line of academic freedom today," film professor Lewis Cole said. At the meeting, Massad said the committee that issued the report is illegitimate.

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The Canadian Jewish news
Vol. XXXV, No. 16 (1,693)*

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CIRCULATION
Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.
CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS
Canada: $34.95, 1 yr. incl. GST. $62.95, 2 yr. incl. GST.
U.S.A.: $100 U.S funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.
Postmaster: Please return 29Bs and changes of address to Toronto office.
Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894
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Addressing the 'crisis in Jewish education'

By FRANCES KRAFT
Staff Reporter

Michael Steinhardt admits to some discomfort when people tell him that Birthright Israel – the free, 10-day trip to Israel for 18- to 26-year-olds – makes it cool to be Jewish.

The New York-based philanthropist and Birthright Israel founder told a small group of Birthright alumni earlier this month that it's "unfortunate to have to rely on these 10 days to do the job that should be done in all sorts of other areas – day schools, preschools, general education."

He met with the group at Hillel of Greater Toronto's Wolfond Centre for Jewish Campus Life on April 1, and later appeared at United Israel Appeal Federation Canada's National Young Leadership Conference to deliver the keynote address and meet with more Birthright alumni.

There's a crisis in Jewish education in the non-Orthodox world, Steinhardt told *The CJN* in an interview at a downtown hotel. "How can you say otherwise?" he asked rhetorically. "Outside of day schools, the quality of Jewish education is nothing less than appalling."

Maybe if it were better – instead of "crummy," as he referred to it – Birthright wouldn't have such an impact, but there would be "deeper, better educated Jews," he said.

Steinhardt had no kind words for the Hebrew afternoon schools he has seen, which he said have created the "dumbed-down American non-Orthodox Jew [who] is disappearing from Judaism, intermarrying with abandon and forgetting about his Jewishness with hardly a second thought."

Michael Steinhardt

Speaking to the Birthright alumni, he expressed his concern about changing Jewish demographics. "Jews don't reproduce themselves," he said. "If I knew you better… I would urge you to have considerably more children per family."

Jewish philanthropists should think about the Jewish future, he said. In fact, the day Steinhardt spoke, Brandeis University announced his $120 million (US) gift for the establishment of the Steinhardt Social Research Institute, which will analyze data to help the Jewish community better plan for its future, according to a news release.

"I think our overwhelming focus should be on our children and therefore on the education of our children," Steinhardt told *The CJN*.

Are day schools the answer? Steinhardt said he doesn't know. It seems to him that day schools are "unlikely to ever attract the majority of non-Orthodox Jews, and that's a great conundrum. I'm not interested in a small elite being educated in day schools, and the rest of the non-Orthodox population being allowed to be painfully undereducated."

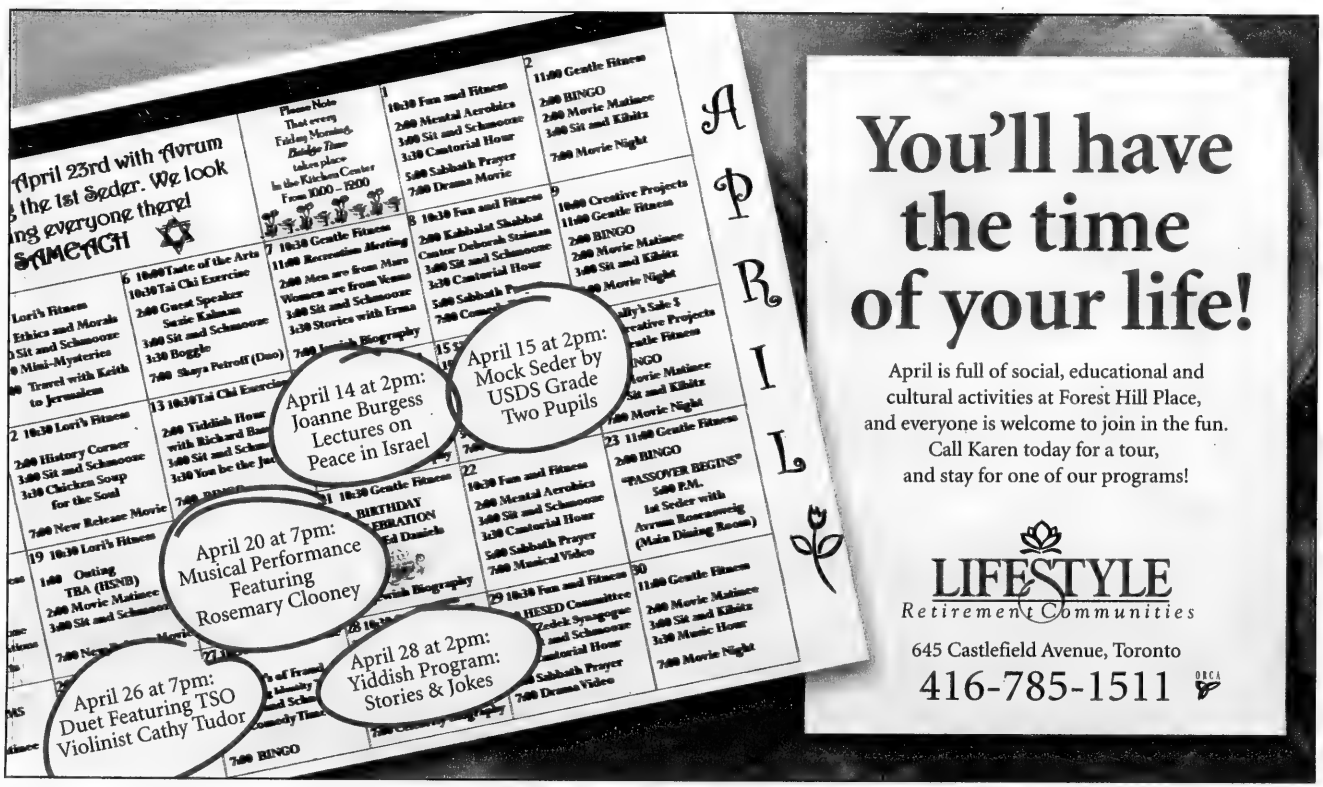
He believes the Jewish community hasn't been "experimental enough" with day schools. "I think that the single institution that is most needed in the Jewish world is the day school at the same level of religiosity as the average non-Orthodox Jew, meaning a day school far less religiously demanding," but one that emphasizes the highest academic standards and a more secular teaching of the Bible.

He wants the Jewish community to have "better day schools, with better teachers and a more vigorous program, and insistence upon more involvement of the family."

"I keep going back to what can we do at an earlier age that will allow other elements in our arsenal to work before Birthright."

One of his projects is a new Jewish preschool program, expected to start in 12 North American cities in September. Steinhardt hopes it will be "so good, so exciting, so resonant, that it will involve families of preschool kids in ways they're not presently involved and that will engage them in Jewish learning at that age [in such a way] that a substantially larger number will want to go to day school."

Continued on page 27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Greater Toronto Area

To make a difference...

From the editor's desk

He sat in the four-person viola section of the energetically performing Koffler Chamber Music Society, posture erect, his head and shoulders moving slightly with the flow of the music and the precisioned pulling of his bow.

And when the audience applauded and "bravo-ed" its enthusiastic approval of the sensually melodic *Serenade 1 in E* by Antonin Dvorak, the violist and most of his fellow musicians smiled widely. The violist was Alan Pollard.

Born in London, England, he graduated from the Middlesex Hospital Medical School in 1954 and settled into a successful career in laboratory medicine in London.

Twenty-three years after his graduation, in 1967, Pollard and his family moved to Toronto, where he applied his science, his skill and his dedication in biochemical medicine at the Mount Sinai Hospital.

He said to *The CJN*, "I was very impressed with the attitude of the people at Mount Sinai. Here, I felt, I could come and make a difference."

And he did. And he continues to – in medicine and in music. For along with his training as a physician, Pollard also brought to Toronto his considerable talents as a musician.

It was the heartfelt performance of the Koffler Chamber Music Society in its inaugural concert in February at the Leah Posluns Theatre in Toronto that brought me to Pollard's mid-Toronto home last month for tea, biscuits, almonds and an interview. I wanted to learn more about the music group and Pollard was to be my mentor.

It was at his home that I learned about him as well.

Music seems to course through Pollard's veins in equal measure to the red and white blood cells he has spent a professional lifetime studying. First the piano, then the violin and finally, at age 15, he picked up the viola.

Pollard was a musician before he was a doctor. As a teenager, he played with the National Youth Orchestra in London. As a student at the University of Cambridge, he played his viola at Britain's famous Music Camp, which was started by Bernard Robinson, a physician and a keen amateur musician.

The Music Camp was a unique and highly formative musical experience for Pollard. He was exposed to a wide range of music and musicians of the highest standard. People who loved music, indeed "were obsessed by it," as Pollard explained, came together, at first in a farmer's field and barn to make their harmonies. They lived in tents, tended to the chores of the farm by day and made music through the night. Attendance was by invitation only and Pollard was among the few who were invited.

Drawing of Alan Pollard by Mary-Lou Peyzant

The Music Camp exists to this day, but has evolved from the early rustic, egalitarian setting to a more formalized structure.

Pollard was a regular attendee at that special camp until he said goodbye to England in 1967, but he "forged friendships there from all over the country," he said. From the near-reverential way he recalled his experiences at the camp, it was apparent that they helped to imprint music even deeper into his soul.

Pollard is representative of the members of the Koffler Chamber Music Society. Music is their calling, but it is not necessarily their professional vocation.

For example, one of the cellists, Jennifer Brunton, is a resident in anaesthesiology; another, Anita Zafrani, is an occupational therapist. John Soloninka, one of the violinists, is an engineer. Charles Small, one of the four violists along with Pollard, is a retired mathematics professor.

The 21 musicians are a widely diverse group, each of whom was auditioned and approved by Jacques Israelievitch, the celebrated concertmaster of the Toronto Symphony Orchestra. He is the chamber group's maestro and shares his talent, experience and insight with the musicians.

They rehearse together once a week for 2½ hours. And of course, there is a great deal of private practice as well. The musicians work hard. But it seems not to bother them. As Pollard said, "one has to put in a lot of time to be able to play one note beautifully and to do so gives a great deal of satisfaction."

Israelievitch is especially adept, Pollard points out. His gentility, sense of humour and tact help to evoke those beautifully played notes from the disparate group of string quartet players.

"He [Israelievitch] knows exactly what he wants and how to get it. Most importantly however, he treats people kindly. He never makes you feel small."

The Koffler Chamber Music Society performs its next concert on May 2 at the Leah Posluns Theatre. The program will include works by Tchaikovsky, Mendelssohn, Gershwin and Copland.

With that lineup of composers, musicians and conductor, the audience is bound to hear a great many beautifully played notes that night.

(An occasional series about Canadians who strive high.) — ***MBD***

SeeJN

FOOD DRIVE: Children from Holy Blossom Temple's preschool brought $5 from their own tzedakah boxes to shop for Passover food items for the National Council of Jewish Women's annual Passover food drive. All food will be boxed with special handmade cards. Pictured, from left, are Max Abrahams, Noah Cohn, Cooper Gryfe, Harley Latsky, Jordan Lis, Sydney Orlander, Ava Morris and Jacob Newman.

Greater Toronto Area

Jews, Christians raise funds for Israeli rehab centre

By ADAM SEGAL
Special to The CJN

During the Yom Kippur War, Israeli soldier Eran Almog lay bleeding and wounded in the field for seven days before fellow soldiers evacuated him. His injuries proved to be fatal.

When Eran's brother, Maj.-Gen. Doron Almog, learned of this tragedy, he made a solemn vow.

"I swore that I would... never leave a wounded [soldier] behind," he said.

"That's what I've done in 35 years of service."

Almog has carried this philosophy into his personal life, never leaving behind his autistic son, Eran, nor hundreds of other children who benefit from the services of Aleh – which means "raise up" – an association that builds care-giving centres in Israel for children of all faiths with mental and physical disabilities.

Last week, Almog spoke before more than 500 people who had gathered at the Canada Christian College to help raise funds for the construction of Aleh Negev, a new, 25-acre rehabilitative village for young adults with special needs.

"Tonight is a parade of the strongest for the weakest," Almog said passionately.

"We don't see the weakest every day. They are gathered in centres like Aleh, centres that give hope, centres that create a lot of love. This is an imperative mission to help them."

Aleh Negev is a $42-million project. In addition to providing medical care, therapeutic services, rehabilitative aid and special education to thousands of patients, the village will offer green open spaces, a petting zoo and a hotel for guests and family members.

The endeavour is also expected to create some 500 jobs for residents of Ofakim and nearby communities.

The Israeli government has committed to funding 50 per cent of the cost, with the remainder coming from donations.

Moshe Schapiro, director of development for Aleh Rehabilitation of Canada, said $13 million has been raised so far.

"We're only starting to get our feet wet in Canada," he said.

Charles McVety, president of Canada Christian College, said the local fundraising goal is $1 million.

"This is part of our, 'Israel you're not alone campaign,'" McVety told the audience, noting he visited an Aleh centre in Jerusalem in 2003 while on a trip to Israel with 20 fellow Christian leaders.

"Israel has given me and every other Christian what we have. We owe everything we have to you."

Christian collaboration in the Aleh project, and support for Israel in general, was lauded by Israel's Deputy Prime Minister Ehud Olmert in his keynote speech to the gathering.

"The Christian community in Canada has been very friendly to Israel," said Olmert, who was in Canada to meet government officials about trade issues.

"This exceptional involvement [in Aleh]... is outside [the realm] of political issues and cares for the human needs of people."

There are three Aleh centres in Israel – in Jerusalem, Bnei Barak and Gederah.

Many of the children in the centres were born with congenital diseases or sustained brain damage later in life.

Almog's son, named after his uncle who died in the Yom Kippur War, is now 21, wears a diaper, eats only baby food and cannot speak.

These challenges have had a tremendous impact on the general, who was the first Israeli soldier on the ground and the last to leave in the famous Entebbe rescue operation of 1976 that saved more than 100 lives.

"He's the most influential person in my life," Almog said of his son. "He has made me learn to be more sensitive to people."

Almog said involvement with Aleh is his "life project."

"Every morning when I wake up, I feel strong enough to do something for the weakest," he said.

"They are unable to fight, unable to protest and unable to lobby... They are shouting with their silence."

For more information on Aleh, visit www.aleh.org.

HELPING TERROR VICTIMS: The choir of Ulpanat Orot High School entertained their mothers at a recent Mother-Daughter Night and raised more than $2,200 for NAVAH, an organization in Israel that helps victims of terror.

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Greater Toronto Area

Local union threatens to strike El Al airlines

By PAUL LUNGEN
Staff Reporter

Employees of the Canadian operations of El Al airlines have voted in favour of a strike if they do not receive paid days off for the High Holy Days and greater time between shifts.

El Al management responded by promising the airline will continue to fly in the event of a strike, with management filling in for the 12 workers who have given their union, the United Steelworkers of America, a strike mandate.

Despite the tough talk, negotiations were scheduled to continue to resolve the outstanding issues. Workers have been without a collective agreement since December 2003 and talks have been productive to date, with most issues settled, including wages and benefits, say spokespeople for both sides.

Dave Neale, president of Steelworkers local 1976, said the "major" issue for the workers was being paid when Yom Kippur or Rosh Hashanah fall on a weekend, as was the case under the previous collective agreement. The two Jewish holy days should be considered on par with Christmas, Boxing Day and Good Friday and be paid days for all workers, Jewish or not, he said.

Neale also raised concerns over scheduling, saying El Al was scheduling shifts only five hours after the end of the previous one. "The turnaround time is short," he said.

But Stanley Morais, general manager of El Al's Canadian operations, said the airline has already made many concessions to the union, which represents ticket agents at the airline's downtown office and personnel at Pearson International Airport.

The carrier has agreed to raise wages by 75 per cent of the cost of living in the first year of a contract and 100 in the second year. Most other airlines are asking for wage rollbacks from their employees, given the dire economic circumstances facing the airline industry, Morais said.

What's more, the High Holy Days are not Canadian statutory holidays and even in Israel, employees are not paid for High Holy Days that fall on a weekend, he said.

"No one will lose salary if we're closed during the week, but they want to get paid if it falls on a weekend," Morais said.

Turning to the shift-scheduling issue, he said aircraft arrivals and departures require personnel to be on hand at the airport within the 10-hour span being requested by the union. By demanding greater time between shifts, "the union is trying to determine how El Al runs its schedule," Morais said.

He noted the workers were also asking the airline to pick up the provincial employee health premium.

For the workers, "these outstanding issues are basic ones of fairness, equality and health and safety," Neale stated. "It is particularly galling that El Al would demand concessions in light of a profit picture that is the best showing the company has had in five years."

Neale said the publicly traded company reported a profit of $33.1 million (US) in 2004, an increase of 421 per cent over the previous year.

Morais said the increased profit resulted from cost-cutting measures implemented by the airline. But the Toronto-Tel Aviv route is not a money-maker and senior managers in Israel are constantly reviewing whether to retain the route, he said.

In other developments, Morais said El Al joined other international carriers to lobby the parliamentary standing committee on transportation to eliminate Crown rents charged to the Greater Toronto Airports Authority (GTAA), the organization that runs Pearson airport. The GTAA pays about $145 million per year in rent to the federal government, amounting to 20 per cent of its expenses. Those costs are passed on to airlines in the form of landing fees, which make Toronto one of the most costly airports in the world, he said.

Morais, who serves as chair of the Association of Airline Representatives in Canada, said it costs El Al $5,308 in landing fees for one of its Boeing 767 aircraft at Pearson, compared to $1,050 in Los Angeles and $1,760 in Israel (all figures Canadian).

Meanwhile, travel to Israel continues to pick up. The airline added a sixth weekly flight on April 1 and will offer nine weekly flights for the summer high season.

Nevertheless, the Toronto route loses money for El Al because of high operating expenses, "among the highest in the world," 18 per cent higher than in 2004, Morais said.

He said he is constantly urging head office to retain the route as a service for the Jewish community.

CREATIVE WRITERS: Students at Bialik Hebrew Day School – from left, Jesse Lastman, Joshua Wine, Aya Schechner, Rebecca Hoffer and Devyn Olin – were among children from the United States and Canada who had their creative writing published in the latest edition of *Tov Lichtov*, a North American Hebrew journal of student essays, poetry and stories.

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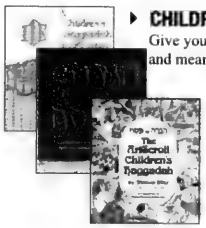

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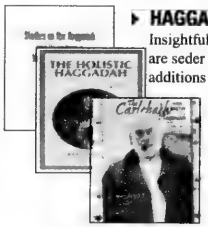

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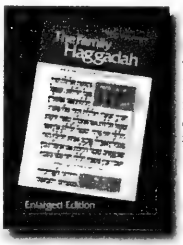

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Tragically, the same sad script

These words were written after Israeli Prime Minister Ariel Sharon arrived in the United States on Sunday, but before his visit with President George W. Bush at the president's ranch in Crawford, Texas. The prime minister's send-off in Israel for his visit, however, was more than the expression of good wishes from his cabinet colleagues. It included also, alas, a return to the predictable mischief – duplicitous and murderous – that characterized the heyday of Yasser Arafat's control over the Palestinian Authority.

Between Saturday and Sunday, Palestinians launched some 80 mortars and Qassam rockets into the Gush Katif area of Gaza. No one was injured. An additional 30 mortar shells were fired at the Jewish community, but landed in Palestinian territory.

The shelling was said to be in retaliation for the killing of three Palestinian youths by Israeli troops near the Egyptian-Gaza border.The youths were part of a group of five who had been recruited, according to some Israeli sources, by Mussa Arafat, the head of Palestinian military intelligence in Gaza and of the Popular Resistance Committee there, to smuggle arms into Gaza. Each of the lads was apparently paid 1,500 shekels by Arafat and his confederates. Knowing he was likely sending the youths to their deaths, Arafat bought them very cheaply.

The recruiting and killing of the young Palestinian smugglers followed the news that Egypt had arrested a Palestinian some time earlier who admitted under questioning that he had smuggled Russian-made, Strela surface-to-air missiles into Gaza through Sinai. The nature of the weaponry the Palestinian attempted to bring into Gaza was chilling, but equally chilling was the organization to which he belonged: the Fatah Hawks, which nominally, at least, fall under the authority and control of Palestinian Authority President Mahmoud Abbas.

Defence Minister Shaul Mofaz spoke with Abbas on Sunday and asked him to deploy forces in the Gaza Strip to prevent further shelling. "If you do not act quickly, the understandings reached in Sharm El-Sheikh are liable to collapse," Mofaz told Abbas. The conversation was described as difficult.

There is no doubt that the attempted weapons smuggling, the response it was intended to – and did – evoke from Israel, as well as the missile barrage against the Jews, were all designed to undermine the still very tenuous peace process on the eve of the Sharon-Bush visit.

The American administration last week called upon Israel to hew closely to the terms of the "road map" peace plan. Washington reacted very quickly and forcefully to Israel's announced intention to build more housing between Jerusalem and Ma'aleh Adumim. But where is Washington's pique at the continued – and publicly declared – refusal by Abbas and the PA to disarm and dismantle the terrorist groups?

The very first obligation of the road map is precisely the one that Abbas refuses to fulfil. It is a very ill omen for the future, especially as the planned withdrawal of Jews from Gaza approaches and the tensions in Israeli society increase.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Schools' Israel Bonds program (1)

We believe the parent interviewed in the article "Balancing the bar with the mitzvah" (*CJN*, March 24) has misunderstood the Israel Savings Bonds program that has been embraced by parents at many Jewish day schools for gifts between classmates attending one another's bar/bat mitzvahs.

Israel Bonds are a real and valuable gift, as are cheques, cash and jewelry. It is not a tzedakah program, nor is it intended to be imposed on parents. The program binds the children to important Jewish values, demonstrates a commitment to the community and reinforces a love for Israel. In our frantic, materialistic, upwardly mobile society, it is an opportunity to participate in a gift-giving program that has an inherent value that is greater than a 12- or 13-year-old's penchant for the latest fad. Unfortunately, an excessive focus on gifts has increasingly been part of the values associated with bar/bat mitzvahs for too long.

What we found disappointing in the article was that it focused the inquiry on one parent who chose not to participate in the program. It should have "balanced the scale" by giving voice to the overwhelming majority of families who see the Israel Bonds program as helping to elevate the meaning of the simchah by inserting a real connection to the State of Israel. Given that the average participation is more than 85 per cent in the eight Jewish schools where parents have implemented some form of Israel Bonds program, parents are resoundingly endorsing the program.

Our daughter is in the bar/bat mitzvah year at the Toronto Heschel School. The school's B'nei Mitzvah Gift Program grew from a desire by the parents to ensure that a gift would be meaningful and minimize the chore of having to buy a gift for each bar/bat mitzvah. Reflecting the core values of the group, the children in the grade receive the same gift, including those whose families do not participate in the program. The amount each family contributes is voluntary and kept confidential.

Becoming a bar/bat mitzvah signals the Jewish child's entry into the adult community. While it is an occasion to be celebrated, perhaps it is time for us to recognize and reinforce that the real lesson of becoming bar/bat mitzvah is much deeper than opening gifts on the day after the simchah.

Trevor and Cathy Stein
Toronto

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Schools' Israel Bonds program (2)

Having just finished celebrating my daughter's bat mitzvah and being in the midst of near-weekly bar and bat mitzvah celebrations for family and friends, I read with interest the article on school-organized gift-giving ("Balancing the bar with the mitzvah") and read Larry Wallach's letter (March 31) on the same subject.

I wholeheartedly agree with Wallach that Israel Bonds are a wonderful gift for any simchah, especially bar and bat mitzvahs, where the focus should rightly include a connection to Eretz Yisrael.

Notwithstanding my shared affinity with Wallach for Israel Bonds, I cannot see how he can argue that Ellen Hennick's "comments make it clear she does not view receiving an Israel bond as a gift." I have read and re-read the original article and do not see this as Hennick's point. Her beef appears to be with a school-mandated program taking away the individual's freedom of choice when it comes to gift giving.

Steve Zvi Ranot
Thornhill, Ont.

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Beth Emeth's assistant rabbi

Your article about Beth Emeth Bais Yehuda's 50-year jubilee ("Beth Emeth celebrates its 50-year jubilee," *CJN*, April 7) reflected well the spirit and enthusiasm with which our congregants, lay leadership, clergy team and professional staff have embraced this important and meaningful milestone.

In giving credit to our current clergy team for attracting young members to our synagogue, one very important person's name was omitted. Our assistant rabbi, David Bauman, who joined our clergy staff in 2003, has also been a vital factor in our renewed dynamism. Rabbi Bauman's efforts have enriched the participation of Beth Emeth's younger members to a significant degree. We are very proud of our entire clergy team for their individual and collective efforts in helping to make Beth Emeth what it is today.

Pearl Grundland
President, Beth Emeth Bais Yehuda
Toronto

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Jewish Renewal movement

The article "Jewish Renewal event planned for Oshawa" (*CJN*, March 31) might give the impression that the Beth Zion Congregation is affiliated with the Jewish Renewal movement or that the event is synagogue-sponsored. This is not the case.

Beth Zion is giving the Jewish Renewal event space in the synagogue building for a workshop and considers it a one-time event. Beth Zion's board and its spiritual leader, Cantor David Harel, are not involved with Jewish Renewal nor with the conducting of the event.

Jan de Boer, President, Beth Zion Congregation
Koren Kassirer, Aleph Caravan Organizer
Oshawa, Ont.

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Einstein's intellect was matched by his humanity

Fifty years ago on April 18, the 26th day of Nisan in the Jewish calendar, Albert Einstein died. His thought so profoundly affected our modern way of life that this year, 2005, has been designated as the international year of physics in commemoration of the 100th anniversary of his revolutionary discoveries and writings on quantum theory.

To mark Einstein's yahrzeit, we are pleased to republish this tribute essay by Eli Honig, which appeared in The CJN *on Oct. 12, 1995, recalling the life and work of Albert Einstein.*

By ELI HONIG

"The most incomprehensible thing about the world is that it is comprehensible."
Albert Einstein

Physicist and philosopher, pacifist and outspoken anti-fascist, Zionist and anti-nationalist, citizen of the world and lonely man of science, Albert Einstein was one of the most profound and influential thinkers of the last few centuries, if not of all time.

Born in 1879 in Ulm, Germany, to assimilated Jewish parents, Einstein's early years were unremarkable. He attended a Catholic elementary school for its sound education and because the more distant Jewish school was charging high fees. At age 10, he transferred to the Luitpold Gymnasium, where the Prussian rigidity moulded his lifelong distaste for authority and Germany.

He eventually moved to Switzerland, where at 16, he renounced his German citizenship and attended the Zurich Polytechnic. After his graduation, he spent some time as a private tutor and then obtained a position at the Swiss patent office, a position which presented him with technical problems that honed his analytical mind and allowed him time to think about other matters as well.

In 1905, while he was still at the patent office, the unknown Einstein published five papers. Three of them were to make indelible marks in different fields of physics and were worthy of separate Nobel prizes. They caught the eyes of some of the leading physicists, and starting in 1909, Einstein assumed various academic posts. In 1914, a few months before the start of World War I, he returned to Germany as a professor in the Prussian Academy of Science and as director of the Kaiser Wilhelm Institute of Physics.

In the midst of the fierce nationalism of this period, when most of his scientific colleagues were involved in the war effort, he signed the *Manifesto to Europeans*, which pleaded for European unity and an end to the conflict. There were only three other signatories.

After the war, Einstein became active in the pacifist cause. Referring to warfare, he once remarked that he "would rather be hacked to pieces than take part in such an abominable business." His views however, were tempered when he clearly saw the need to oppose Nazism. Likewise, as a Zionist he reluctantly but firmly supported the active resistance of Jews against Arab attacks.

In 1919, British astronomer and physicist Arthur Eddington led an expedition to Africa to verify Einstein's prediction of the bending of light under the influence of gravity. His confirmation of this prediction corroborated Einstein's theory of general relativity, which in turn caught the imagination of the press. The reaction was nothing short of sensational. Einstein became a worldwide celebrity, his name a household item, and his opinions were sought by royalty and commoner alike. His life was never the same after that and he once noted wryly: "To punish me for my contempt for authority, fate made me an authority, as well."

In 1929, with the political storm clouds visible, especially to Einstein who, as a celebrated Jew, was the target of virulent attacks, he noted: "When I came to Germany some 15 years ago, I discovered for the first time that I was a Jew. I owed this discovery more to gentiles than to Jews."

In 1933, he left Germany, renounced his German citizenship for the second time and took up residence at the Institute for Advanced Studies in Princeton, N.J., where he remained until his death in 1955.

The advent of Hitler's brand of anti-Semitism, which culminated in the destruction of European Jewry, affected him so deeply that he refused to have anything to do with Germany after the war. "Because of the mass murder which the Germans inflicted upon the Jewish people, it is evident that a self-respecting Jew could not possible wish to be associated in any way with any official German institution."

Two men, Chaim Weizmann and Kurt Blumenfeld, had a profound influence on Einstein's adoption of Zionism. They recognized early on the benefit that Einstein's name and fame would bring to the cause. Einstein was particularly taken with the challenge of building from scratch the Hebrew University in Jerusalem. To this end, in 1921, he travelled with Weizmann on a fundraising mission to America and in 1923, he went to Mount Scopus in Jerusalem, where he delivered the inaugural address from "the lectern that had waited for him for 2,000 years."

Einstein's inner conflict over the appeal of Zionism and his aversion to nationalism are clear from an address he gave in 1938. "I would much rather see reasonable agreement with the Arabs on the basis of living together in peace than the creation of a Jewish state."

Despite his misgivings, Einstein recognized the need for Jews to defend themselves against attacks and he heralded the establishment of the State of Israel. Just before his death, he told Reuven Dafni, an Israeli consul in the United States, that he "saw the rebirth of Israel as one of the few political acts in his lifetime which had an essential moral quality."

In 1952, upon the death of Israel's first president Chaim Weizmann, Einstein was offered the presidency. But he declined.

Isaiah Berlin, one of the greatest philosophers of this century, remarked eloquently: "That Einstein, who tolerated no deviation from human decency, above all on the part of his own people – that he believed in this [Zionist] movement and this state [Israel] and stood by it through thick and thin to the end of his life, however critical he was at times of particular men and policies – this fact is perhaps among the highest moral testimonials on which any state or any movement in this century can pride itself."

Berlin also pointed out that it was Einstein's recognized genius in mathematical physics that gave credence to his utterances in other fields. In fact, his outstanding accomplishments in physics did not in and of themselves earn him the right to be an authority in other areas. However, coupled with his awe inspiring intellect, his deep humility and his concern for mankind, they earned for him the right and perhaps even the obligation to be heard whenever he stated his convictions or ventured an opinion. The depth of his insight was matched by a brutal honesty that speaks directly to us, and occasionally, discomfits us. As an example, consider his pithy comment: "Common sense is that layer of prejudice laid down in the mind prior to the age of 18."

Einstein appealed for the transmission of human values in schools. He recognized the importance of studying the classics as well as the natural sciences and he insisted on the development of critical independent thinking in young people. On the other hand, he looked at competition in education with a jaundiced eye.

To those who would make a religion of science and to those who would ignore it altogether he wrote, "Science without religion is lame, religion without science is blind." He also captured the essence of how things should be conveyed without oversimplification, with his observation that "Everything should be made as simple as possible, but not simpler."

* * *

Einstein's contribution to physics cannot be overlooked. Like Newton in his day, he forged entirely new fields and new ways of looking at the physical world. His special theory of relativity of 1905 followed by his general theory in 1916 undermined the underpinnings of physics established by Isaac Newton two centuries earlier. He played havoc with Newton's, and for that matter, everyone else's conception of space and time. Henceforth, space and time could not be considered absolute. Though his novel ideas were understood and appreciated by leading physicists, there were many people in the scientific and non-scientific communities who were both confused and disturbed by them.

It is ironic that there were so many others who, with no idea of what the theory meant, distorted it unwittingly or wittingly to imply that there are no absolutes. James Neman notes in *Science and Sensibility*: "One of the cliches about Einstein's theory is that it shows that everything is relative. The statement that everything is relative is as meaningful as the statement that everything is bigger. As Russell pointed out, if everything were relative, there would be nothing for it to be relative to."

Einstein also made fundamental contributions to quantum theory, the branch of physics that deals with the behaviour of matter and energy at the atomic and subatomic levels. The first of these contributions was his 1905 explanation of a puzzling experimental result (photoelectric effect), for which he won the 1921 Nobel prize in physics. Ironically, he was greatly disturbed by some of the implications of this theory, though he was a major player in its development. One of its consequences in particular upset him: At the atomic level, physical events are governed by chance. He protested emphatically that "God does not throw dice."

It is also ironic that in his almost desperate attempt to find internal contradictions and holes in the theory, he ended up strengthening it. In the latter half of his life, he tried but ultimately failed to combine two fields of physics – gravitation and electromagnetism. His lonely quest outside the mainstream of the physics community, however, did not diminish the reverence with which he was held both within and without that community.

Some small insight into Einstein's mind can perhaps be gained by first going back to 1827 when the Scottish botanist Robert Brown was looking through his microscope at grains of pollen suspended in water. He noticed that they were undergoing erratic, jerky motion. This phenomenon, now known as Brownian motion, is often cited as a crowning experimental glory of the kinetic theory of gases, which postulates the random motion of tiny particles called molecules. In fact, Brownian motion turned into an embarrassment to 19th-century physicists when they realized that the particles that Brown and they had seen were far too large to be the molecules predicted by theory.

This state of affairs continued until 1905 when Einstein, who was not aware of this effect, was looking for a way of showing the reality of atoms and molecules. It seems that some very influential scientists of his day (including E. Mach and W. Ostwald) contended that atoms as well as molecules were fictitious entities that were useful only because they helped "explain" various observations. Since no one had ever seen atoms or molecules. Einstein suggested an indirect method of verifying their existence. He posited that a large particle suspended in a fluid should be buffeted by myriads of molecular collisions, none of which is significant in itself. In particular he hypothesized that while the molecular motion is random, at any instant of time there might be more collisions in some direction than another. This in turn would cause the particle to move in that direction. The net effect would be a random, observable motion of the suspended particle.

It is a measure of Einstein's genius that he was able to hypothesize Brownian motion without having heard of it, and that he was able to successfully analyze it and to suggest experiments, when all along the solution to this "known" problem eluded some of the best physics minds of the 19th century. Interestingly enough, the experimental work that Einstein had suggested was carried out by Jean Perrin in 1909 and formed the basis for Perrin's winning the 1926 Nobel prize.

When Isaac Newton unlocked nature's secrets, the English poet Alexander Pope, immortalized him with the couplet: "Nature and Nature's laws lay hid in night./ God said 'Let Newton be!' and all was light."

Some 200 years later, Sir John Squire penned half in jest, half in truth:

"It did not last; the devil howling 'Ho,/ Let Einstein be!' restored the status quo."

Eli Honig is a physicist who teaches at the Community Hebrew Academy of Toronto and at the University of Toronto.

Opinions

An unconscionable silence

Upon returning from a recent conference, colleagues asked if I enjoyed myself. No! I was challenged and alarmed, but there could be no enjoyment. One cannot use that word when talking about domestic violence.

Norma Baumel Joseph in Montreal

Organized by Jewish Women International, this was the second International Conference on Domestic Violence in the Jewish Community. Yes, we have it, too. More than 500 people attended 80 workshops. Like a growing cancer, domestic violence attacks all parts of our community. We can no longer say "Jewish men don't do that" or "It doesn't happen to smart Jewish women!" And "Oy vey" is not a sufficient response.

Last year, we heard from a medical doctor who had been abused for many years. This year, a lawyer spoke of her own experience with abuse and her inability to escape. Another pioneer in the world of Jewish abuse spoke of her abusive upbringing that led her to repeat the same behaviour with her own children. All the women moved us to tears, destroying stereotypes as they warned us of our communities' inability to hear and deal with their cases. It took such courage. One wants to respond with similar courage while at the same time avoid facing their reality.

Regrettably, we are the same as all other nations and communities when it comes to the incidence of domestic violence. But there is one unique form of Jewish domestic violence. Jewish divorce processes today have created an arena we call "*get* abuse," an unequal power base that enables extortion and revenge. Our system of divorce makes us unique, but it is nothing to be proud of.

How can this be?

Maimonides warned of the terrible evil of domestic violence. He noted that it is worse than any form of oppression, for it occurs at home, in the place one has an expectation of protection and safety. Some rabbis refuse to talk about it in synagogues. That must change.

We met right before Purim, and many speakers noted links with Purim – with Esther's bravery and with Mordechai's warning not to be silent. Perhaps next year, we should declare the pre-Purim Sabbath of Parshat Zachhor (which means "remember") to be our Jewish domestic violence day. On that Shabbat, we are commanded to remember Amalek, an evil nation guilty of attacking us in the rear. They attacked in the exact spot where a travelling community places its most vulnerable, with expectations of safety. Similarly, an abuser uses the expectation of safety to attack the most vulnerable. It is unconscionable. And our silence as a community is similarly unacceptable.

Thankfully, the National Council of Jewish Women established a kosher shelter in Montreal, and JWI runs temporary housing across Canada. But we need more. Talk about it. Listen better. Do something!

Let these people go

The rabbis considered captivity to be a punishment worse than starvation or death. The duty to ransom Jewish captives was placed on communities above feeding or clothing the poor. Any communal treasury, including money collected for building a synagogue, could be used to free a captive.

Jean M. Gerber in Vancouver

In ancient as well as medieval times, Jews were captured and held for ransom by Christians as well as Muslims. Jews were sold as slaves by the Romans, and later taken by pirates, as happened to many Jews fleeing the expulsion from Spain. In 17th century Poland, the Chmielnicki hordes kidnapped thousands of (mostly) girls and women and took them into Tartar country, the so-called "Tartar brides."

In modern times we, as a vulnerable people, have not escaped this despicable practice. The Jews of Ethiopia were ransomed. Iraqi Jews often had to pay to liberate their relatives, and, similarly, the Jews of Syria were held for ransom. During the waning days of World War II, the Nazis made a bizarre offer to the Allies: they would free Hungary's remaining Jews in exchange for 10,000 trucks. The offer came to nothing, dooming thousands. More happily, "Let my people go" became the rallying cry for Soviet Jewry.

These are a few examples of many.

As we approach Passover, our founding story of liberation from slavery, we take pride in how, over the centuries, our national liberation became a model for other enslaved populations. Most notably, the American civil rights movement took it as a paradigm.

When considering how captives were to be ransomed, the rabbis declared that, given the vulnerability of women to rape by their captors, female captives were to be ransomed before male ones.

Therefore, it should come as a shock that Canada harbours a population of female slaves, yet we as Canadians have done nothing to assist them, and in fact have contributed to their captivity. As Canadian Jews, we have a double responsibility.

Who are these women?

As far as I know, they are not Jewish, so you may say that our obligation to them is diminished. But the texts that apply to ransoming captives are broad enough to imply their inclusion: "Do not harden your heart" (Deuteronomy, xv. 7); "Do not stand by the blood of your neighbour" (Leviticus, xix. 16) "Love your neighbour as yourself" (Leviticus xix. 18); "Deliver them that are drawn unto death" (Proverbs, xxiv. 11).

My MP, Hedy Fry, was parliamentary secretary to Judy Sgro, the former immigration minister who resigned over the issue of 600 "exotic dancers" brought into Canada to fill jobs in strip bars – a euphemism for women who most likely will be entering the sex trade, willingly or not.

Quoting the Liberal Party platform, Fry pledged in a recent newsletter to her constituents that the government will "deal with issues affecting the sex trade and human trafficking."

How is the government dealing with it? By welcoming dancers who are destined to do a lot more than dance at weddings and bar mitzvahs?

This is not to let the original author of this abominable policy off the hook. Pierre Pettigrew, now foreign minister but immigration minister when the policy was established, should spend some community service time at women's shelters in Vancouver's downtown east side, as I do. Then maybe he would understand the horror I feel when I see what is being done to "deal with issues affecting the sex trade and human trafficking." A big fat nothing.

What has happened to these women? Is anyone in our government interested? How about Justice Minister Irwin Cotler, who Fry quotes as wanting to be involved in the discussion of human trafficking? As a committed Jew, he knows that allowing this practice to go unpunished – even if more "ministerial permits" aren't given out, there are still 600 women at the mercy of their strip club bosses – is wrong.

Those 600 women, and many more uncounted women, are enslaved – by their pimps, by their employers, by the men who buy their favours. We may not be able to stop the rapes in Darfur and the Congo, and we may have been ineffectual in Rwanda, but these women live in our towns and cities. We owe them redemption.

Until everyone is free, no one is free.

Teaching harmony and combating hatred

People learn to hate. No one is born with a hateful mindset – these attitudes are learned, most likely during the formative years of development, sometimes through family attitudes, peer pressures or the influences of the media, popular music and the Internet.

Gerald L. Gall in Edmonton

Some people transfer their feelings of inadequacy to attitudes of hate, while others look for scapegoats to escape their own personal prisons.

What can we as a society do to counter anti-Semitism and other hateful attitudes? In recent years, many strategies have been employed, including the inclusion of hate propaganda provisions in the Criminal Code as well as sentence enhancement provisions for hate crimes. Recently, the federal government announced a $56-million anti-racism plan in another effort to combat racism through the fostering of multiculturalism. We have anti-discrimination agencies – human rights commissions – federally and in every province and territory. There are non-government organizations across our country that are mandated to combat prejudice.

Despite all of these laudable efforts, the conventional wisdom is that the best way to combat racism is through education in our schools. We now see human rights being taught as an integral part of mandatory social studies curricula. Some school boards authorize the daily recitation of humanistic readings to begin the school day.

But here lies the greatest irony. Although schools offer a strong vehicle to promote tolerance and understanding of our Canadian mosaic, some of the worst, most notorious instances of anti-Semitism have arisen in the context of our school system.

The infamous example of James Keegstra immediately comes to mind. For about 10 years, he taught revisionist history that included virulent anti-Semitism in his mandatory high school courses in a rural Alberta public school. Keegstra eventually lost his teaching certificate and was found guilty of hate propaganda under the Criminal Code. The case exhibited bizarre twists and turns as it made its way through the courts. Another example is the case of teacher Malcolm Ross who repeatedly made public attacks on Jews. Although he did so during so-called off-duty time, it nonetheless created a poisoned environment in the school.

The most recent example of prejudicial attitudes being encouraged in the school system occurred at the Abraar Islamic School in Ottawa. Some teachers there encouraged and praised students for glorifying violence against Jews. Subsequently, the school principal suspended two teachers and, days later, an imam in a sermon raised the issue as an example or object lesson in the importance of teaching harmony and understanding.

Bernie Farber, national chief executive officer of the Canadian Jewish Congress, said that "schools play a significant role in the inculcation of the values of respect for the individual and civil discourse. The glorification of violence is completely antithetical to the goals of education and the promotion of Canadian values."

Schools are, of course, more than just teachers and classrooms.

Students spend many hours with their peers, bringing with them attitudes learned at home, acquired through their music and on the Internet, and, in some instances, from their religious institutions. Mass murderer Jeff Weise became obsessed with the ideas expressed on a neo-Nazi Internet site before embarking on his horrific violence at Red Lake High School in Minnesota.

Schools are vital in promulgating values that are integral to enlightened Canadian society. Curricula must continue to be responsive to society's need to foster the values of understanding, harmony, multiculturalism and those other constitutionally entrenched norms enshrined in the United Nations Universal Declaration of Human Rights and in our own Canadian Charter of Rights and Freedoms.

These values are often reinforced outside of schools in youth organizations such as the scouting movement. In Alberta, human rights and understanding of others are even "taught" as part of a program offered at playgrounds and summer camps.

The teaching of human rights must be a pervasive activity, reaching into all aspects of the development of our youths. As they mature and take responsible positions in society, these young Canadians will be entrusted with the sharing and promulgating of these values to others.

Despite the Keegstra case and other aberrations that appear from time to time in our school system, formal education remains a primary tool in promoting a healthier, harmonious society devoid of hate.

The Kirshner File

DP camps in Germany harboured survivors

Sixty years ago this week, at precisely 3:07 p.m. on April 15, 1945, the British army stormed into Bergen-Belsen, the notorious concentration camp in northern Germany, and liberated it. "You are free!" announced a British officer over a loudspeaker.

Sheldon Kirshner in Toronto

The sight that met British troops was appalling: piles of corpses in various stages of decomposition. On the eve of Germany's surrender, the SS had forced prisoners to dig massive pits and bury as many of the emaciated cadavers as possible.

But the grisly task had not been completed when the first British tank rolled over the barbed wire fence that enclosed the camp, which had originally housed political dissidents and prisoners of war.

At its euphoric moment of liberation, Bergen-Belsen was bursting at the seams with a swollen population of 60,000, some of whom, such as my parents, David and Genia, were Jewish refugees whose lives had been torn asunder by the Holocaust.

They were among an estimated 900,000 displaced persons (DPs) who had drifted into western Germany at the end of World War II. Of these, 83,000 were Jews, mainly survivors from Poland, France, Belgium, Holland, Hungary and Romania.

Within the smaller group were 15,000 so-called "privileged" German Jews who had lived through the Nazi regime simply because they were half-Jewish, converts to Christianity or married to Christians.

Jewish survivors who were unwilling to return to their former homes, or unable to immigrate to destinations like Israel, Canada or America ended up in DP camps ranging from Landsberg and Feldafing to Fohrenwald and Bergen-Belsen, the biggest of them all.

These camps were administered by Britain, France and the United States with humanitarian assistance from UNRRA, the United Nations Relief and Rehabilitation Administration.

At first, the majority of DPs were found in the British zone, writes Hagit Lavsky, a Hebrew University professor, in *New Beginnings: Holocaust Survivors in Bergen-Belsen and the British Zone in Germany, 1945-1950* (Wayne State University Press). But by the end of 1945, most Jewish DPs in Germany had migrated into the U.S. zone.

With the establishment of Israel and the passage of new American immigration laws, the DP population in Germany shrank, prompting the closure of a succession of DP camps. Fohrenwald, which functioned until 1956, was the last to be shut.

Before these developments, the British occupation zone was home to 45 DP camps as well as small clusters of Jewish settlement in such cities as Hamburg, Hanover, Celle, Kiel, Cologne, Dusseldorf and Brunswick. The founders of these resurrected Jewish communities were assimilated German Jews, many in mixed marriages.

A number of Jewish DPs also settled in cities. For a brief period, Celle – a town near Bergen-Belsen that had a modest Jewish population prior to the rise of Adolf Hitler in 1933 – was the largest community in postwar Germany inhabited by DPs. This happened when the British decided to depopulate Bergen-Belsen.

Conditions in Bergen-Belsen – which had a population of 500 child survivors – were beyond belief when it was liberated. A typhus epidemic broke out just months before and dysentery and tuberculosis were widespread. Twenty-nine thousand people required hospitalization.

It took the British two days to realize that the army rations of canned meat and vegetables they had generously distributed were unsuitable for the sick and the starving. As a result, thousand of inmates died needlessly.

Faced with a catastrophic situation, the British resorted to mass burials as early as April 17. With Jewish survivors looking on and army cameras whirring, they forced SS personnel to do the gruesome work.

In addition to UNRRA, a plethora of overseas Jewish organizations – from the American Jewish Joint Distribution Committee to the Organization for Rehabilitation and Training (ORT) – worked non-stop to alleviate the hardships of survivors. But, as Lavsky points out in this thorough book, the World Jewish Congress and the Board of Deputies of British Jews waged a bitter struggle to be allowed into the camp.

Quick to organize themselves, the Jews in Bergen-Belsen formed the Central Committee, whose chief function was to maintain contact with the British authorities.

Its first two presidents were Dutch and Czech Jews. Its third and most outstanding president, Josef (Yossele) Rosensaft (1911-1975), was a Zionist from Bedzin, Poland, who had been deported to Auschwitz and was then sent to Dora-Mittelbau before arriving in Bergen-Belsen in a transport.

Although he did not speak English, Rosensaft was, Lavsky says, "a genuine representative of the Polish Jewish masses" who understood their needs and wishes. He was chair of the Central Committee until its dissolution in the summer of 1950. Rosensaft immigrated to the United States but maintained close ties with Israel.

Another figure of note in the Central Committee was Paul Trepman (1916-1987), a teacher and Zionist Revisionist who later settled in Canada and became the director of the Jewish Public Library in Montreal. As one of the heads of the Central Committee's cultural department, he played an instrumental role in the opening of a school, a Yiddish theatre and a newspaper.

The publication, *Unzer Sztyme*, expressed the concerns and the wishes of the survivors and was read by virtually every DP in the British zone. In 1947, *Unzer Sztyme* was supplanted by *Wochenblatt*.

Jewish children in Bergen-Belsen, circa 1945

Life in Bergen-Belsen, though culturally rich, could be daunting. Black marketeers flourished, but nearly all the other DPs barely kept body and limb together.

Food shortages persisted for months after the war and sparked a general strike. Lavsky says that the daily ration of 2,000 calories per person was never fully enforced and that fat, proteins, fresh vegetables, fruits and milk were always in short supply.

Relations with the German population in the immediate vicinity of the camp hardly existed. According to Lavsky, Jews encountered Germans on two levels: in the form of anti-Semitic attacks on Jewish cemeteries and synagogues outside Bergen-Belsen, and in trade and barter in the black market.

Within Bergen-Belsen, anti-Semitic attacks by non-Germans, chiefly Polish and Lithuanian DPs, presented quite a problem until the British cleared out the offenders.

Zionism and aliyah constituted an integral part of the survivors' national agenda.

The Central Committee urged DPs to join Jewish armed forces in Palestine and raised funds for the Yishuv. But, as Lavsky observes, almost none of the Zionist leaders, from Rosensaft to Trepman, made aliyah.

David Ben-Gurion, chair of the Jewish Agency, visited Bergen-Belsen and other camps in the autumn of 1945 in an effort to encourage aliyah and drum up interest in Zionist education.

He needn't have bothered.

Toward the end of 1946, the British began issuing certificates that enabled DPs to immigrate to Palestine. Humanitarian impulses did not underpin Britain's new policy. The British government, having virtually closed the doors to Jewish immigration in 1939, was simply anxious to solve the DP problem.

German Jews were not eligible for the program, though one doubts that they would have been interested in being resettled in Palestine.

By May 1948, 6,000 Jews had left the British zone for Palestine. But many took advantage of offers by Canada and Norway to absorb DPs.

In September 1949, Harry Greenstein, the advisor on Jewish affairs in the U.S. zone, called a conference on "The Future of Jews in Germany." The subject aroused the deepest passions.

Those who supported a continued Jewish presence in Germany ran the gamut from John J. McCloy, the American high commissioner there, to Rabbi Isaac Klein of the Synagogue Council of America. They argued that a Jewish community in Germany was a reality that could not be ignored.

The skeptics, including Rosensaft, contended that there was no place for Jews in Germany after the Holocaust and that Jews belonged in Israel.

The debate resolved itself.

At least 100,000 Jews currently live in Germany, and last year, for the first time, more Russian Jews immigrated to Germany than to Israel.

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Family philanthropy brings passion to giving

Michael Steinhardt addresses Family Philanthropy Forum

By TAALI LESTER TOLLMAN
UJA Federation

Philanthropists today are more interested in taking a proactive role in their giving, while teaching their children to do the same, according to the Jewish Foundation of Greater Toronto. The Jewish Foundation has created the Family Philanthropy Forum as a resource for families to encourage intergenerational consultation.

(l-r) Neil Nisker, Chair of the Jewish Foundation of Greater Toronto, Michael Steinhardt and Karen Morton at the Family Philanthropy Forum.

"Our goal for the Family Philanthropy Forum is to introduce passion into our philanthropy," explained Karen Morton, chair of the Family Philanthropy Forum Committee. "In year one, we are hoping that, by examining different philanthropic models, each one of us will be able to evaluate our own giving objectives. In year two, our goals will be to offer skills and tools that will assist each of us in igniting and pursuing our own passions for philanthropy."

To open this year's, first session, the committee invited noted Jewish philanthropist Michael Steinhardt to address the audience. Steinhardt's philanthropic resume is indeed an impressive one. He is the founding co-chairman of *birthright israel*, creator of the Jewish Life Network, and founder of the Partnership for Excellence in Jewish Education, (PEJE), and *Makor*, a social and cultural outreach program to Jews in their 20s and 30s, to name but a few.

"My interests lie in revitalizing secular Jewish culture," Steinhardt said. "That's why I started the Jewish Life Network. This is innovative Jewish philanthropy."

Steinhardt has always believed that wealth and achievement are not enough to give full value and meaning to life. At the same time, he has felt a growing alarm about the erosion of Jewish identity and a deep concern about the threat to continuity of non-Orthodox Jews through generations.

"Secular Jewish culture needs to be rooted in joy," he explained. "We need to create programs that are life-enhancing experiences and be totally focused on the next generation; they are a light for our nation." Most importantly, he stressed, "In philanthropy you must do what you care about, follow your heart."

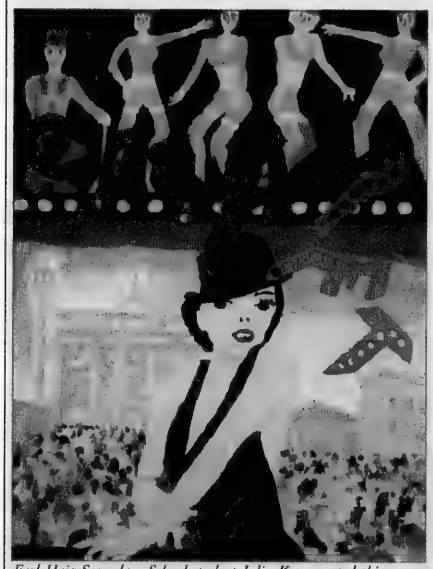
"Our committee has worked very hard this year to plan the "Ignite Your Passion for Philanthropy" series. We have invited philanthropists – such as Michael Steinhardt - who are the 'poster children' in their field," Morton said. "They have brought passion, vision and critical analysis into their philanthropic decisions and subsequently, are making measurable changes in the world. Hopefully, they will motivate and encourage each of us to become the philanthropist we always wanted to be."

The next session will take place on June 9, at the Sunnybrook Estates, featuring Martin P. Connell, co-founder and co-owner of ACE Bakery Limited, creator of Calmeadow, a charitable organization to strengthen small scale enterprises.

Holocaust Centre inspires students' artwork

Each year across Ontario, thousands of students graduate from high schools with little understanding of the Holocaust and its implications world-wide. Susan Vale, an art instructor at Earl Haig Secondary School, recently sought to alter this fact, turning to UJA Federation's Holocaust Centre for help and guidance.

As an art instructor, it was not easy for her to find a way to infuse Holocaust education into the school's curriculum, but it was something she felt was essential. Vale, a teacher in the public school system for years, was growing more and more concerned about her students and their values.



Earl Haig. Secondary School student Julia Kota created this poster depicting her interpretation of the play Cabaret, *after a visit to the UJA Federation Holocaust Centre of Toronto.*

"I was seeing a real lack of respect for the individual and property," she explained. "I see that lack of respect as the beginning of a society that is comfortable with hate, and that worried me."

It was a happy coincidence that her grade nine visual art students were scheduled to view a Claude Watson School for the Arts presentation of *Cabaret*, because, it was in this way, that she was able to incorporate a discussion of the Holocaust and educate her students about WWII and its aftermath.

A new member of the Holocaust Education Committee herself, Vale contacted the Holocaust Centre and had 55 of her students from diverse backgrounds visit the site. The students were offered the moving experience of meeting with Arnold Friedman, a survivor, to receive a first-hand account of the atrocities committed during the war.

"This encounter changed my students' life," Vale gushed. "It has been a very powerful experience."

To further the lessons learned at the Centre, back at the school, Vale's students were given the task of creating provocative drawings to act as advertisements for the upcoming play, which is set in pre-World War II Germany.

"I was so surprised by the way in which the students really got it," Vale enthused. "The temper of the times with all its antisemitism, corruption and lawlessness, the Centre was really instrumental in getting that all across," she added.

Adam Fuerstenberg, director of the Holocaust Centre, was so impressed with the final rendering of the drawings that were displayed at the Claude Watson production of *Cabaret*; he inquired whether several of them could be showcased at the Holocaust Centre itself. Earl Haig was quick to oblige and for two weeks the images were exhibited in the lobby of the fourth floor of the Lipa Green Building at 4600 Bathurst Street. The drawings are now on display at the Loggia of the Koffler Centre of the Arts until Friday Aprill 22.

Each year, more than 25,000 students from across Ontario visit the Holocaust Centre and gain greater sensitivity to the Holocaust and Jewish history through interactive speakers, arts initiatives and educational materials.

TO'05 Conference inspires tomorrow's leaders

By DANIEL HOROWITZ
UJA Federation

More than 400 participants between the ages of 25 and 40 came from across Canada and Israel to Toronto's Sheraton Centre recently to take part in TO'05, the UIA Federations Canada and UJA Federation's National young Leadership Conference. The conference is designed to give our future Jewish leaders the chance to learn, enjoy themselves, and make important and long-lasting friendships.

The conference - chaired by Josh Cooper, Liann Granovsky and Alison Himel - saw some of the world's preeminent speakers on hand to educate participants about the importance of giving back to our community. Among those who addressed the participants were Dennis Prager, one of America's most respected radio talk show hosts; Rabbi Joseph Telushkin, a prolific author and lecturer, and Neil Lazarus, an internationally acclaimed expert in the field of Middle East and Israel advocacy training.

(l-r) Liann Granovsky, Josh Cooper and Alison Himel, co-chairs of TO'05

At the Shabbat dinner which officially opened the conference, participants were treated to an inspiring and spirited address by Michael Steinhardt, founding co-chairman of birthright israel, creator of the Jewish Life network, and founder of the Partnership for Excellence in Jewish Education (PEJE). Steinhardt spoke about the future of the worldwide Jewish community and the importance of supporting causes you believe in.

"It was just a fantastic event," said Cooper. "To see 400 young leaders come together as they did to discuss issues that concern them, and to find ways to work together and strengthen the Jewish community, was wonderful to see. It was a tremendous success."

A "Night on the Town" - a TO'05 party held at Toronto's Steam Whistle Brewery gave participants the chance to relax and meet their counterparts from across the country and Israel.

"What an amazing weekend it was," enthused Toronto's Nancy Klein, a TO'05 Conference participant. "Most importantly we heard from so many great speakers, people who personify what giving back to our Jewish community is really all about. At the party, I spent time with six people who came from Eilat. To sit and share ideas and get their views on all things Jewish, was so meaningful to me."

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Bringing The Falash Mura Home

JAFI expedites aliyah of Ethiopian Jews

By TAALI LESTER TOLLMAN
UJA Federation

An historic mission to expedite the aliyah of the Falash Mura, the last remnants of Ethiopian Jewry wishing to be reunited with their extended families already living in Israel, is now underway. This undertaking is spearheaded by the Jewish Agency for Israel (JAFI), in coordination with the Government of Israel. JAFI is UJA Federation's overseas partner.

In the wake of this monumental humanitarian decision, made in the spirit of Jewish-Zionist heritage, JAFI has committed itself to facilitate the Falash Mura's homecoming and re-settlement into permanent housing over the next three years. This challenge calls for increasing their aliyah rate from the current 300 persons per month by 100% to 600 persons per month, beginning this summer. The plan is to bring all the Falash Mura to Israel by 2007.

"The decision of the prime minister on the issue of the Falash Mura is a Zionist decision of the highest order, and I salute him on his leadership," said JAFI's chairman Sallai Meridor. "This is a decision that will alleviate much human suffering from individuals who are waiting to immigrate to Israel, of whom the majority is children and youth."

The implementation of bringing the Falash Mura to Israel, and their initial absorption, will require 2 stages of execution according to JAFI. First the Falash Mura will need to be registered and cared for with food and medical attention in order to make the trip to Israel. They will be taught introductory Hebrew language skills to further assist them once in Israel. At the second stage, the Falash Mura will be flown to Israel where their process of absorption will begin in preliminary housing at absorption centres. The final step will be permanent housing and an educational process leading to full conversion to Judaism for these remaining Falash Mura.

"The Jewish Agency and its partners around the world are proving the power of collective action through the extraordinary reunification of Jewish Ethiopian families in Israel," said Leslie Gales, UJA Federation board chair. "We are turning the dreams of those Jews still left in Ethiopia into reality and that is truly amazing."

Pictured right: The challenge calls for increasing Falash Mura aliyah rate from the current 300 persons per month by 100% to 600 persons per month, beginning this summer. The plan is to bring all the Falash Mura to Israel by 2007.
Photo: Dan Carmi

Stars of the 21st Century

There are few fundraising events in the City of Toronto that celebrate the arts on the scale and grandeur of the Bathurst Jewish Community Centre's (BJCC) Koffler Centre of the Arts. On Sunday, April 17, the Koffler Centre will host its fourth annual Fundraising gala, *Hearts on Fire*, showcasing Stars of the 21st Century, a dance extravaganza highlighting dancers from around the world.

The Koffler Centre's director of the Academy of Ballet & Jazz, Solomon Tencer, and Artistic director, Nadia Veselova-Tencer, have produced Stars of the 21st Century since 1998, presenting it in Paris and New York. It was at the Lincoln Center in Manhattan that Tiana Koffler Boyman, president of the Koffler Centre watched the Tencer's production of Stars of the 21st Century and decided this would be an appropriate event to fundraise for the Koffler Centre. It has paid off, with the gala raising over $200,000 for the Centre and its programs.

This year, Koffler has teamed up with Julia Paisly to co-chair the event.

"The first time I went to the show, I went as a patron and I was surprised by the high quality of the performances," Paisly explained. "But I got hooked. I have a huge sensitivity to the arts, and to the grass roots nature of the Centre, the way it aspires to be world class. It really is important to support the arts; it's integral to a strong community."

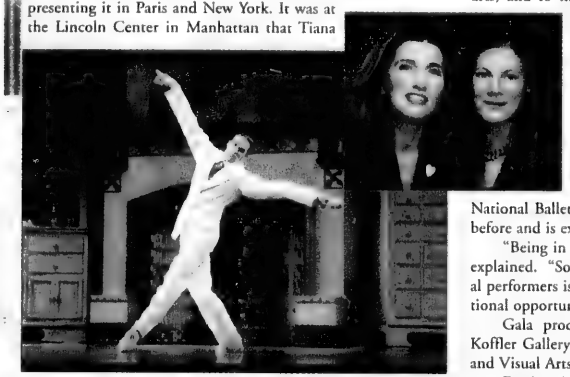
The entire event hinges on attracting top dancers from around the world, performing their signature pieces. The prestige of the production and the caliber of the performers mean that dancers participate in the event year after year.

Guillaume Cote, a principal dancer with the National Ballet of Canada, has participated in the production before and is excited to dance in it again this year.

"Being in Canada, we are somewhat isolated," Guillaume explained. "So to dance in a production with top international performers is a wonderful learning experience and an educational opportunity."

Gala proceeds will benefit programs provided by the Koffler Gallery, the Koffler Schools of Music, Dance, Theatre and Visual Arts as well as Jewish Contemporary Arts.

For inquiries please contact Marni Brinder at the Koffler Centre of the Arts, 416-636-1880 ext. 271.



(inset l-r) Julia Paisly and Tiana Koffler Boyman co-chairs of Hearts on Fire. *Guillaume Cote will be performing at the April 17th Gala.*

He ain't just lion around...

... in fact Arr-Yeah the Lion, the new mascot for UJA Federation's Walk with Israel, on Sunday, May 29 is seen below taking a break between weight training and cardiovascular classes as he prepares for the 6 km. walk through the streets of downtown Toronto ending with the fabulous RioCan Festival at Ontario Place. For more information on the Walk with Israel, call 416.631.5700 or visit www.ujawalkwithisrael.com

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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Greater Toronto Area

Hate crime up in Toronto

By PAUL LUNGEN
Staff Reporter

The number of reported incidents of hate crimes in Toronto increased by nine per cent last year, with the Jewish community the single most targeted group, according to the Toronto Police Service's *2004 Annual Hate/Bias Crime Statistical Report*.

Jews were attacked 59 times and Israelis six, states the report, which breaks down incidents in categories including religion, ethnicity and nationality.

The next most frequently targeted group was the black community, with 31 incidents, gays with 10 and Muslims with nine. A "multi-bias" category, which includes a variety of groupings, experienced 18 incidents.

Prepared by the police hate crime unit, the report noted the nine per cent increase last year reversed a two-year period of decline.

"A small increase in the number of reported hate crimes occurred in 2004," the report states. "Last year, the Toronto Police Service hate crime unit identified a total of 163 hate crime occurrences… The 163 occurrences in 2004 is the third lowest number recorded since the unit began in 1993 and is well below the 12-year average of 222 occurrences per year."

The report drew special attention to two high profile incidents. In March, Jewish communal institutions, including a synagogue and cemetery, were the subject of vandalism and mischief. Three young men were subsequently charged with a number of criminal offences, including the promotion of hatred.

The other widely publicized incident took place during the summer at Ryerson University when an individual distributed "virulently anti-Muslim materials on campus." The suspect was charged in October with a number of hate-related offences.

Most incidents reported to police involve either mischief, assault or threats, with mischief (vandalism and graffiti) the most common, accounting for 59 per cent of the total. Hate propaganda offences "decreased significantly in 2004, with just 12 occurrences being recorded compared to 31 in 2003," the report found.

Twenty-three persons, mostly young men, were arrested in 2004, with 57 criminal charges laid. Thirteen cases are before the court. Six cases resulted in convictions and sentencing, two of which included weapons prohibition orders. "Other penalties have included numerous days in pre-trial custody, one to three year terms of probation with conditions, time to be served in addition to pre-trial custody, suspended sentences and a peace bond," the report stated.

B'nai Brith Canada, which publishes an annual audit of anti-Semitic incidents in Canada, noted the police findings coincide with its own report. B'nai Brith found that anti-Semitic incidents reached an all time high in 2004 – 857 incidents – a 47 per cent jump over the year before.

"The Toronto Police study details the doubling of hate crime activity directed at members of the Jewish community – a finding that is especially disturbing given that Jews are the most targeted group, yet make up only a very small fraction of the total city population," said Frank Dimant, executive vice-president of B'nai Brith Canada.

Len Rudner, director of community relations for Canadian Jewish Congress, Ontario region, said Jews were the subject of only 29 incidents in 2003. While the number of incidents overall grew by nine per cent, those directed against Jews more than doubled. If not for the increase in offences against Jews, pushing the overall statistics higher, the trend would have continued downward, he added.

"I believe what we're seeing is an accumulation of factors… I think what the accumulation is doing is creating a greater sense of permissibility. People always wanted to do it but felt societal pressure made it the wrong thing to do."

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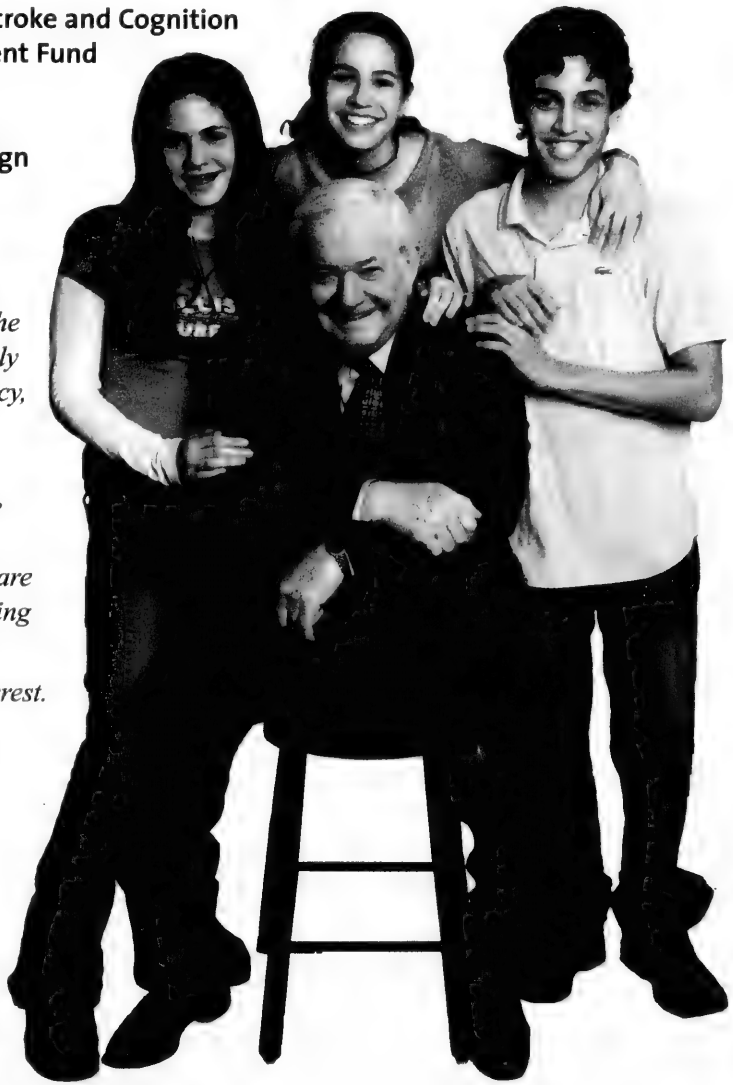
Wilfred Posluns
Chair, The Baycrest Centre Foundation



Wilfred with three of his nine grandchildren, (l to r) Leah Brown, Julia Posluns and Eric Crystal.

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by
RABBI MOSHE SHULMAN

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Jewish Life

Why is this 'knight' different?

By RABBI AVRAHAM E. PLOTKIN

In a few days, Jews the world over will be gathering in their homes with family and friends for the Passover seder commemorating the miraculous exodus from Egypt. The seder will begin with the traditional four questions known as the *Mah Nishtanah* recited by the youngest members of the family. Many children will memorize the opening lines of the seder way in advance, so that they can recite them fluently without mistakes.

But the age-old *Mah Nishtanah* is more than just a seder icebreaker, to warm us up and prepare us to discuss the Pesach story. It actually teaches us some very important lessons about the Jewish tradition of inquiring, asking questions and never taking anything for granted.

On an even deeper level, the seemingly simple questions discussed in the *Mah Nishtanah* about the matzah, the bitter herbs and the other unusual observances of Pesach allude to our own unique identity as Jews and some of our unusual experiences throughout history.

A story is told of an elderly English Jew, a prominent novelist and intellectual, who is informed that he will be knighted. The queen's protocol officials prepare him and the other knights-to-be for the ceremony. When he stands before the queen, he is to recite certain Latin words just before being knighted.

On the day of the ceremony, the man is very nervous and when he approaches the queen, he forgets the Latin expression. As precious seconds tick by, the only non-English words that he knows pour out of him: "*Mah nishta-nah halaila hazeh mikol haleilot?*" The queen, confused, turns to her protocol officer and asks: "Why is this knight different from all other knights?"

The *Mah Nishtanah* and the seder experience are so deeply etched in our memory that it is the first thing we blurt out when can't remember anything else. When a Jew is confronted or challenged, even in a secular setting, his natural response is a Jewish one. This is what makes the Jewish "knight" different from all the other "knights" of the world.

The seder manual called the Haggadah describes four archetypal children invited to the seder table: "The Torah speaks of four sons – one is wise, one is wicked, one is simple and one does not even know how to ask." A question that comes to mind when reading this section is why does the Haggadah preface each child with the word "one," the Hebrew "*echad*"? It could have simply described the sons as – "the wise, the wicked, the simple and the son who can't even ask," without repeating the word "one" four times?

The previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn of blessed memory, offers a revolutionary explanation: The repetition of the number "one" reminds us that deep down inside every Jewish child lie the memory and connection to the "Number One." There exists deep down in every Jew a natural monotheistic belief in the "numero uno" – the one and only, almighty God.

Regardless of observance, background or affiliation, every Jewish child has a born connection to the one and only – "HaShem Echad." It is the very same "Echad" that appears in the most popular and definitive prayer of the Jewish people – *Shema Yisrael*. It is the very same "Echad" that is meticulously emphasized by pious Jews during the recitation of the Shema, to evoke a greater degree of concentration. It is this same "Echad" that is shared by each of the "Four Sons" equally.

It was this natural Jewishness that surfaced in the English novelist in front of the queen, and it is this sense of Jewishness that lies dormant in the heart of every Jewish child. It is just a matter of spending enough time with them at the seder and the rest of the year to help them discover it.

Rabbi Avraham E. Plotkin is the spiritual leader and executive director of Chabad Lubavitch of Markham.

Guest Voice

Menachem Begin's finest hour

By SHELDON LERMAN

Many remember Menachem Begin as the first Israeli prime minister to receive the Nobel Peace Prize – after the signing of the 1978 Camp David Accords. Personally, I believe Begin's finest hour was in the leadership he displayed following the June 1948 attack on the Altalena, in preventing a civil war that would have had disastrous consequences for the new State of Israel.

One of the enduring tragedies of the "Altalena affair" has been the repeated attempt by some to perpetuate the myth that David Ben-Gurion heroically destroyed this ship laden with badly needed arms and ammunition and 940 volunteers to fight in Israel's War of Independence in order to prevent the overthrow of the Provisional Government of Israel by followers of Menachem Begin who had led the 1944-48 Irgun revolt against British rule.

Rick Lavere's article, "Lessons for Abbas from the Altalena Affair" (*CJN*, March 31), goes even further by seeking to draw parallels between Begin and the assortment of Arab terrorist organizations currently aligned against Palestinian Authority President Mahmoud Abbas.

Lavere writes that "news of the [Altalena's] secret landing soon reached the ears of Israel's prime minister." In fact, the Irgun had contacted Israel's newly formed Ministry of Defence, asked whether the ship should proceed to Israel or be diverted (because of an Arab-Israeli truce called by the United Nations) and was told to bring in the ship as quickly as possible.

Lavere mentions "repeated warnings to captain and crew of imminent attack if they attempted to land," but omits that the ship, instead of anchoring off Tel Aviv, many of whose residents ardently supported Begin and the Irgun, sailed further north to Kfar Vitkin, a moshav largely populated by members of Ben-Gurion's own Mapai (Workers') party, under instructions received from the government.

Lavere talks about "the ensuing violence that took place… [that] proved to be a death blow for the Irgun and established the newly formed Labor government as the sole voice of Jewish resistance to the invading Arab armies." He implies that the violence just happened and fails to explain how it started and who fired on whom.

He says Begin's "miscalculation resulted in the deaths of 16 Irgun fighters and two members of the IDF, as well as the bombardment and eventual sinking of the Altalena by the Israeli army." It was Begin's "fault" because he "did not believe Ben-Gurion would ever order the IDF to fire upon fellow Israelis". But what about Ben-Gurion's responsibility? Did not he, or at least his people, mislead Begin? If Begin was at fault, it was because of his misplaced trust in Ben-Gurion for, although there were political and ideological differences between them, Begin nevertheless respected Ben-Gurion's authority as head of the new Provisional Government.

Lavere justifies Ben-Gurion's actions by concluding that "never again would they [the Irgun] openly challenge the IDF," implying that the Irgun was opposed to the Israeli Army. This flies in the face of everything the Irgun stood for. They had fought to drive out the British Mandatory regime and to bring in boatloads of Jews fleeing Nazi persecution – not to overthrow the Israeli government. Ideologically and practically, the leadership and rank and file of the Irgun enthusiastically embraced the concept of a united Israeli army to defend the fledgling state and to bring home the survivors of Hitler's death camps.

To characterize Begin as presenting "a challenge to his own government and to the rule of law" is a total misrepresentation of everything Begin struggled for throughout his life. It is a credit to Begin that Ben-Gurion's unprovoked destruction of the Altalena did not degenerate into a civil war.

On the eve of the June 1967 Six Day War, Begin joined a delegation that visited David Ben-Gurion in retirement and asked Ben-Gurion to return and accept the premiership again. Following that meeting, Ben-Gurion is reported to have said that if he had known Begin in 1948 as he did now, the face of history would have been different.

Although Israel and its supporters continue to face many challenges, we are fortunate to follow in the footsteps of many good and dedicated people who came before and from whom we can derive inspiration and guidance in tackling the problems of our own day. Menachem Begin was such a person. The time has come to stop trying to draw false parallels between him and those who are the very antithesis of all he stood for.

Sheldon Lerman lives in Thornhill, Ont.

Jewish Life

Between the known and unknown

A Sense of the Mysterious: Science and the Human Spirit **by Alan Lightman, Random House.**

Books
Bernard Baskin

In the midst of his remarkable career, Albert Einstein made the following surprising assertion: "The most beautiful experience we can have is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science."

But what is the mysterious? For Alan Lightman in *A Sense of the Mysterious: Science and the Human Spirit*, it isn't synonymous with the unexpected, the unknowable or the supernatural. Rather, for him, it means that we can stand right at the edge between the known and unknown and gaze into that cavern and be exhilarated rather than frightened.

He writes, "I have experienced that beautiful mystery both as a physicist and as a novelist. As a physicist, in the infinite mystery of physical nature. As a novelist, in the infinite mystery of human nature and the power of words to portray some of that mystery."

The 11 accessible and splendidly written essays in this slim volume have all – apart from one – been previously published in a variety of periodicals.

They explore such themes as the emotional life of the scientist, the place of metaphor and imagination in the creative process and the alternate ways in which scientists and humanists regard the world about them.

Lightman discusses his unlikely journey from the life and work of a theoretical scientist to the world of literature. Although he was exhilarated and even obsessed in seeking answers to problems in science, he was, at the same time, aroused and ultimately seduced by the power of language. He ended up with a foot in each camp.

Especially noteworthy are the insightful and sprightly sketches of four fellow scientists: Albert Einstein, Richard Feynman, Edward Teller and the astronomer Vera Rubin. Less known then the others, Rubin is a role model for women in science. A brilliant pioneer in the difficult field of "dark matter," her contributions have been numerous and ground-breaking.

The author informs us that modern astronomers believe that only about five per cent of the mass of the universe exists in the form of ordinary, light-producing material. Another 25 per cent is believed to be dark matter, as yet unidentified. And about 70 per cent exists in an even stranger, non-material form called "dark energy."

In his concluding article, *Prisoner of the Wired World*, Lightman laments the corroding influence of technology on the ethical and emotional fabric of society. Many persons feel trapped in a world beyond their control. It comes down to this, "Somehow, each of us must figure out how to measure the 'life,' our personal life, our inner self, that we exchange for each piece of technology… This accounting may have to be done item by item, hour by hour, but I believe that it must be done and it can be done only by the individual. Only individuals can measure their own values and needs, their own spirit, their own story of life."

A Sense of the Mysterious conveys the elegance, contributions and perils of science, as well as the supremacy of literature to open a door to human feelings and emotions.

Passover recipes from abroad

By MARK MIETKIEWICZ

Matzah balls, again?

Now, don't get me wrong. I have nothing against matzah balls. But if your seders have become somewhat repetitive, then it may be time to widen your Pesach culinary repertoire. And where better to search than in the collective Jewish cookbook, thanks to the wandering of Jews throughout the world?

Before we get to the recipes, please note that not only do Passover food traditions vary around the world but so do the restrictions. For example, while Ashkenazi Jews do not eat rice, beans (or in most cases) egg matzahs, these foods are quite permissible for most Sephardic Jews. The *Jerusalem Post* has a good overview about how these different customs evolved **[http://tinyurl.com/5h296]** but when in doubt about a food, always check with a rabbi.

The RFCJ Archive is the work of hundreds of people from around the world who have a Jewish recipe to share. Delving into the Passover section can be a bit daunting because the holiday only lasts eight days (seven in Israel). Here's a small sample of what you'll find: Fried Mexican Gefilte Fish, Sopa di Galina (Curaçao Chicken Soup With Tomatoes), Khoresht Garch (Persian Veal and Mushroom Stew), Masa Tiganitas (Sephardic Matzah Brei), Greek Lamb Stew with Romaine Lettuce and Dill and Hungarian Dobostorte. **[www.cyber-kitchen.com/rfcj/]**

In *Mangiare alla Giudia* (*Eating the Jewish Way*), Ariel Toaff, a professor at Bar-Ilan University, traces Italian Jewry's culinary history. Although his book doesn't contain recipes, you could use its research to reconstruct a historic Italian seder. How about sitting down to some *scacchi* (checkers), squares of matzah soaked in capon broth, browned in goose fat and baked in alternating layers with cooked greens or poultry giblets. The menu for a seder in the central Italian city of Urbino in April 1892 included scacchi, boiled meat served with goose salami, salad and desserts made from marzipan, matzah meal and quince preserves. **[http://tinyurl.com/5pyzm]** If you're looking for some contemporary Italian Pesach recipes, you'll find directions for two seders' worth at Italianfood.about.com. **[http://tinyurl.com/3l7hv]**

From Italy, travel south to Ethiopia to see how Jews there would mark the holiday with a very different kind of seder. "The ritual meal took place outdoors, by moonlight. The Jews sat on the ground, separated by age and gender. The sparse meal, of kita (Ethiopian matzah) and meat (ritually slaughtered cow or sheep), was eaten rapidly, as if indeed they were fleeing from Egypt." **[http://tinyurl.com/3jenc]**

Although "Passover in Poland" may not sound too exotic when you have a name like mine, Polish-Jewish food could very well be glamorous if your family hails from Yemen or Morocco. You'll find suggestions for standards such as Roast Chicken, Matzah Stuffing, and Apple and Carrot Tzimmes. **[http://tinyurl.com/3uok2]**

I don't think this particular Jewish community has been around quite as long as Italy's or Ethiopia's, but I was intrigued to see that Jews in Alaska have begun to develop their own local holiday fare. Ellyn Goodrich is one of Alaska's 5,000 Jews, the so-called "frozen chosen." Her Alaskan Halibut and Salmon Gefilte Fish Terrine is baked in a bundt pan and unmoulded, for a festive look. **[http://tinyurl.com/7ytxz]**

Aside from the matzah and maror, perhaps the most distinctive food at the seder is charoset (also known as "charoses"), often a blend of walnuts, wine and apples that is reminiscent of the mortar used by the Israelites during their forced labour in Egypt. The Jewish Food Archives **[www.jewish-food.org/catindex]** and My JewishLearning.com **[http://tinyurl.com/3j476]** have collected more variations, including those from Morocco (dates, cinnamon and cloves), Piedmont, Italy (chestnuts, orange zest and hard-boiled eggs) and California (prunes, dates and avocado). But given the nature of the holiday, what could be more appropriate than charoset from Egypt (dates, sultana raisins and walnuts)?

Which brings me to the last word on "charoses," thanks to the folks at JewishLearning.com. **[http://tinyurl.com/6le68]** It seems that a group of leading medical researchers has published data indicating that seder participants should not partake of both chopped liver and charoses. It seems that this combination can lead to "charoses of the liver."

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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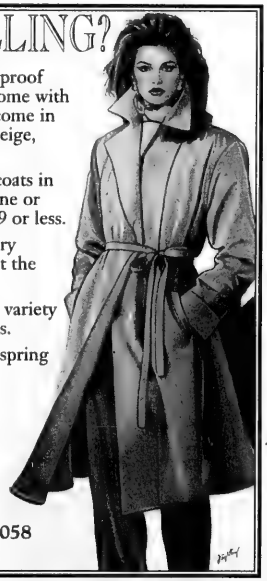

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Greater Toronto Area

Ukrainian president orders return of Kiev synagogue

By PAUL LUNGEN
Staff Reporter

Not far from Kiev's Independence Square, in the heart of the Ukrainian capital, stands the city's main synagogue, an elegant structure that was known as the Brodsky Synagogue in pre-revolution days.

For decades the house of worship, named for one of Russia's pre-eminent sugar magnates, was lost to the Jewish community as Soviet expropriators decreed it would better serve as a puppet theatre. But with the collapse of the Soviet Union and the return of religious freedoms, the Jewish community successfully lobbied for its return.

Rabbi Moshe-Reuven Azman

The synagogue was only one of many Jewish communal institutions seized by the Soviets and only two weeks ago, the recently elected president of Ukraine, Viktor Yushchenko, issued a directive to the mayor of Kiev to begin the process of returning a second large Kiev synagogue, also constructed by the Brodsky brothers, that was being used as a cinema.

Rabbi Moshe-Reuven Azman, one of Ukraine's two chief rabbis, proudly holds up a single sheet of paper which he explains is a copy of the letter from Yushchenko to Olexandr Omelchenko, instructing the mayor that he has five days to comply. The letter was sent by Yushchenko shortly before his trip to Washington, where he was feted by U.S. President George W. Bush for his role in "the Orange Revolution" and as a leader in the development of democratic rights worldwide.

Rabbi Azman, who was the featured speaker last week at a Toronto Jewish National Fund program, said Yushchenko has proven a steadfast friend of Ukraine's Jews. While others worry that he has awarded medals to the staff of the opposition newspaper, *Silski Visti*, which ran several anti-Semitic articles, Rabbi Azman points to other events that linked Yushchenko to the Jewish community.

As a high profile politician and opposition leader, Yushchenko participated in three Chanukah programs at the Brodsky synagogue over the past few years. His last visit took place during the Orange Revolution,which saw the streets of Kiev teeming with supporters of the democratizing Yushchenko, as well as backers of his presidential opponent, Prime Minister Viktor Yanukovich.

Other ties link Yushchenko to the Jewish community. One of the president's key aides is Evgeny Chernovenko, a Jew who now serves as minister of transportation and communication and who was Yushchenko's chief of security during the elections.

Chernovenko helped establish a good relationship between the president and the Jewish community and many rabbis and Jewish organizations backed Yushchenko's presidential bid. During the election, Rabbi Azman relates, Yushchenko was on the receiving end of hostile propaganda that made him out as some kind of fascist or anti-Semite.

"That's not true," Azman said. "I know him personally."

Azman points to a particularly poignant example of the president's connection to the Jewish experience.

At the community's most recent Chanukah celebration, Yushchenko brought with him a small piece of "holy land" from Auschwitz. His father, he explained, had been interned in the camp as a Soviet prisoner of war.

Yushchenko told the gathering, "'I pledge on this land that if I am president, it will be good for the Jews,'" Azman recounted.

During the Orange Revolution, Rabbi Azman related, the Brodsky synagogue increased its profile among non-Jews unfamiliar with the community by distributing food packages to demonstrators, whether supporters of Yushchenko or Yanukovich. The synagogue, only a short walk from Independence Square, was turned into a temporary refuge where 200 people slept every night. The community handed out warm clothes to many of the demonstrators, Rabbi Azman said.

Azman acknowledges that despite Yushchenko's favourable attitude to the community, there are anti-Semitic forces the community must contend with. Oleg Tyagnybok, a member of the Ukrainian parliament and head of the Freedom Party, has repeatedly made anti-Semitic speeches, he noted.

A report published in December by the Union of Councils for Jews in the Former Soviet Union (www.fsumonitor.com), "Chronicle of Anti-semitism in Ukraine: 2002-2004," describes a disturbing rise in anti-Semitism since 2002.

The report found that "Unlike the Soviet period, the central government of Ukraine does not have an official policy of state sponsored anti-Semitism, and has made gestures towards the Jewish community. Nevertheless, serious problems remain that leave Jews vulnerable."

Rabbi Azman, who was born in Leningrad, said only a trickle of Jews are currently leaving Ukraine. Most who have wanted to depart have done so, leaving a community that ranges in size from 300,000 to 500,000 people. (Other estimates put the number closer to 200,000.)

With the liberalization of Ukrainian society in recent years, the Jewish community has rebuilt a vibrant Jewish infrastructure. It has established five schools in Kiev alone, serving 3,000 youngsters. The community maintains clubs for seniors and young people and even sponsored a solidarity mission to Israel of 200 community leaders at the start of the Iraq war.

Rabbi Azman points to a mass bar mitzvah of 1,000 youths planned in the next few weeks at the plaza near the Western Wall in Jerusalem as another success story.

Community celebrations marking Chanukah, Purim and Passover remain popular – 12,000 participated in the 2004 Purim celebrations alone – but the challenge for the religious leadership is reaching the thousands of unaffiliated Jews, many of whom have only minimal awareness of their Jewish heritage, he said.

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Orthodox rabbi stresses compassion towards gays

By ADAM SEGAL
Special to The CJN

Although homosexual practice is banned by the Torah and same-sex marriage is contrary to the traditional notion of Jewish marriage, we should be more compassionate toward gay people, says a leading Orthodox rabbi.

"I do not think the Jewish notion of marriage can in any way be applied to homosexuality," said British Rabbi Chaim Rapoport during a recent lecture at Shaarei Tefillah Congregation.

"But people do not choose their desires... and surely there is more need for compassion and empathy for [gay people]."

Rabbi Rapoport, author of *Homosexuality: An Authentic Orthodox View*, centred his discussion on an emotional meeting he once had with an Orthodox man who was torn by homosexual tendencies.

The main issues in that meeting included whether homosexuals should fulfil the mitzvah of marrying and having children, how the Torah views homosexuals and why God created homosexuals and yet did not provide them with a legitimate outlet for their sexual desires.

Rabbi Rapoport said the mitzvah "to be fruitful and multiply" would entail a homosexual marrying and having sex with someone of the opposite gender.

Since this is contrary to their desires, Rabbi Rapoport does not advocate traditional, heterosexual marriage for gays.

"It is not only a lack of obligation – it is unadvisable," he said.

In terms of same-sex marriage, the rabbi notes Judaism considers marriage to be "holy" and a "divine calling," features that he says do not apply to same- sex relationships.

"To put other [homosexual] relationships in the same bracket as divine calling would be wrong at best and would be giving a stamp of a sacrosanct nature to something that is far removed from divine calling," he said.

But Rabbi Rapport shunned those who criticize and demonize homosexuals, pointing to the Torah to make his point.

"Nowhere does the Torah in its broadest sense criticize a person who craves for homosexual intercourse," Rabbi Rapoport said, adding he strives to "save homosexuals from ridicule."

Rabbi Rapoport also spoke out against fellow rabbis who make hyperbolic comments about homosexuals.

"It is devastating that rabbis and others will often mould a stereotype of homosexuals," he said, noting such remarks could result in "emotional homicide" for gays and their loved ones.

With respect to why God would allow homosexuals to be plagued by no legitimate outlet for their sexual inclinations, the rabbi did not give a definitive answer.

"I admit that is an excruciating question," he said.

"The issue has turned many people into agnostics."

What the rabbi emphasized was the importance of keeping homosexuals in the faith and showing them compassion.

"My prayer is that when I come to stand before the throne of God Almighty, I would be able to say with a clear conscience that I for one have done nothing to alienate any of his children," he said.

Rabbi Chaim Rapoport

Rabbi Rapoport, adviser to the British chief rabbi on matters of Jewish medical ethics, touched on the nature versus nurture debate, primarily supporting the view that homosexuality is not a choice.

"I believe that very few people choose to be of a homosexual orientation," he said, noting research indicates some people are either born gay or develop homosexual inclinations in early life.

As for gay people who attempt to switch their sexual orientation through therapy, Rabbi Rapoport said he met with a psychologist who practices this form of "reparative therapy" and based on the research, therapy does not appear to be the ultimate answer.

"I think it's preposterous to suggest that [therapy] provides a solution to the problem," he said.

"Clearly, not all people are able to change... There are people of exclusive homosexual interest."

However, the rabbi said that if a gay person changes and develops firm heterosexual desires, then "marriage may be possible. But so long as the person does not have that degree of interest... then marriage is not in order."

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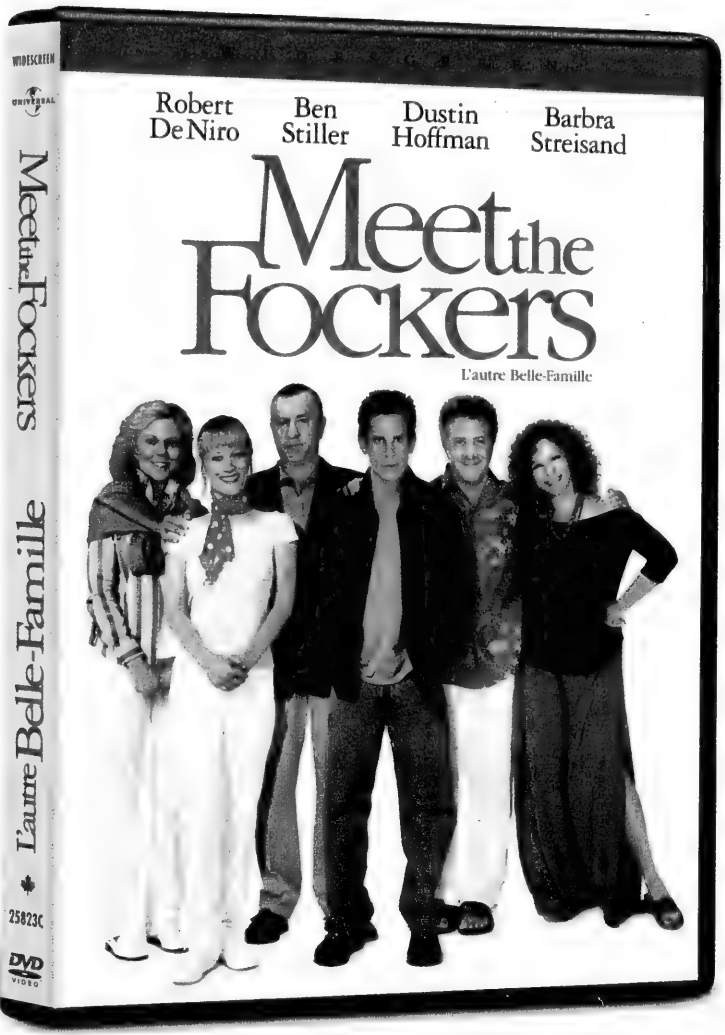

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מיר דערמאָנען ווידער די העלדן פון וואַרשעווער געטאָ־אויפשטאַנד

פון אַלעק סילווער

עס איז שוין געוואָרן אַ טראַדיציע ביי אונדז, אַז ווען עס קומט אָן דער חודש אַפּריל און עס דערנענטערט זיך דער יאָרטאָג פונעם אויפשטאַנד אין דער וואַרשעווער געטאָ, עפענען מיר די מעמואָרן און לייענען ווידער און ווידער אַמאָל וועגן די ייִדישע העלדן אין די געשעענישן פון 19טן אַפּריל, 1943. מיר דאַרפן עס לייענען, מיר מוזן עס לייענען יעדעס יאָר, כדי די דאָזיקע געשעענישן זאָל נישט פאַרשווינדן פון אונדזער זכרון. דורך ווידער לייענען די דאָזיקע באַשרייבונגען וועלן מיר דערמאָנען זיך אַליין און דער גאַנצער וועלט וועגן דער העלדישער עפּאָפּעע, וואָס ווערט באַצייכנט אין אונדזער ייִדישער געשיכטע ווי *דער אויפשטאַנד אין דער וואַרשעווער געטאָ* — ווי אַזוי אַ קליינע גרופּע ייִדישע גיבורים האָט זיך קעגנגעשטעלט דער שטאַרק באַוואָפנטער נאַצישער אַרמיי און געברענגט כבוד דעם ייִדישן פאָלק.

היינט האָבן מיר אויסגעקליבן איינע פון די דאָזיקע העלדן, צביה לובעטקין, און מיר חזרן איבער די ווערטער פון אירע מעמואָרן: „די לעצטע אויפן מויער". אָט אַזוי שרייבט זי:

„אין מיין קאַמפּס־גרופּע האָט זיך צופעליק געפונען (בעת די יאַנואַר־קאַמפּן) דער באַרימטער שרייבער יצחק קאַצענעלסאָן. ווען עס איז אויסגעבראָכן די אַקציע, ווען די דייטשן זיינען אַריין אין געטאָ האָבן מיר צו אים געזאָגט: „מיר מוזן זיך איילן, כדי זיי באַגעגענען מיט געווער אין די הענט, אָבער איר מוזט זיך אויסבאַהאַלטן אין בונקער ביז דער שטורעם וועט אַדורך". יצחק קאַצענעלסאָן האָט זיך אָבער בשום אופן נישט געוואָלט אויסבאַהאַלטן און איז געבליבן מיט אונדז צוזאַמען מיט זיין איינציקן זון צבי, וועלכער איז אים איבערגעבליבן פון זיין גאַנצער משפחה. דערמיט האָט ער אונדז צוגעגעבן זייער אַ סך מוט. בלייבן מיט אונדז האָט געפאָדערט גרויס מסירת־נפש...

די דייטשן האָבן אָנגעגריפן. מיר זיינען אַלע געשטאַנען אויף אונדזערע ערטער און געוואָרפן אויף זיי. צוזאַמען מיט אונדז איז געווען זכריהו אָרטשטיין, (שפּעטער געפאַלן אינעם אַפּריל־אויפשטאַנד). ער איז געווען איינער פון די העלדישע קעמפער. זיינע עלטערן זיינען אין געטאָ געשטאָרבן פון הונגער. ער האָט געשוווירן נקמה צו נעמען און דער דאָזיקער ווילן האָט אויסגעפילט זיין גאַנץ האַרץ. ער איז דער ערשטער אַרויס קעגן די דייטשן.

מיר האָבן אָנגעהויבן זיי צו באַשיסן. די דייטשן האָבן זיך צוריקגעצויגן. אין דעם דאָזיקן קאַמף האָבן מיר דערהַרגעט צענדליקער דייטשן און דאָס וויכטיקסטע: מיר האָבן באַקומען זייער געווער. אונדזער גרופּע האָט געציילט 40 מאַן, באַגינען האָבן מיר אָבער געהאַט קוים 4 רעוואָלווערן און 6 גראַנאַטן. נאָר איינער פון אונדז איז געפאַלן אין דער שלאַכט.

מיר האָבן נישט געוווּסט וואָס ווייטער צו טאָן. מיר האָבן דערהַרגעט דייטשן, באַקומען געווער און זיינען נאָך אַלץ געבליבן לעבן. דאָס איז געווען אַן אומבאַשרייבלעכער וווּנדער. מיר האָבן אָבער געוווּסט, אַז די דייטשן וועלן באַלד צוריקקומען, אַרומרינגלען דאָס הויז און אונדז פאַרניכטן. שנעל האָט איינער פון אונדז געפונען אַ וועג זיך צוריקצוציען. מיר זיינען איבער די דעכער אַריבער אויף אַן אַנדער גאַס. די דייטשן האָבן אונדז דאָרט באַמערקט און אָנגעהויבן אַרומרינגלען דאָס הויז. מיר האָבן שוין אָבער געוווּסט, ווי אַזוי זיי זיך קעגנשטעלן"...

Chabad establishes Jewish presence in Aurora

By FRANCES KRAFT
Staff Reporter

Chabad Lubavitch has arrived in Aurora, or more precisely, Oak Ridges (the northern part of Richmond Hill, just south of Aurora).

In December, Rabbi Yossi Hecht and his wife Sara moved onto a quiet street in an Oak Ridges subdivision to set up Chabad of Aurora. Their modest home – its living room/dining room attractively furnished and dominated by a portrait of the late Lubavitcher rebbe, Rabbi Menachem Mendel Schneerson – serves as local headquarters for now, as well as home to the Hechts and their two sons, a one-year-old and a one-month-old.

According to UJA Federation of Greater Toronto statistics, Aurora has 1,215 Jews and a total population of 43,500. Until now, the closest Jewish resources (synagogues, shopping and Jewish schools) have been in Richmond Hill, about 10 minutes away. Also, there is a Reform congregation, Or Hadash, in Newmarket, which is just north of Aurora and has a Jewish population of 740.

Chabad Aurora's inaugural event took place on Yom Kippur – services at Aurora's Howard Johnson Hotel, followed by a breaking of the fast with refreshments supplied by the Hechts. Thirty people attended.

Since then, they have had a sukkah on wheels, a Chanukah menorah-lighting at the Aurora Shopping Centre, and a Chanukah party at the town hall, attended by 80 people. Most recently, they had a Purim program featuring a children's entertainer, with almost 100 people in attendance. They are working toward starting weekly Shabbat services and setting up a website.

Chabad Aurora now has a mailing list of 150 families, and the Hechts have found two Jewish families on their street.

The young couple – he is 26, she is 23 – aim, for the most part, to serve unaffiliated Jews in Aurora, Newmarket and Oak Ridges.

"My goal is to reach out to every single Jew in the area and cater to their needs," said the rabbi. "What we want is to build a full-fledged [Jewish] community centre for the northern area." Recently he began to volunteer his time as a chaplain at the South Lake Regional Hospital in Newmarket.

"We work as a couple," said the rabbi, who spent a year teaching at the United Lubavitcher Yeshiva (the Lubavitch high school in Brooklyn, N.Y.) before moving to Toronto last year. Before that, he was a Kolel student in New York, following his marriage in July 2002.

He has continued teaching here through Chabad, and is offering weekly classes in Talmud, the Tanya (much of which is based on kabbalistic writings) and Mishnayot. Sara is planning to start a monthly women's group.

Unlike her New York-born husband, Sara is a native of Thornhill, Ont. Her father, Rabbi Zalman Ahron Grosbaum, is executive vice-president of Chabad Lubavitch of Southern Ontario.

Rabbi Yossi Hecht and his wife Sara.
[Frances Kraft photo]

Rabbi Hecht's maternal grandfather, Rabbi Chaim Gutnick, was chair of the rabbinical council of Victoria, Australia for some 30 years until his death in 2003. He also comes from a line of rabbis on his father's side.

"Today there are many emissaries – young couples like us – moving out to growing communities and catering to the families in those areas, bringing them the warmth, beauty and joy of Judaism in every way," said the rabbi. Their work is inspired by the late rebbe, he said. "That's what motivates us and keeps us going."

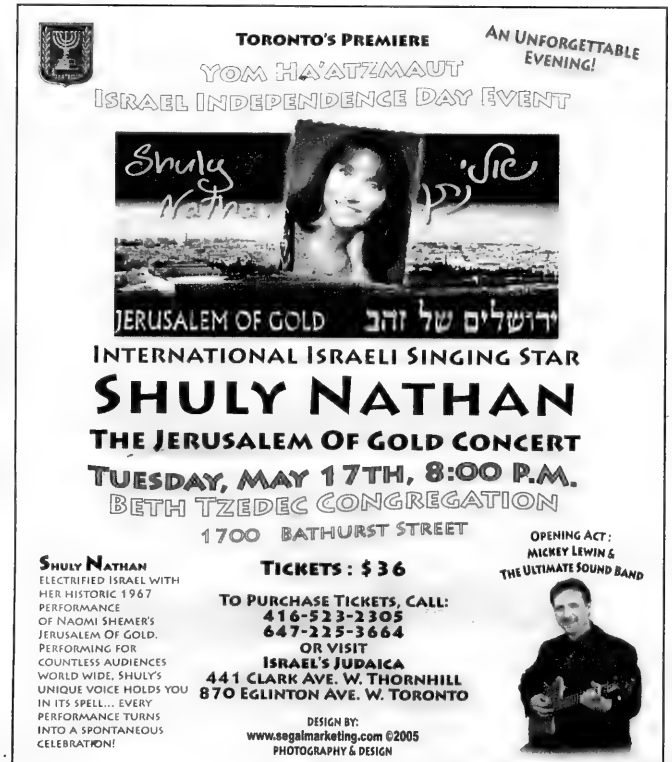
When Sara's father moved to Thornhill about 30 years ago, the Jewish population there was also sparse, she noted.

Now, Rabbi Hecht noted, Thornhill is served by three Lubavitch centres: on Bathurst Street at Chabad Gate and north at Chabad Flamingo, as well as Chabad Lubavitch of Markham. In addition, there is Chabad of Richmond Hill just to the north, and the area has Reform, Conservative and Orthodox congregations, as well as a wide variety of Jewish schools and shops.

In his new neighbourhood, Rabbi Hecht sees the biggest need as family programming and education "so the tradition will continue."

And what about the Hechts' own needs as observant Jews, in an area without established Jewish services? "It's hard in a way," said Rabbi Hecht. "It's a sacrifice to help another. Not always can I pray with a minyan, but down the line we hope that will all come together. In the long run [the new endeavour] could bring much more benefit to myself and the community."

For further information about Chabad of Aurora, call 905-773-6477 or e-mail chabad ofaurora@sympatico.ca.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Forgotten artist emerges from the mists of time

By SHELDON KIRSHNER
Staff Reporter

For Howard Barr, Henryk (Henoch) Barczynski is no longer just a distant relative obscured by the mists of time.

Since his father's death three years ago, Barr has learned that his great-uncle was an up-and-coming painter, graphic artist and illustrator who was cut down in his prime during the Holocaust.

Having spent hundreds of hours on the Internet researching him, Barr has discovered that Barczynski, a Polish Jew, was an accomplished figure whose paintings and drawings were exhibited in Lodz, Warsaw, Berlin, Dresden, New York and Tel Aviv.

"He was part of a hip, edgy group of Expressionist artists known as Young Yiddish," said Barr, a 43-year old local hairdresser who owns two of his works.

Howard Barr

And as Barr pointed out, he was eulogized by Itzhak Katznelson in his immortal epic of the Holocaust, *Poem of the Murdered Jewish People.*

Katznelson (1886-1944), a poet, dramatist and educator who lived in Lodz, knew Barczynski well. Once, they posed for a photograph.

"He is much forgotten today," said Barr, referring to his great-uncle. "But I'd like to find out more about him."

Barr, who bears Barczynski's Hebrew name, originally learned about him from his father, Jacob Leopold, a clothing designer and artist whose parents hailed from Lodz, Poland.

"We never discussed him much, and now I regret it," said Barr, whose Polish surname was anglicized by his father in 1966. But after Jacob Leopold passed away, Barr delved into the family tree and fleshed out Barczynski's life.

Born in 1896 in Lodz, an industrial city with a substantial Jewish population, Barczynski was the son of Szmul – a tailor – and Sura.

After completing his education in Lodz and Warsaw, he studied at the Dresden Academy of Fine Arts and apprenticed with Otto Gusmann and Robert Steroa.

Also influenced by Marc Chagall and Oscar Kokoschka, Barczynski specialized in portraits, particularly of Polish Jews.

There are three versions of his untimely death, all unsubstantiated.

He was murdered by German soldiers in 1939, shortly after Germany's invasion of Poland.

He died in 1941.

He was killed in Auschwitz in 1944.

Whatever the circumstances of his demise, one fact remains undisputed – most of Barczynski's paintings and drawings were lost during the war.

Some may have been destroyed in February 1945, when American and British aircraft bombed Dresden in devastating air raids, Barr speculated.

Miraculously, a handful of his works survived and can be found in the Museum of Art in Lodz, which Barr has yet to visit; the Jewish Historical Institute in Warsaw; the Fine Art Museum in Ein Harod, and the Israel Museum in Jerusalem.

Barr has two – a painting, *Blind Musicians*, and a drawing, *Portrait of a Woman*, both finished in Dresden in the mid-1920s.

"It's amazing I have two pictures done by this man," he said with proprietary pride. "They're as fresh as a daisy."

They were acquired by his in-laws, Harvey and Cathy Strosberg, last October, for $5,000.

Barr, who has resided in Toronto for the past five years, is a native of London, England. Prior to settling in Canada, he lived in Los Angeles and New York City.

Portrait of a Woman

Barr's father, who personally knew Barczynski, was born in Darmstadt, Germany. Along with some 15,000 other Polish Jews in Nazi Germany, he was expelled in the autumn of 1938.

The expulsion is rife with historical significance.

In retaliation, a young German Jew of Polish extraction named Herschel Grynszpan assassinated the third secretary of the German Embassy in Paris.

The Nazis used the assassination as a pretext to launch Kristallnacht, a prelude to the Holocaust, on Nov. 9, 1938.

Barr's family managed to escape to Britain, but many Polish Jews were not so fortunate.

Barczynski was one of the unlucky ones.

Readers can contact Barr by e-mail at hbarr@howardbarr.com.

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Canadian puppies to aid the blind in Israel

By PAUL LUNGEN
Staff Reporter

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Currently, in Toronto, two mixed-breed puppies are being cared for by Jewish families as the animals prepare to make aliyah to Israel. The two puppies are destined for the Israel Guide Dog Center for the Blind (www.israelguidedog.org) where, beginning at age one, they will undergo extensive training in Hebrew to develop them into reliable Seeing Eye dogs.

Unfortunately, Israel has more than its fair share of sight-impaired individuals. In addition to people who have lost their vision through disease or accident, or who were born blind, there are many who have lost their sight in terrorist attacks or while on military duty.

Noach Braun is director and one of the founders of the Israel Guide Dog Center for the Blind, a non-profit organization that is Israel's main supplier of Seeing Eye dogs. Since only eight per cent of the agency's $1 million (US) budget comes from the Israeli government, finding voluntary support from abroad is an important part of the organization's work. In this case, both of the puppies sojourning in Toronto were donated by the Ottawa-based Canadian Guide Dogs for the Blind.

The Israel Guide Dog Center for the Blind, located in Beit Oved, a 20-minute drive south of Tel Aviv near Rishon LeZion, has provided guide dogs to more than 230 people since its inception in 1991, said Braun, 44, by phone from Israel.

Currently, 20 to 24 dogs are trained annually, but with the completion of new facilities expected soon, that number could jump to 60 a year. The Guide Dog Center includes a health and reproduction centre, funded by Charles and Andrea Bronfman, in which dogs are bred domestically, thereby reducing the need to import them from places like Canada, Braun said.

Canada is new as a supporter for the Beit Oved centre, as most of its foreign support originates in the United States and Britain. The centre employs a staff of 16 but relies in large part on the efforts of volunteers to raise public awareness for the need for guide dogs, Braun said.

Leah Charney and guide dog Lacie

Morris Samson, a Toronto-based veterinarian and a frequent visitor to Israel, is largely responsible for forging the link between Braun's facility and Canada.

Following a visit to Israel, he returned to Canada determined to establish a charitable foundation that could issue tax deductible receipts for donations to the Israeli Guide Dog Center. It took him a year and a half to do this, but recently the Foundation for Canine Companions to the Blind was registered in Ottawa.

The foundation is still in its early stages, Samson said, and "we're in desperate need of help, of networking and getting the name out there."

Samson believes Canadians will back the support group with relish. Working and companion dogs "become people's lives. They become people's eyes," he said.

"Jewish people don't know too much about how great dogs are for peoples' lives, and these dogs are phenomenal," he said.

Illustrating the point, Braun told the story about one of the people whose life was changed by a guide dog. Benjamin Kapag, a widower who lost his eyes to disease around the same time his wife died, was bereft until he received his dog.

Kapag now says, "When I walk with my dog, not only does he give me a pair of eyes, but a pair of wings, and I fly from street to street. Sometimes I don't feel I'm blind," Braun related.

Eli Rubenstein, who is instrumental in aiding the guide dog project in Canada, used his contacts in Toronto to find the two puppies temporary homes prior to their trip to Israel. Hundreds of families volunteered to help, he said.

Rubenstein, a UIA staffer who arranges March of the Living trips to Europe and Israel, suggests the origin of the Hebrew name for dog, *kelev*, may come from two words, *kol lev*, all heart. "That indicates the character of the dog," he said.

Rubenstein said guide dogs can be taught 40 to 50 commands in Hebrew. What's more, a fully trained guide dog makes its user feel independent, which is the highest form of tzedakah (charity).

"When you combine love of dogs with love of Israel and helping blind people, the [satisfaction] you get from that gives no better feeling," Samson added.

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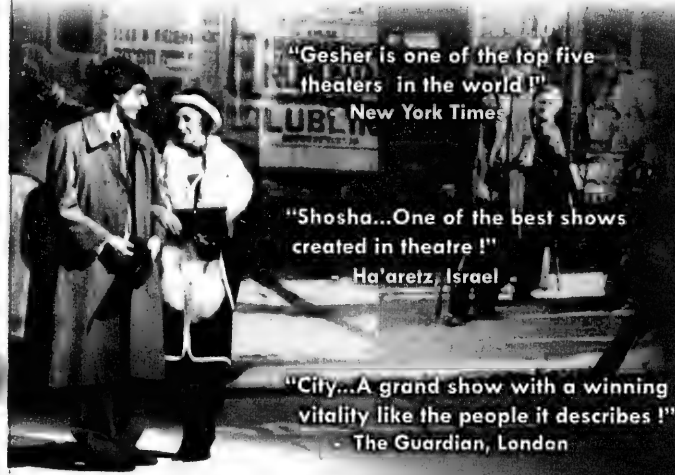
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The delusion that Iran means no harm

According to Reports

By PAUL MICHAELS

In its editorial, "Letting Iran get away with murder" (April 2), the *National Post* expressed outrage over new revelations about the torture and murder two years ago of Canadian photojournalist Zahra Kazemi at the hands of Iranian security forces and the subsequent Iranian cover-up of the crime. The paper called on Ottawa to impose sanctions on Iran and to "encourage our allies to do likewise."

The *Post* continued: "Toward that end, we should take full advantage of every opportunity to embarrass Iran at the UN and other international force... If nothing else, we should ensure that by the end of our efforts, other countries' policies on Iran are informed by their knowledge of just how barbarically it treated an innocent foreign journalist."

The *Post*'s outrage was widely reflected in Canadian media circles, revealing a strong appreciation for the sort of regime that is firmly ensconced in Tehran – a regime apparently impervious to diplomatic suasion about the need to conform to the most elemental respect for human rights.

But this appreciation apparently was not shared by some senior bureaucrats in Ottawa.

On April 1, CBC Radio's Evan Dyer reported that an Iranian customs official, Nasser Najafi, had been granted the right to visit the computer site of Canada Customs a week after Canada had recalled its ambassador to Iran. Dyer said: "In dozens of [Department of Foreign Affairs] e-mails, there's no mention of Zahra Kazemi and no one questions why Canada should help a brutal police state improve its technology of control. Iran asked that Najafi be briefed on the workings of Canada's new Advanced Passenger Information database, designed to identify potential threats to civil aircraft before they board. Yet no one asked why a government with a known track record of sponsoring terrorist attacks might want such information."

What's revealed in these reports is the same problem faced by Israel as it confronts Iran's nuclear arms program – a realization by some that a real threat exists, and a total lack of such awareness by others.

A regime that has no compunction about torturing and murdering an Iranian-Canadian journalist and then denying a crime had ever been committed should be taken seriously when it openly promises a similar fate for Israelis, which it vilifies. Yet some Western journalists insist that Iran actually means no harm, that it is only acting to protect its national interests against "aggressor" nations such as the United States and Israel.

That, for instance, is the message of Stephen Kinzer, a correspondent for the *New York Times*, in his essay, "Clouds Over Iran" (*New York Review of Books*, March 29). Kinzer wrote: "Caught up in its contempt for the idea of negotiated compromise, the Bush administration seems unable to concede that Iran, like every other country, has legitimate concerns about threats to its economic and political security. Its most potent enemy in the world, the United States, and its most potent enemy in the Middle East, Israel, have larger nuclear arsenals."

It will certainly come as news to Israelis that their country, not Iran, is cast in the role of aggressor state. As this column recently argued, Israel can hardly be expected to sit idly by while Iran repeatedly – and without provocation – threatens to destroy it while pursing the capacity to do just that.

Kinzer, however, is determined to assure us that what Iran desires above all else is "stability in the Middle East." For evidence he offers simply this: "President Mohammed Khatami has publicly proclaimed that if Palestinians reach a settlement with Israel, Iran will support it."

This is the same Khatami who has denounced Israel on several occasions. More significantly, he's the very "moderate" president, who, in any event has been proved to be largely irrelevant as extremist, radical mullahs are now firmly in command.

Kinzer's sanguine view of Iran's aims and self-interest appears terribly misplaced, to say the least.

Paul Michaels is communications director for the Canada-Israel Committee.

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Hebrew never died as a written or spoken language

By LEILA SPEISMAN
Staff Reporter

Contrary to popular mythology, the renaissance of Hebrew into a modern spoken and written language, after being considered dead for more than 2,000 years, is not due only to the work of Eliezer Ben Yehuda, the first editor of the Hebrew dictionary, Zionism or nationalist sentiments, asserts Menachem Brinker.

In fact, he said, Hebrew never died as a written language, and was spoken by many until the fifth century at least.

Brinker is Henry Crown Professor of modern Hebrew language and literature in the department of Near Eastern languages and civilizations at the University of Chicago and professor emeritus at Hebrew University. In 2004, he was awarded the prestigious Israel Prize in Hebrew literature.

He recently gave the fourth annual Andrea and Charles Bronfman lecture in Israeli studies, at the Bahen Centre for Information Technology at the University of Toronto.

In the second and third centuries, Hebrew was spoken by thousands of Jews living in Palestine, Brinker said. That only changed around the seventh century, with the conquest of the land by Muslim forces.

Outside Palestine, Hebrew was spoken by the elite, especially in prayer and in the study of Torah and Talmud.

"There was never a single time that nothing was being written in Hebrew," said Brinker. This was not just in the religious sphere – there were speeches, letters, anecdotes, poems and romances.

The comparison that is often made between Hebrew and Latin or Greek is not necessarily correct, he went on. "All males knew something of Hebrew, and used it from the synagogue and house of study to the marketplace, even in jokes and puns."

Jewish merchants in places such as France, Germany, Holland and England used Hebrew when writing to other Jewish businessmen "so that they could hide their private affairs from others," Brinker said.

They often had to mingle Hebrew with other languages, especially Spanish and German, when the Hebrew language lacked a particular word. This was for things like vegetables, animals and household items. "They just wrote these words in Hebrew letters," he said.

With the Enlightenment of the 18th century, poets, essayists and novelists wanted to prove that everything that was being written in French, German and Russian could also be expressed in Hebrew. They felt, Brinker said, that if it was seen that their language was as rich as any other, they would be accepted by cultured Europeans.

There was a burst of creativity in Hebrew, including fables, epigrams, didactic plays, biographies, historical poems and psychological novels, Brinker said.

He said that 32 "Jewish languages" had developed, including Jewish Georgian, Ladino and Jewish Bukharian. But with the increasing immigration to Palestine, these languages were mostly lost as people realized the need for a common language to unite those from the more than 100 countries who settled there.

While Yehuda is credited with inventing many modern Hebrew words, Brinker said, many had already been invented and entrenched in everyday use, and many more were invented later, for such things as animals, trees, birds and furniture.

Still, he noted, the modern Hebrew speaker uses many ancient words from the Bible and the Talmud in everyday speech. For instance, he said, when giving a recipe for the ubiquitous Israeli breakfast salad, one uses words from 2,700 years ago together with those invented just a few years ago.

Even so, said Brinker, no one really believed that Hebrew would become the everyday language of the country. It was a conscious, deliberate choice to use it in schools, the postal service and in government.

Proposed implementing newborn gift

Continued from page 3

He has also proposed, and is working on implementing, something called a newborn gift, intended to create "a reinvigoration of the federations."

The idea, he explained, involves lay people visiting parents of newborns to give them baby gifts from the Jewish community, including a year's free tuition at a Jewish nursery school, and to familiarize them with Jewish resources in their areas. "It's in the offing, [but] this costs real money. I'm working on it."

In November 2003, at the General Assembly of United Jewish Communities in Jerusalem, Steinhardt proposed a $100 million (US) education fund for "transformative" projects.

He said the fund is about to get off the ground.

"I hope before the end of this year it will have some substance, but it will be a while before it has the funding that will make it the powerhouse that I hope it will be... The direction it seems to be heading is to co-ordinate intensively with individual communities toward creating broad-based matching grants, so there is a great deal of community involvement in the choice of projects."

Although he readily admits to having had "moments when my feelings toward [federations] have been less than warm and fuzzy," he said he's come to recognize that federations represent "the centrality of the American Jewish communal world."

By their nature, he said, federations move slowly and are bureaucratic. However, he noted, "within the confines of those constraints, much can be accomplished."

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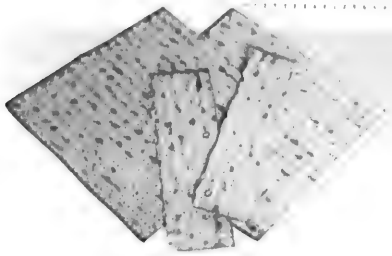
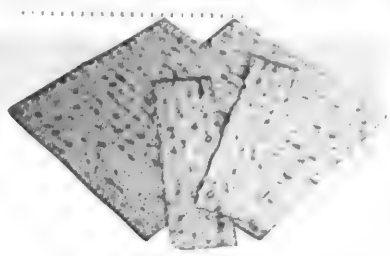


Passover Food Ideas



'Why is this night different from all other nights?'

By BEVERLY LEVITT
Special to The CJN

Although I've been attending Passover dinners from the time I was knee-high to a scrupulously set seder table, I've never really thought about how all this storytelling relates to me.

Every year at our seder, we retell the story of Passover – how 5,000 years ago, Moses miraculously led the Jews to freedom from slavery in Pharaoh's Egypt. It's a wonderful story, with heroes to root for and bad guys to rail against. Each year, I cheer Moses on when he begs Pharaoh to "Let my people go." And when Pharaoh says, "no way," I enthusiastically flick 10 drops of wine on my plate and recite each of the horrifying plagues visited upon him in retaliation. I thrill that the Red Sea parts just long enough for the Jews to escape, then miraculously resumes its roar to drown Pharaoh's soldiers, who were hot on their heels to bring them back. And finally, I gloat when they arrive in the desert as free men, for what is more precious than freedom?

The food at Passover is, of course, central to the story. What better way to understand the bitterness of slavery than to taste a herb so harsh it brings tears to your eyes? Or how better to feel the deprivation and misery than to eat matzah, the bread of affliction? Or what about the sweetness of freedom? How better to savour it than with the fruit and honey mixture, charoset. It's all part of experiencing what our ancestors endured. It's all part of the story. But what's the link to my life?

In the Jewish religion, if we have a question, we ask a rabbi. I decided to ask Rabbi Daniel Bouskilla of the Sephardic Temple Tifereth Israel in Los Angeles. As is typical, he answered my question with a question.

"Did you know that by retelling the story of what happened thousands of years ago, it brings us closer together?"

"No," I answered. "How's that?"

As is also typical, he answered my second question with a story.

A friend of his attended a seder dinner that was being led by the patriarch of the family, a Holocaust survivor. Since it was such a sensitive subject, his family had been careful never to ask about his experiences. As he was reciting from the Haggadah, he came to a phrase that commanded fathers to tell their children about their lives, in order to better understand their heritage.

The man turned white, leaned back and was utterly silent for several minutes. Finally, he exclaimed, "I think I have been a bad Jew." Everyone was perplexed. How could this kind, generous, religious man, who was greatly beloved by his family, think he was bad? How was this possible? He heaved a heavy sigh.

"I have never told you what happened to me. I have never shared my experience." And so, on that Passover, he spent several hours relating his painful story, which his children, grandchildren and everyone in attendance would never forget.

Then, I finally realized what the telling of the Passover story means to me. If we liken the exodus from Egypt into the Promised Land – the trip that takes us from bondage to freedom – to our sometimes sweet, sometimes painful journey through life, we realize how similar our lives are to the experiences of our ancestors. So this Passover, I will encourage my parents to tell us their stories and maybe I will tell my children my story and maybe…

For if the point of the seder is to bring everyone closer together, then what more important story could everyone want to hear?

Photo from The Seder Meal from *Jewish Holiday Style* by Rita Milos, Simon & Schuster

STRACCIATELLA REALE (SPRING SOUP)

From Evan Kleiman, Los Angeles restaurateur

2 leeks, white part only, thinly sliced into rings
2 tbsp. extra virgin olive oil
½ head escarole, washed and thinly sliced
¼ pound baby spinach, well washed and stemmed
2 quarts chicken broth, or as needed
1 bunch small asparagus tips
2 tbsp. Italian parsley, coarsely chopped
4 eggs
4 tbsp. matzah meal
salt and coarsely ground black pepper to taste

In a heavy soup pot, sauté leeks in olive oil until they start to wilt. Add escarole and spinach and stir until coated with oil and beginning to wilt. Add chicken broth to cover. Bring to gentle simmer and cook until greens are tender. Add asparagus tips and half the parsley and continue to simmer.

In small bowl, beat together eggs, matzah meal and remaining parsley. Just before ready to serve, bring soup to rolling boil and pour egg mixture into pot stirring constantly. Adjust seasonings. Serve immediately. Serves 8.

TURKISH CHAROSET

There are as many variations on charoset as there are ways of retelling the Passover story.

2 sweet apples, peeled, cored and chopped
1 tbsp. lemon juice
1 cup large golden raisins or sultanas
½ cup white figs, coarsely chopped

Cont'd on page 30

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Try charoset with a flair

Continued from page 28

¼ cup dried cherries (optional)
½ cup walnuts, shelled and chopped fine
½ cup ground almonds
1 tbsp. lemon zest
1 tbsp. brown sugar or honey
1 tsp. cinnamon
½ tsp. ground ginger
pinch of cayenne pepper
2 to 3 tbsp. sweet red Passover wine or more, if necessary

Cover apples with lemon juice in bowl. Chop fruit and nuts by hand, or if you prefer, place in food processor. Stir in zest, sugar and spices, taste and adjust seasonings. Moisten with wine to make thick paste. Serves 6.

MATZAH LASAGNA WITH FRESH TOMATO-BASIL SAUCE
From Evan Kleiman

2 onions, peeled, and thinly sliced
extra virgin olive oil for cooking
1 lb. mushrooms, stems trimmed, cut into quarters
4 garlic cloves, peeled and minced
1 bunch fresh Italian parsley, stemmed and coarsely chopped
2 bunches fresh basil, stemmed and coarsely chopped
2 bunches fresh spinach, washed and stemmed
1 box frozen artichoke hearts, defrosted
coarse salt and freshly ground black pepper to taste
2 boxes of Passover matzah

In large skillet, cook onions in oil until golden brown. Set aside. Sauté mushrooms over high heat, adding garlic, half the parsley and basil to taste. When done, set aside in small bowl. Braise spinach with garlic to taste in olive oil with just the water clinging to the leaves, in a covered pan. When finished, set aside in bowl. Cook artichokes with half the garlic, remaining herbs, oil to taste and a touch of water in small pan until tender. Set aside in bowl.

Fresh Tomato-Basil Sauce
¼ cup extra virgin olive oil
2 garlic cloves, peeled and minced
12 Roma tomatoes, stem end removed and cut into quarters or 1 28-oz. can pear tomatoes in juice
8 large fresh basil leaves
coarse salt and freshly ground black pepper to taste

Heat oil in large skillet over medium heat. Add garlic and sauté just until garlic gives off its characteristic aroma. Add tomatoes and cook over moderately high heat until tomatoes begin to break down and form a sauce. Stir frequently to help the tomatoes begin to break down. Add basil, season with salt and pepper. Continue cooking over moderately high heat, stirring occasionally, until sauce is thick and no longer watery. Remove from heat and put sauce through the medium disk of a food mill.

To Assemble Lasagna

Preheat oven to 375. Cover bottom of baking dish with a ladleful of sauce. Make a layer of matzah that completely covers bottom of pan. Spoon generous ladleful of sauce onto matzah. Using back of a spoon or rubber spatula, spread sauce evenly. Place layer of onions over sauce. Top with half the mushrooms. Again, drizzle with sauce. Make another layer of matzah. Continue layering with cooked vegetables, sauce and matzah until all ingredients are used. Finish with layer of matzah topped with layer of sauce. Cover casserole with aluminum foil. Place in preheated oven and cook 40 minutes or until bubbling hot.

MEDITERRANEAN SPINACH SALAD WITH DRIED APRICOTS AND OLIVES

1 lb. spinach, washed and stemmed
½ cup yellow bell pepper, chopped coarsely
½ cup red or orange bell pepper, chopped coarsely
½ cup Greek olives
½ cup naturally dried apricots (without sulfur) chopped coarsely
¼ cup pine nuts
2 tbsp. Italian parsley, chopped coarsely
2 tbsp. chives, chopped coarsely
juice of ½ lemon
1 tbsp. balsamic vinegar

Continued on page 32

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A sweet ending to the seder

Continued from page 28

3 tbsp. extra virgin olive oil
1 tsp. walnut oil
1 tsp. cumin
¼ tsp. cayenne
1 tsp. kosher salt or to taste

Place first 6 ingredients in salad bowl. Pour remaining ingredients in jar. Shake vigorously and pour over salad. Toss gently. Serves 4 to 6.

GATEAU AU CHOCOLAT

Adapted from *The Book of Jewish Food* and *Simca's Cuisine*, both Knopf.

½ lb. bittersweet chocolate
4 oz. best quality unsalted margarine
6 egg yolks
½ cup sugar
1 cup ground almonds
6 egg whites
matzah meal for cake pan

Glaze
½ cup slivered blanched almonds
3½ oz. sweet chocolate, coarsely chopped
2 tbsp. brewed strong coffee
3 tbsp. cold unsalted margarine, cut into bits

Preheat oven to 350. Melt chocolate and margarine together in double boiler or small pan placed in larger pan with boiling water. Beat egg yolks with sugar till pale. Add almonds and melted chocolate mixture and mix very well. In separate bowl, beat egg whites until stiff and fold them into mixture. Grease a nonstick 9-inch cake pan, dust with matzah meal. Pour mixture into pan; bake 45 minutes.

To make glaze, spread almonds on a small baking sheet and toast for 7 minutes, until fragrant, in a preheated 350-degree oven. In small saucepan, melt chocolate in coffee over low heat, stirring, just until smooth, about 3 minutes. Remove pan from heat, stir in margarine.

Invert cooled cake onto a serving plate. Using a metal spatula, spread chocolate glaze evenly over top and sides of cake. Arrange toasted nuts in a ring around top of cake and refrigerate for at least 30 minutes to set glaze. Serves 10 to 12.

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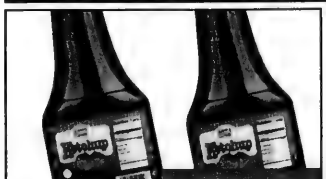

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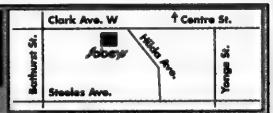

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As seen in *Kosher by Design Elegant* by Susie Fishbein, Mesorah Publications

Cooking can be a family affair

By CAROLYN BLACKMAN
Staff Reporter

Ettie Benjamin Shuken, a food and tabletop stylist, and a recipe developer, grew up in the kitchen.

"I had a feminine upbringing. My mother had two sisters, and I have two sisters, and when we made a seder at my grandmother's house, I remember everyone cooking. Even my grandfather cooked. Our seders were big and noisy."

Shuken went into the food business professionally after a 20-year career as an interior designer. She took a chef's course at George Brown College and then did freelance foodstyling for several magazines including *House and Home* and *Chatelaine*, and with Kraft Foods.

When she was growing up in Brooklyn and then New Jersey, she says everything centred around food. "My mother is from Greece, and my father was originally from Spain and then lived Greece.

"They instilled in me a love of food, and insisted I try everything at least once. My father would make omelettes out of whatever was in the fridge, and have us guess the ingredients. This [passion] for food is ingrained in the Sephardi culture. My family would plan one meal while we were eating another.

"Vegetables were an integral part of our meals. I never knew I wasn't supposed to like them. It's part of the Mediterranean diet. When I visited Spain, I could feel my roots."

Seder meals often consisted of lamb, and there was always a fish course, she says. "We also ate egg and lemon soup. I didn't know about chicken soup and matzah balls until I was much older."

Another favourite dish was eggs cooked with onion skins and coffee grinds. "This hard boiled egg, which is softer than a regular hard boiled egg comes out a beautiful mahogany colour, and it has a lovely taste. This was often served for Shabbat breakfast as well."

Candied fruits, or spoon sweets, were a favourite treat, she says. "They were called spoon sweets because we ate them with a spoon that was dipped in ice water. They could be made of candied orange peel, or prune and walnuts."

SPINACH MEENA FOR PASSOVER

Filling

1 pkg. (10 oz.) frozen spinach, thawed and squeezed dry
¼ cup parsley, chopped
2 tbsp. green onion, chopped
2 cups cottage cheese (any per cent fat)
1 tbsp. fresh dill, chopped
2 eggs
¼ cup Parmesan cheese
2 tbsp. matzah meal
¼ tsp. freshly ground pepper
4 matzot
vegetable oil

Continued on page 35

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FULLY PREPARED SEDER PLATES AVAILABLE

Passover Food Ideas

Hard boiled eggs are taken up a notch

Continued from page 34

Dipping mixture
2 eggs
2 tsp. water

Topping
1 tbsp. Parmesan cheese

Preheat oven to 350. Generously oil an 8- or 9-in. sq. pan. In a medium size bowl, mix spinach, parsley, green onion, cottage cheese, dill, eggs, half the Parmesan cheese, matzah meal and pepper. Set aside.

Prepare two pans: in one put plain warm water, and in the other the two eggs beaten with the water. Dip one or two matzot at a time (depending on the size of the pans) in the water bath. Leave them in for one minute, to soften, then blot on a towel.

Dip softened matzah into the egg wash and place one on the bottom of the prepared baking pan. The second one should be split into three and pressed to sides of the pan. Another piece will also need to be dipped in the same way for the fourth and last side. Empty the spinach mixture into the pan, smoothing the top flat. Cover the pie with another matzah that has been softened and dipped into the egg mixture.

Brush a little oil on the top matzah crust. Bake for 30 minutes. Then sprinkle with the remaining Parmesan cheese. Bake for another 15 to 20 minutes, until the top is brown and the filling looks set. If top is browning too quickly, cover loosely with aluminum foil. It will continue to firm up as it cools. Serve warm. Can be cut when cooled and reheated. Serves 6.

HUEVOS HAMMIMIDOS OVEN EGGS

These are found on the tables of Sephardi and Romaniote Jews (Jews who lived in Greece before Christianity was introduced there). The eggs are included for Sabbath meals and appear on other holidays as well. They are usually made in large quantities and are eaten during the week in salads and garnishes. Originally they were made in an oven, but now they are done on the top of the stove. I loved them so much as a child, that after a Shabbat kiddush in synagogue, I slipped one into my tiny purse. I forgot about it, and weeks later, my mother wondered where this rotten smell was coming from. The purse and the egg were promptly thrown away.

eggs – as many as you want
outer skins of red or brown onions, (about 5 handfuls)
1 tbsp. vinegar, red or white
3 tbsp. oil, regular or olive
used coffee grounds (about 3 tbsp. to colour the eggs darker – optional)

Have the eggs at room temperature to avoid cracking. Put them into a deep pot (a stock pot is good) with a lid. Add the onion skins and enough water to cover the eggs. Add the vinegar and oil and the grounds if you are using them. Bring to a gentle boil, then lower heat to a simmer. Cover and cook for 5-6 hours.

Check the water level and add water as needed. Cool eggs in cold running water till no longer warm. Polish with a soft cloth and refrigerate. They will be a beautiful mahogany colour and we serve them unpeeled at the table in a bowl. If any crack, they are perfectly edible but should be eaten before the others.

SPINACH LACHAN

This is a custardy-textured pudding that I make all year round. It is a take on the Avgolemono soup (egg-lemon) that the Greeks love.

2 10-oz. packages of frozen chopped spinach, defrosted and squeezed dry or 20 oz. fresh spinach, blanched and chopped
4 cups chicken or turkey broth, well seasoned, and with some of the fat left in the soup
6 large eggs
1/3 cup matzah meal
2 large lemons juiced

Preheat oven to 300. Oil a shallow casserole. Combine spinach and broth in a medium saucepan and cook for a few minutes. In a medium bowl, combine eggs and juice. Add a cup of the warm broth to the mixture to heat the eggs (this prevents the eggs curdling) then add the remaining broth. Stir in the matzah meal and transfer to the casserole.

Bake 45-60 minutes. The edges should look brown and the centre should look set and slightly puffy. Test by inserting a knife in the middle to see if it comes out clean. This can be made earlier in the day and reheated in the oven or microwave.

AUNT JULIE'S CANDIED PRUNES STUFFED WITH WALNUTS

This is one of those confections known as "spoon-sweets."

1 lb. large prunes, pitted
walnut halves (1 per prune)
2/3 cup honey
1/3 cup water
3 tbsp. sugar

Stuff prunes with nuts. In a wide saucepan, cook honey, water and sugar. Cook till slightly thickened. Add prunes and simmer gently, spooning the liquid over the prunes. Using two spoons turn prunes carefully. Don't worry about cooking the prunes. When nuts start looking toasted and brown (about 10-15 minutes) remove carefully to a piece of foil or parchment paper. The prunes should look glazed. Let cool before handling.

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		2 tbsp	chopped chives or green onion
1 cup	plain low fat yogurt		
1/2 cup	light mayonnaise	2 tbsp	chopped fresh parsely

In medium bowl, combine salmon, yogurt, mayonnaise, chili sauce, chives and parsely; mix until fairly smooth. Chill until serving. Serve with crudities.
Visit us at cloverleaf.ca for many more exciting recipes!
Wishing You a Happy & Healthy Passover
WE'RE HOOKED ON QUALITY.

If you want to use your non-Passover recipes…

By EILEEN GOLTZ
Special to The CJN

At some point during Passover, we have all tried to convert a "mainstream" recipe into a Pesach one. I've added some great new substitutions this year, thanks to readers who have sent in their own ingenious creations. If anyone has any other substitutions they would like to share, please let me know at eztlog@hotmail.com and I'll add them to the list for next year.

1 oz. baking chocolate (unsweetened chocolate) = 3 tbsp. unsweetened cocoa powder plus 1 tbsp. oil or melted margarine

16 oz. semi-sweet chocolate = 6 tbsp. unsweetened cocoa powder plus 1/4 cup oil and 7 tbsp. granulated sugar

14 oz. sweet chocolate (German-type) = 3 tbsp. unsweetened cocoa powder plus 2 2/3 tbsp. oil and 4 1/2 tbsp. granulated sugar

1 cup confectioners' sugar = 1 cup granulated sugar minus 1 tbsp. sugar plus 1 tbsp. potato starch pulsed in a food processor or blender

1 cup sour milk or buttermilk for dairy baking = 1 tbsp. lemon juice in a 1-cup measure, then fill to 1 cup with Passover non-dairy creamer. Stir and steep 5 minutes

butter in baking or cooking – use pareve Passover margarine in equal amounts. Use a bit less salt

1 cup honey = 1 1/4 cups granulated sugar plus 1/4 cup water

1 cup corn syrup = 1 1/4 cups granulated sugar plus 1/3 cup water, boiled until syrupy

1 cup vanilla sugar = 1 cup granulated sugar with 1 split vanilla bean-left for at least 24 hours in a tightly covered jar

1 cup of flour – substitute 5/8 cup matzah cake meal or potato starch, or a combination sifted together

1 tbsp. flour = 1/2 tbsp. potato starch

1 cup corn starch = 7/8 cup potato starch

1 tsp. cream of tartar= 1 1/2 tsp. lemon juice or 1 1/2 tsp. vinegar

1 cup graham cracker crumbs = 1 cup ground cookies or soup nuts plus 1 tsp. cinnamon

1 cup bread crumbs = 1 cup matzah meal

1 cup matzah meal = 3 matzot ground in a food processor

1 cup matzah cake meal = 1 cup plus 2 tbsp. matzah meal finely ground in a blender or food processor and sifted

3 crumbled matzah = 2 cups matzah farfel

1 cup (8 oz.) cream cheese = 1 cup cottage cheese pureed with 1/2 stick butter or margarine

chicken fat or gribenes = 2 caramelized onions. Saute 2 sliced onions in 2 tbsp. oil and 2 tbsp. sugar. Cook until the onions are soft. Puree the onions once they are golden.

1 cup milk (for baking) = 1 cup water plus 2 tbsp. margarine, or 1/2 cup fruit juice plus 1/2 cup water

1 1/4 cup sweetened condensed milk =1 cup instant nonfat dry milk, 2/3 cup sugar, 1/3 cup boiling water and 3 tbsp. margarine. Blend all the ingredients until smooth. To thicken, let set in the refrigerator for 24 hours.

1 cup wine= 13 tbsp. water, 3 tbsp. lemon juice and 1 tbsp. sugar. Mix together and let set for 10 minutes.

for frying: Instead of chicken fat, use combination of olive oil or vegetable oil and 1 to 2 tbsp. pareve Passover margarine.

eggs: Passover egg substitutes don't work quite as well as the chametz egg substitutes. For kugels, matzah balls, fried matzah and some cakes, the recipes will probably be OK. However, if you want to avoid them, you can add one extra egg white and 1/2 tsp. of vegetable oil for each yolk eliminated when baking. Use only egg whites as the dipping to coat and fry meats.

Italian seasoning = 1/4 tsp. each dried oregano leaves, dried marjoram leaves and dried basil leaves plus 1/4 tsp. rubbed dried sage. This can be substituted for 1 1/2 tsp. Italian seasoning.

curry powder = 2 tbsp. ground coriander, 1 tbsp. black pepper, 2 tbsp. red pepper, 2 tbsp. turmeric, 2 tbsp. ground ginger. Makes 2/3 cup.

pancake syrup – use fruit jelly, not jam, and add a little water to thin. I always like to combine the jelly and water in a microwave-safe bowl and heat it gently before I serve it.

seasoned rice wine vinegar = 3 tbsp. white vinegar, plus 1 tbsp. white wine, 1 tbsp. sugar, 1/2 tsp. salt. Mix to combine. Makes 1/4 cup.

flavoured vinegar = lemon juice in cooking or salad, grapefruit juice in salads, wine in marinades

water chestnuts – substitute raw jicama

orange liqueur – substitute an equal amount of frozen orange juice concentrate

If anyone has any other substitutions they would like to share, please let me know at eztlog@hotmail.com

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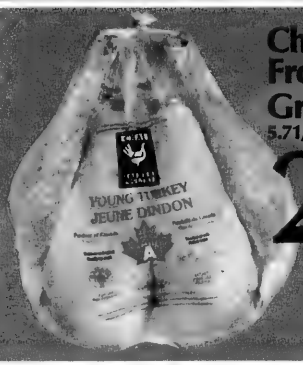

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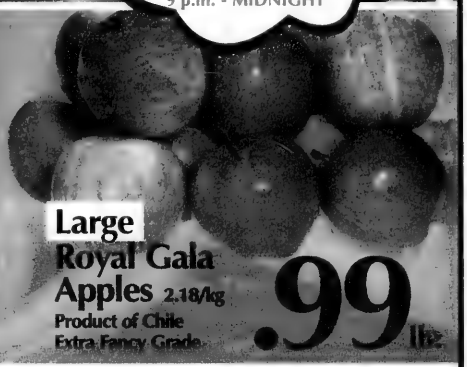

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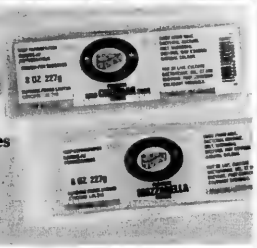

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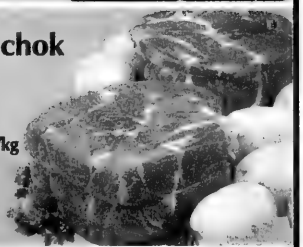

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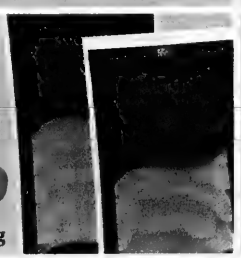

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Passover Food Ideas

CHAROSET: Delicious mixture however you make it.

Pan-pals share a virtual feast of sweets for Pesach

By NORENE GILLETZ
Special to The CJN

Each year, I ask my foodie friends what they are planning to make for Passover and ask if they would share their favourite Passover dishes with me so that I can share them with you! I believe that sharing recipes with friends from all over the world is a wonderful way to stay connected. I hope you agree. Enjoy this virtual feast of sweets at your Passover table!

My foodie friend Maxine Wolfson lives in Rhode Island and although we are culinarily connected through our love of good recipes, we've only "met" through the Jewish Food list, which has over 1,700 members from all over the world. Wolfson is one of the moderators for this fabulous list and I always enjoy her recipes and stories. (If you don't belong yet, you should – visit their recipe archives at www.jewishfood-list.com)

When I asked Wolfson to share one of her favourite "tried and true" Passover recipes along with a special food memory for our virtual dessert feast, here is what she wrote: "This is the recipe that says 'Passover' to me. Watching my Mom make these macaroons when I was little, helping her when I got older and eating them (and eating them and eating them) were compensation for not being able to eat my favourite candy for a week!

"I've never seen another recipe exactly like these, and when I learned that some folks won't eat matzah that has been dampened during the first seven days of Passover, I substituted potato starch for the matzah cake meal, and found that the texture, while different, was still very good."

She continues, "Before I started making mayonnaise, I never knew what to make with the leftover egg yolks. When my daughter was small, we found a book (only one year, and never again!) with an almond macaroon recipe that uses only egg yolks. It doubles well, so the eight yolks from the first recipe are used in the second recipe. Waste not, want not!"

MAXINE WOLFSON'S COCONUT MACAROONS
Source: her mom

1 lb. coconut
8 egg whites
scant cup sugar
½ cup potato starch (or ¼ cup cake meal and 1/4 cup potato starch)
juice and zest of 1 lemon
maraschino cherries or blanched almonds

Brown coconut in 350-degree oven. Stir occasionally so that it does not burn and browns evenly, about 8 to 10 minutes.

Beat egg whites until firm, but not dry. Add the sugar, juice and zest from the lemon. Mix on medium speed until glossy and well-blended.

Fold in cake meal and/or potato starch. Fold in browned coconut. (This just about fills a 4½-qt. bowl).

Continued on page 39

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Passover Food Ideas

Recipes that say 'Passover'

Continued from page 38

Drop by the teaspoon onto a well-greased baking sheet. Top with ½ maraschino cherry or blanched almond (see note below). Bake at 400 about 12 minutes, or until lightly browned. Yield: 6 dozen cookies.

Note: To blanch the almonds, pour boiling water over them, wait a few minutes, and then you can just slip them out of the brown skins.

MAXINE WOLFSON'S ALMOND MACAROONS
Source: herself

4 egg yolks
1 cup sugar
2 cups ground almonds (see notes below)

Preheat oven to 350. Beat egg yolks well. Add sugar, and beat until mixture is lemon coloured. Add the ground almonds and mix thoroughly. Chill for one hour in the refrigerator.

Take small pieces of the mixture and shape into small balls. (I used a melon baller, for a ¾-¾-inch diameter cookie). Place the macaroons on a greased baking sheet, 1 inch apart. Top with half an almond. Bake in the oven for 10 minutes. Yield: 50 cookies.

Notes: These cookies spread. You can make up to a triple batch with good results.

Maxine likes to use a hand grinder to powder the almonds because she finds that a food processor seems to turn the nuts into almond butter, rather than a flour-like consistency. (Norene's suggestion: Just add some of the sugar called for in the recipe to the nuts. Then you can grind/chop them as fine as you want without making nut butter! Use on/off turns to start, then process for 20 to 30 seconds, until desired texture is reached.)

* * *

Devorah Stone of Victoria, B.C., is an active mom with three children. She is also descended from a long line of great women home cooks. She has published her food articles and recipes in *Amateur Chef* and *Holiday and Seasonal Celebrations*. Currently she is working on a cookbook called *Who's Afraid of the Kitchen?*

Stone wrote, "Passover is a wonderful time to experiment and try new culinary challenges. Who doesn't love ice cream? Here is a simple, delicious recipe for my mother's non-dairy ice cream. It is a wonderful make-ahead dish and is perfect for snacks for the kids."

DEVY STONE'S NON-DAIRY ICE CREAM
Source: her Mom

8 eggs
1 large carton (2 cups) non-dairy whipping cream substitute
2 packages of the pudding of your choice
½ cup Passover pancake syrup

Separate the eggs. Place the egg yolks in a large mixing bowl. Don't stir them. Set the egg whites aside.

Whip up the non-dairy whipping cream at low speed; add one egg yolk at a time, blending well. Stir in pudding and syrup.

Whip up the egg whites until stiff peaks appear. Gently fold in egg yolk-pudding mixture. Place mixture in a large container and freeze. Makes 6 to 8 servings.

Note: This recipe uses raw eggs and should not be eaten by people with a compromised immune system.

* * *

Last stop on the "virtual feast of sweets" is at my kitchen in Toronto. Chocolate Matzah Bark is one of my very favourite Passover recipes. This is absolutely addictive and definitely not for those following a low-carb or low-fat diet!

Matzah Bark has become the newest signature recipe for Passover for many families. The original recipe was made using either graham wafers or soda crackers. I know that you will love this Passover version – matzah never tasted so good! I have often made this recipe for my Passover cooking demonstrations and it is gobbled up in moments.

Note: If you have family members with nut allergies, you can substitute Passover cheerio-style cereal for the pecans or almonds. This substitution is also ideal for a nut-free version of charoset. Enjoy…

NORENE'S CHOCOLATE MATZAH BARK
Source: The Food Processor Bible *(Whitecap)*

6 matzahs
1 cup pecans or almonds
12 oz. bittersweet chocolate (or 2 cups chocolate chips)
1 cup unsalted butter or margarine
1¼ cups brown sugar, firmly packed

Preheat oven to 350. Line a 12 x 18-inch jelly roll pan completely with aluminum foil. Spray foil very well with nonstick spray. Arrange matzahs in a single layer, breaking pieces to fit.

Steel Blade: Process nuts with several quick on/off pulses, until coarsely chopped. Remove from bowl and set aside. If using bittersweet chocolate, chop with quick on/off pulses, then let processor run until chopped, 25 to 30 seconds. (Omit this step if using chocolate chips.)

Melt butter or margarine in a 2-quart saucepan. Stir in brown sugar and bring to a boil. Reduce heat to medium and boil 2 to 3 minutes, stirring constantly. Carefully pour mixture over matzahs.

Bake for 10 minutes. Remove from oven and sprinkle evenly with chocolate. Return pan to oven for 3 to 4 minutes to melt chocolate. Remove from oven and spread chocolate evenly over matzahs with a spatula. Sprinkle with nuts.

When cool, place in freezer or refrigerator until chocolate has set. Cut or break into pieces. Store in airtight container in refrigerator.

Makes 25 to 30 servings, or probably less, because once you taste this, you can't stop! Freezes well (if you are fast enough).

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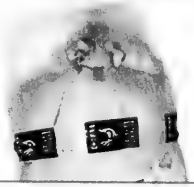

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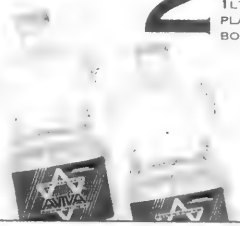

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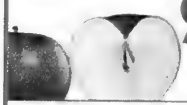

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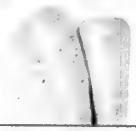

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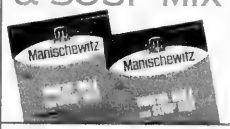

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Passover Food Ideas

An alternative to gefilte fish

By JOSIE AARONSON-GELB
Special to The CJN

There is nothing some American children dread more during the seder meal than the moment when the gefilte fish, slimy jelly clinging to it, is brought to the table.

Perhaps this isn't true in a home where a nice bubbie has spent all day turning pulverized pike into savoury gefilte fish balls. Perhaps in a household like that there is a standing ovation when the fish appears on the plate.

Most of us, however, find our gefilte fish in jars stacked in kosher food aisles across the country. To compound the matter, modern American children raised on fish sticks are not interested in eating anything that tastes like it once (gasp) lived in water. Thus the Passover dilemma: how to keep culinary complaints down to a bare minimum during the traditional seder, when, let's face it, there are already a lot of strange new foods being passed around.

Gefilte fish used to be a treat, a rare delicacy. It was created when the Jews first migrated to eastern Europe and found that fresh fish was expensive and not easily accessible.

Because the Talmud suggests that eating fish for Sabbath dinner and on holidays is a good idea, Jewish families had to scramble to make a single fish stretch enough for everyone to enjoy. Always resourceful, Jewish mothers did what Jewish mothers have been doing for centuries: they made do. Mash-mash went the pike (or cod or whitefish). Blend-blend went the matzah crumbs, crack-crack went the eggs and, as Emeril would say, "Bam," gefilte fish was born.

If you still want to eat fish during the Passover holiday and you're dealing with children and reluctant adults, I suggest deception. Serve up these Pesach "fish 'n' chips." You'll be the most popular cook in the kitchen.

PESACH 'FISH 'N' CHIPS' WITH HORSERADISH SOUR CREAM

½ lb. centre-cut skinless boneless salt cod (available in the frozen section of your local grocery)
1 cup matzah meal
1 lb. russet potatoes (about 1 large potato)
black pepper
½+ cup oil
½ cup sour cream
2 tsp. prepared horseradish
1 tbsp. lemon juice

Two days before you want to cook, defrost the salt cod and cut into ½-in. pieces. Cover the salt cod with cold water, wrap in plastic wrap and soak in the refrigerator. Change the water 2 times during the course of the soaking. This process removes some of the salt from the fish.

When ready to cook, drain the water from the cod. Toss the cod in a bowl with ¼ cups of matzah meal. Each piece of cod should be completely coated with meal. Peel the russet potato(es) and shred through the large round holes of a cheese grater. Immediately remove all extra water from the potatoes by grabbing handfuls of the shredded potatoes and squeezing them in a colander placed in the sink.

In a mixing bowl, beat one egg with a fork. Fold in the shredded potatoes and stir to coat. Add black pepper to taste and ¼ cup of the remaining matzah meal. Gently fold the matzah-coated cod into the shredded potatoes. Do NOT add any additional salt to the potatoes – the salt-cod is salty enough on its own.

Heat a large 12-in. skillet and add oil. When oil is very hot, add ¼-cup portions of potato mixture to the pan and press down lightly with a spatula to make a thick, round pancake. Cook undisturbed for 3-4 minutes until the bottom of the pancakes turn a deep golden brown. Flip the pancakes and cook an additional 2-3 minutes. As the oil gets hotter, the pancakes will cook more quickly so keep a constant eye on the stove. Working in batches, fry up all the Fish N' Chip mixture, adding oil as needed.

To make the horseradish sour cream sauce, whisk together sour cream, horseradish and lemon juice. Serves 5 as an appetizer.

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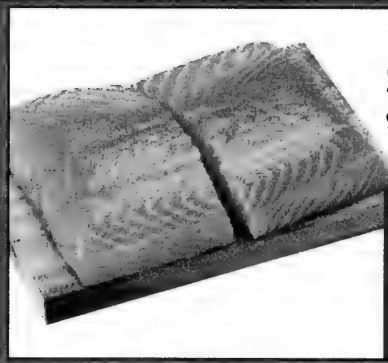

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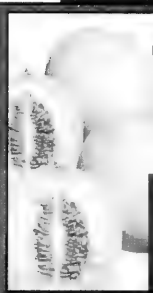

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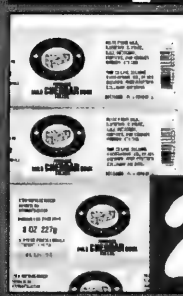

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The Kashruth Council of Canada would like to advise that its policy is not to use any ingredients for Pesach that are made from kitnyos shanishtana (corn-based). However, many of the acceptable kashrut agencies do allow its use. Some of those that allow its use include the CRC (Chicago) and the OU (Orthodox Union). The following organizations do not use kitnyos shanishtana: KOF-K; KAJ (only the Migdal, HaOlam and Glicks retail labels); Star-K, CRC (Hisachdus Harabonim); MK (except in Diet Coke); OK Labs (except as indicated on product labels); and products supervised by the Nirbater Rav and the Volover Rav.

Baked goods — Hermes Bakery; Sobeys (Clark store); Sweet York Desserts; The Real Canadian Superstore (Dufferin and Steeles).

Soft drinks — Coca-Cola Classic. *Note:* The Kashruth Ontario Sephardim (KOS) has approved Diet Coke, which contains aspartame (kitnyos derived), for use by the Sephardi community.

Fruit salad, frozen ice desserts — Marcee's Sweets: Sorbets, Cholev Yisroel Ice Cream.

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Dairy products — Cheese Lovers Hard Cheeses; Great Canadian Hard Cheeses; Kofman-Barenholtz Foods: Galilee Hard Cheeses; Lana Brand: Cream Cheese, Cottage Cheeses; Mandels Brand: Light Cream Cheese; Neilson: Milk; Western Creamery: Maslanka Buttermilk, Pressed Cottage Cheeses; Cream Cheeses: (Regular, with green onions, Light and Bakers); Sour Cream, Yoggi, Yogurt.

Pickled and marinated products — Feature Foods International Inc.; Harry's Herring; Strub Brothers Ltd.

Fish products — Central Epicure: Chopped Fish, all regular fresh and smoked fish; Feature Foods International Inc.; Kol Yam Fisheries; Niagara Smoked Fish; Strub Brothers Ltd.

Fish markets — Friedmans Fresh Fish, 3019 Bathurst St.; Sobeys (Clark), 441 Clark Ave. W.

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Hartman's Kosher Meats, 5988 Bathurst St.; Perl's Meat Products, 3015 Bathurst St.; Perl's Meat Products, 7700 Bathurst St.; Sobeys (Clark), 441 Clark Ave. W.; The Real Canadian Superstore, Dufferin and Steeles; Toronto Kosher, 3459 Bathurst St.

Meat/poultry wholesale services — Chai Kosher Poultry Inc., COR; Fleisch Meat Processors Inc., COR; Lazar Yitzchok, COR; Shefa Meats and Delicatessan, COR; Empire Frozen Poultry.

Poultry must undergo shchitah and inspection before the metal tag – kosher symbol (plombe), is attached to each bird. This required seal of ritual slaughter, as well as a kashrut certificate, guarantees the observance of the laws of Kashruth.

Kosher food and novelty stores — Balloon Bash, 7241 Bathurst St.; Baskets n Stuf, 6237 Bathurst St.; Baskets 'n Sweets, 2807 Bathurst St.; Chocolate Charm, 3541 Bathurst St.; Kosher & Natural The Candy Man, 3413 Bathurst St.; Kosher City Plus, 3468 Bathurst St.; Kosher Food Warehouse, 75 Doncaster Ave.; Praline Chocolate Creations, 1118 Centre St. #5; The Chocolate Moose, 2839 Bathurst St.; The Kosher Grocer, 3041 Bathurst St.

Airline meals — All meals served on the airlines during Pesach are specially sealed and stamped "COR Kosher L'Pesach." Kosher for Passover meals must be requested by your travel agent or airline in advance. Cara Operations; Zuchter Creative Caterers.

Hotel for Passover — Holiday Inn on Grand Island, U.S.A. To register call 1-877-737-2247.

Wines — Wines, brandies, liqueurs and other such beverages certified by recognized rabbinical authorities are permissible. The label must Indicate that the bottle has been prepared "Kosher L'Pesach." Galilee/Lorac Wine, 416-783-2516; Mazel Wines, 416-631-8071; N.M. Grafstein Sacramental Wine, 416-256-0440; Simcha Wine Corp., 905-761-9022.

Public/private institutions — Kitchens of the institutions listed below have been prepared for Pesach by *mashgichim* under the direction and instruction of the Rabbinical Vaad Hakashruth in accordance with the requirements for Passover.

Baycrest Centre for Geriatric Care — Baycrest Hospital, 3560 Bathurst St.; Baycrest Terrace; Jewish Home for the Aged; Joseph E. & Minnie Wagman Centre.

The Bernard Betel Centre for Creative Living, Association of Jewish Seniors is providing a second seder on April 24; Kensington Place Retirement Home, 866 Sheppard Ave. W.; Lincoln Place Nursing Home, 429 Walmer Rd.; The Mount Sinai Hospital (Kosher L'Pesach meals on request) call Dept. of Nutrition, 416-586-5025; Terrace Gardens, 3705 Bathurst St.

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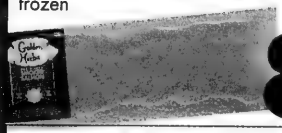

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1980 Baseline Road (Baseline & Woodroffe), Ottawa

Coast to Coast

Canada a leader in fighting Internet hate: SWC

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Canada is at the forefront of the fight against hate sites on the Web, and the vigilance of Internet service providers here is a key reason, the associate dean of the Simon Wiesenthal Center (SWC) says.

"We have held out, and continue to hold out, Canada as a role model… because the Internet community here has been involved in addressing this issue almost from the beginning. Canada is ahead of the curve," Rabbi Abraham Cooper told an April 5 press conference in Ottawa, where the Friends of the Simon Wiesenthal Center released its seventh annual interactive CD ROM "Report on Digital Terrorism and Hate."

"When we identify a problem to one of the companies up here, it doesn't take very long for it to be bumped," the rabbi said. "The Canadian Association of Internet Providers [CAIP] has very strong rules and won't allow this kind of hate material to stay on a Canadian server."

The Friends recognized CAIP president Tom Copeland for his ongoing assistance in finding hate sites and helping to shut them down.

"CAIP and our members are dedicated to combating those abuses… we want to see the Internet used as a vehicle for peace, understanding and tolerance," Copeland told reporters.

Rabbi Cooper noted some differences between Canadian and American approaches to offensive material online.

"When it comes to free speech, Canada and the U.S. have different traditions about where the line is drawn, but in the United States since 9/11, we do get better co-operation [from the authorities] when a website is more directly related to terrorism."

Leo Adler, the Friends' Toronto-based national director, added that "there are very few Canadian-based sites, but we are still a target because there is no frontier for the Internet."

In his demonstration of the CD ROM, Rabbi Cooper noted that in 2004, there was a 25 per cent increase in Internet hate sites.

Canadian Friends of the Simon Wiesenthal Center last week recognized Tom Copeland, third from left, the chair of the Canadian Association of Internet Providers, for the group's leadership in fighting online hate and terror groups. Pictured, from left, are the Friends' national director Leo Adler, the centre's associate dean Rabbi Abraham Cooper, Copeland, and the Friends' director of development Avi Benlolo. [David Eisenstadt photo]

The SWC electronic report is based on a review of more than 5,000 websites – from every continent and in many languages – that aid and abet terrorism, or promote racial violence, anti-Semitism and xenophobia.

The SWC's task force against hate and terrorism operates in six countries to monitor the Internet for problematic websites and, where possible, shut them down.

"While we don't advocate censorship, we do advocate vigilance," Adler said. "It is important to understand that while the hate groups have not yet succeeded in forming a unified and even more potent international force, this type of propaganda inspires marginal individuals to commit acts they might not otherwise commit."

Ahenakew paints himself as victim during trial

Charged with promoting hatred of Jews

The hate crime trial of David Ahenakew wrapped up in Saskatoon last week, with the former native leader claiming he was the real victim in the case.

Ahenakew also blamed his anti-Semitic outburst in 2002 on the combined effects of diabetes and wine, and he said Canadians should be on trial for their hatred of Indians.

Ahenakew, a former head of the Assembly of First Nations and a member of the Order of Canada, is charged with promoting hatred of Jews. He could face up to six months in jail if convicted.

During his four-day trial Ahenakew did not deny his statements to a meeting of the Federation of Saskatchewan Indian Nations and his subsequent clarification to *Saskatoon StarPhoenix* reporter James Parker.

At the December 2002 meeting, Ahenakew praised Hitler and when asked by Parker to clarify his remarks, he called Jews "a disease" and said, "That's how Hitler came in. He was going to make damn sure the Jews didn't take over Germany and Europe. That's why he fried six million of those guys, you know. Jews would have owned the goddamned world."

Ahenakew said in hindsight he should never have made the comments he did about Jews.

"I'm sorry for what I said. I won't do it again unless I am absolutely forced to," he told Saskatchewan Provincial Court under questioning from his lawyer Doug Christie.

Ahenakew, 71, said he did not intend to promote hate – an essential element in the crime – and that he made the comments because he was tired, angry and had recently changed his diabetes medication. That effect was compounded by two glasses of wine he drank the night before, he said.

Nevertheless, he also told the court that he continued to stand behind his view about Jews. He said Germans and Canadian soldiers returning from Europe told him Jews had started World War II and that they would eventually own the world. "I didn't think I said anything wrong in my speech," he stated.

When questioned further by Christie on his statement, he said he didn't really know what he believed any more.

Later, under cross-examination by Crown prosecutor Brent Klause, Ahenakew was asked whether he was sorry Holocaust survivors may have been offended by his remarks.

"I am a holocaust victim," Ahenakew snapped back. "We lost over 100 million people over the last 500 years."

He also told the court that "thousands of other Canadians should be on trial for similar charges because of their hatred toward Indians."

At another point in the trial, Ahenakew said he never thought his comments to 300 native leaders would be distributed beyond the meeting.

Christie, who has represented Holocaust-deniers Ernst Zundel and Jim Keegstra, argued the reporter's tape of the interview should be inadmissible as Ahenakew's remarks were delivered in a private setting.

Judge Marty Irwin rejected that argument and allowed the videotape of Ahenakew's speech and the reporter's audio tape to be played in court.

During a sometimes tense cross-examination of Parker, Christie suggested the reporter was trying to become famous by publishing Ahenakew's remarks.

"I was gathering news," Parker responded. "I wanted people to know that Ahenakew endorsed the Holocaust. These are exceptional comments. These are extreme comments."

Judge Irwin is expected to announce a decision on June 1.

Ancient Jewish texts full of detail

By ADAM GRACHNIK
Special to The CJN

OTTAWA — Despite the apparently popular belief that ancient Jewish printed books are simple, there are plenty of neat, aesthetic details, and interesting designs to appreciate, an internationally celebrated bibliographer and historian recently said.

Brad Sabin Hill, dean and senior research librarian, YIVO Institute for Jewish Research, New York, and the former curator (1979 to 1989) of the Jacob M. Lowy Collection of rare Hebraica and Judaica, spoke to 100 people gathered at the National Library of Canada.

He guided listeners through the centuries after the introduction of Hebrew typography in Italy in 1470, and highlighted key elements in the books, such as the lack of pictures. In a prepared speech, he said many 18th and 19th century Jewish books are also printed on bluish colour pages, with, as an odd colour clash, red ink for the characters.

"By using red ink, it enhanced the aesthetic look of the book," Sabine Hill told *The CJN* in an exclusive interview following his speech. "Bluish paper was low quality made from bits of rags."

However, regardless of the colour of the pages or the ink, he said Jewish people loved to read. "It was the text of the book that seemed to be of most interest to people who acquired them," he said, perhaps as a reason why there were no pictures in ancient Jewish books.

Sabin Hill, a former graduate student at McGill University, who speaks five languages (Hebrew, German, Yiddish, English and French), shared personal stories from his travels through eastern Europe where he has collected and researched his craft.

In Slovakia, he said, he met one of the last Jews in Bardjov, the city where by coincidence, Jacob M. Lowy was born.

The man was a butcher, and told Sabine Hill that he had seen a book printed on animal skin.

"I had never met someone who recognized a book printed on vellum [animal skin], purely because he was a butcher," Sabine Hill said with a laugh.

Following his remarks, Sabine Hill displayed dozens of slides on a large screen. All the images offered visual examples of the books he had referenced.

One slide showed one of the first printed Hebrew books with the Hebrew letters arranged in the shape of a goblet. Others images showed books with a "censor stamp" on them, meaning that they were approved by the local government at the time.

"It was lovely to have him back in Ottawa and was quite the moving experience," said current Jacob M. Lowy Collection curator Cheryl Jaffee.

This lecture was sponsored by the Council of the Jacob M. Lowy Collection and Library and Archives of Canada. The Lowy collection consists of old and rare Hebraica and Judaica comprising 4000 volumes from the 15th to the 20th century, including 34 Hebrew and Latin incunabula.

Israel, Canada firm up industrial ties

Continued from page 1

In Ottawa, Olmert and David Emerson, Canada's industry minister, signed a joint declaration at a ceremony on Parliament Hill recommitting both governments to support the mandate of CIIRDF for another five years.

Jim Peterson, minister of international trade, will co-sign the agreement at a later date.

It was the second time Ottawa and Jerusalem renewed their obligations to the foundation, which promotes joint business-led research and development partnerships between the nations.

Started up for $1 million a year over its first three years, CIIRDF represents a major success story in bilateral relations between Canada and Israel, on par with the free trade deal between the two countries that came into force in 1997.

Two-way trade between Israel and Canada now stands at about $1 billion a year.

In its decade of operation, CIIRDF has considered more than 70 project applications, of which nearly 40 have been approved for funding, resulting in a commitment of about $15 million.

Of the 15 completed projects, 10 have resulted in commercialization. Seven of these have returned royalty payments to CIIRDF totalling almost $1 million.

The joint projects centre mainly on biotechnology, drug research, telecommunications and other high-tech sectors.

Ephraim Shoham, Israel's trade commissioner in Canada, told *The CJN* that research done by Canada shows Canadian companies have benefited from the foundation to the tune of $700 million.

In a statement, Olmert said CIIRDF is "an excellent example of how two countries, while geographically distant, can work together to achieve shared objectives."

In an attempt to branch out, Israeli officials are now seeking side agreements with provinces, Shoham said.

Now that Ontario is on board, "we are looking at Quebec and its specialty in nanotechnology, and [at] biotechnology in British Columbia."

The deal with Ontario, funded by $1 million from each side, is expected to generate programs worth up to $1 million a year for both parties, Shoham said. The goal is to establish four new projects a year over the life of the commitment.

A seven-person Ontario-Israel Monitoring Committee will keep track of progress and strategy.

"The objective is to increase levels of R&D with Israeli companies and to put emphasis on whatever Ontario and Israel have in common," Shoham said.

While in Ottawa, Olmert, a former mayor of Jerusalem, met with several key cabinet members, including Foreign Minister Pierre Pettigrew, Justice Minister Irwin Cotler and Senator Jack Austin, leader of the government in the Senate.

According to Shoham, Pettigrew "expressed his support for Israel very clearly and said he would do everything he can to support [Israel's] disengagement [from Gaza]."

Emerson agreed to visit Israel later this year with representatives of Canadian industry, Shoham added.

Also while in Toronto, Olmert was the keynote speaker at an event to help raise funds for the construction of Aleh Negev, a new rehabilitative centre in Israel for adults with special needs.

As well, he was guest speaker at a book launch at a Chapter's store, where he appeared alongside Heather Reisman, CEO of Indigo Books, Marc Gold, chair of the Canada-Israel Committee, and Mark Waldman, who heads the Canadian Council for Israel and Jewish Advocacy public affairs committee (CIJA-PAC).

The reception marked the launch of *Israel in the World: Changing Lives Through Innovation* by Israeli journalists Helen Davis and Douglas Davis.

ON THE SLOPES: Aubrey Kauffman, left, Ryan Kornblum, centre, and Lee Grunberg were among the more than 120 participants who enjoyed "On the Slopes," a fun-filled day at Alpine Ski Club in Collingwood, Ont. The 8th annual event, which benefited the Shaare Zedek Medical Center in Israel, netted a record-breaking $45,000 in support of the hospital's Wilf Woman and Infant Center. The event, put on by the Canadian Shaare Zedek Hospital Foundation, was sponsored by long-time contributors BMO Bank of Montreal and Fabricland Canada.

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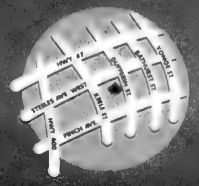

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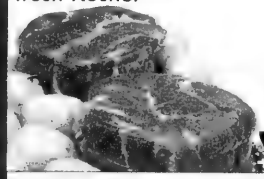

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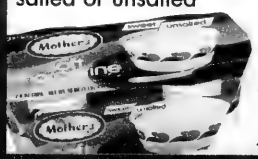

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Coast to Coast

CBC host leads Nobel effort for Cohen

By JANICE ARNOLD
Staff Reporter

MONTREAL – What began as "a bit of a joke" – the nomination of Leonard Cohen for the Nobel Prize in literature – is starting to look like a serious campaign after the Blue Metropolis International Literary Festival.

Paul Kennedy, host of the CBC Radio program *Ideas*, formally launched what he hopes will become a groundswell of support for the Montreal-born poet, songwriter, novelist and singer-songwriter taking his place besides the likes of Rudyard Kipling, William Butler Yeats and T.S. Eliot.

Support for Cohen's nomination was declared unanimous by Kennedy after a show of hands among the large audience at a April 2 evening session at the festival titled "A Nobel for Leonard."

Kennedy said he has not spoken to Cohen, but that won't stop him from making a submission to the Nobel committee in Stockholm.

VICTORIA SHUL HAS SOX APPEAL: Michael Bloomfield, left, and Rabbi Harry Brechner, of Congregation Emanu-El in Victoria, B.C., hold up one of 6,000 pairs of wool socks donated by McGregor Socks for homeless people in Victoria. The socks were donated in response to a "Sox Appeal" by the synagogue's social action group, Avodah.

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Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Happy seventh birthday Benjamin Dankner. Love and kisses, Zaidie Max and family.

Look who's two! Happy birthday Matthew, with love, your parents, Paul & Sharron Lungen. Grandparents Ben & Clara Lungen, Al & Diane Miller, aunts, uncles and cousins.

Happy second birthday to Eden Neshama, with love from Saba & Savta Wein and David.

Mazel tov Dana & Adam Goldstein, Los Angeles, on the birth of Jake. Grandparents, Edith & Tommy Sharir, Liz & Garry Goldstein, Los Angeles. Great-grandparents, Ilana Reichard, Israel and Gideon Sharir.

Congratulations Dina, daughter of Irina & Sam Kleiman, on her upcoming marriage to Alan, son of Freda & Joseph Naiman, from grandparents Lydia & Marcel Hornstein, Guta & Henry Kleiman.

Happy birthday to our mother and bubbie, Fanny Koral. We wish you many more healthy and happy years. Much love, Shelley, Smadar, Ilana, Michael and Leora.

SEND US YOUR PHOTOS!!
Label the back of all photos and keep wording to 25 words or less. Send a self-addressed, stamped envelope for return. Mail to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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By REBECCA NADLER

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What's New deadlines: NOTE HOLIDAY SCHEDULE. Friday, April 15, is deadline for April 28 and Wednesday, April 20, is deadline for May 5. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, April 14

EMUNAH BAZAAR

Check out the Emunah Women Haifa Chapter's Bazaar, 9:30 a.m.-3 p.m. at the Baycrest Geriatric Centre.

'GOD: WHY BELIEVE...'

The House hosts an evening with **Rabbi Lawrence Kelemen**, author of *God: Why Believe... When You Can Know.* Students only. Free. 9:30 p.m. 469 Eglinton Ave. W. RSVP to 416-569-6647.

ICRF WOMEN OF ACTION

Janice Gross Stein speaks at the Israel Cancer Research Fund Women of Action Luncheon honouring **Elise Kalles, Lynn Albert** and **Dr. Freda Miller**. 11:30 a.m. at the Four Seasons Hotel. 416-487-5246 or woa@icrfonline.org.

Friday, April 15

SINGLES ONEG SHABBAT

Shaar Shalom Singles in conjunction with the Intersynagogue Singles 35+ host an Oneg Shabbat and abridged Shabbat service with **Cantor Ben Silverberg** and **Keith Landy** speaking on "Reflections on the Jews in Cuba." 8 p.m. 2 Simonston Blvd. 416-224-9494.

Saturday, April 16

SHABBAT DRASHAH

Rabbi Moshe Stern delivers "Faith in Divine Providence," his Shabbat Hagadol drashah one week early. 6:20 p.m. Shaarei Tefillah Congregation. All welcome.

WELCOMING ELIJAH

Join Congregation Shir Libeynu's for a pre-Presach service, "Welcoming Elijah: A Service in Preparation for Pesach," and for a Minchah service followed by *Havdalah* and a discussion of the many roles of "Eliyahu HaNavi in Jewish tradition," including prophet, protector, symbol of compassion and the invisible guest at the seder. Kosher potluck dessert follows. (No homemade food, must be labelled as kosher.) 7-9 p.m. at the Wolfond Centre for Jewish Campus Life, 36 Harbord St. RSVP to 416-465-5488 or shirlibeynu@yahoo.ca.

***HAVDALAH* & POETRY**

Congregation Darchei Noam presents "Judaism in a Few Words: The Art of Jewish Poetry". Participants are welcome to share their favourite poems. The program starts with a havdalah service and ends with dessert. 7:30 p.m. 15 Hove St. 416-638-4783.

Sunday, April 17

REPAIRING THE WORLD

Teens can join "Jewish Youth: Repairing the World, One Day at a Time," for an afternoon of community service work throughout the GTA, sponsored by BBYO, Bnei Akiva, Bathurst JCC, NCSY, USY and Young Judaea. Transportation provided. High school community service hours awarded. To register, call BBYO at 416-398-2004.

JEWS OF HOLLYWOOD

Beth David Brotherhood presents "The Jews of Hollywood," with **Prof. Cy Langer**. Breakfast served. 9:15 a.m. Fee.

REENA GROUND-BREAKING

Reena will hold the ground-breaking ceremony for the second Elderhome at 138 Weldrick Rd., named in honour of **David** and **Luba Smuschkowitz**. 10:30 a.m. 905-763-8254, ext. 3024.

EARTH DAY CELEBRATION

Join a family Earth Day celebration at Earl Bales Community Centre and Park for guided nature walks, crafts, environmental games and entertainment. 11 a.m. to 2 p.m. 416-395-7873.

Continued on page 51

What's New

Continued from page 50

PASSPORT TO PESACH
The Lodzer Congregation presents "Passport To Pesach," family fun and great ideas to enhance the family seders. For families with children eight and under. 1-3 p.m. 416-636-6665

POETRY READING
Beth Tikvah Friendship Group presents **Nina Herman** reading from the works of **Shula Robin**, accompanied by oboist **Senya Trubashnik**. 2 p.m. $3. RSVP to Betty 416-223-7117.

HUMANISTIC SEDER
Oraynu Congregation For Humanistic Judaism celebrates Passover with a family potluck seder. 4:45 p.m. at 5110 Yonge St., lower level. Adults, $15, students $7, children $4, plus potluck contribution. RSVP 416-385-3910.

HOLOCAUST MEMORIAL
The 25th annual Christian service in memory of the Holocaust, "60 Years Later: Christian Perspectives on the Holocaust, What We Have Learned From Each Other," will be held at St. Philip's Lutheran Church, 61 West Deane Dr. with **Father Tom Rosica** and **Cantor Deborah Staiman**. A kosher reception follows. 7 p.m. 416- 598-4242.

ROSH CHODESH GROUP
The Beach Synagogue's Rosh Chodesh Group meets at 7 p.m. for videos and discussion on Jewish life. 109 Kenilworth Ave. 416-694-7942.

THE DIVERSITY OF MUSIC
Temple Kol Ami continues their Sunday night lecture series at Chapters, Steeles and Yonge, with **Ana Trubashnik** speaking on "Why Are Your Tunes So Different? The Diversity of Today's Music." 7:30 p.m.

WARSAW GHETTO UPRISING
The Winchevsky Centre commemorates the 62nd anniversary of the Warsaw Ghetto Uprising at 7:30 p.m. The program includes **Steve Paulsson**, author of *Secret City: The Hidden Jews of Warsaw*, the Toronto Jewish Folk Choir and poetry readings by **Ruth Mandel**. 585 Cranbrooke Ave. 416-789-5502.

SOLOMON'S GARDEN
Join Shaarei Shomayim Congregation for an illustrated lecture by **JoAnn Gardener** on "In Solomon's Garden: Earthly Flowers in the Land of the Bible." 8 p.m. 416-789-3213.

Tuesday, April 19

WARSAW MEMORIAL
The Workman's Circle and Jewish Labour Bund commemorate the 62nd anniversary of the Warsaw Ghetto Uprising with a program of ghetto songs and readings. 8 p.m. 471 Lawrence Ave. W.

Wednesday, April 20

POMEGRANATE GUILD
Fabric artist **Karen Dueck** demonstrates how to make fabric from scraps of fibre, threads, ribbons and more in "Something from Nothing." 8 p.m. at Shaarei Shomayim Congregation. Guests $3.

GENEALOGICAL SOCIETY
The Jewish Genealogical Society of Canada offers an event for members only. "Gems to be Mined in the Holdings of the City of Toronto Archives," takes place at the City of Toronto Archives, 255 Spadina Rd. **Karen Teeple**, archives manager, gives an overview of the activities and services provided by the archives. 6:30 p.m.

Other news

PASSOVER FOOD DRIVE
Help those less fortunate by dropping off Passover non-perishables at more than 20 drop-off locations in the GTA. Volunteers are needed for delivers Sunday, April 17, 9 a.m.-1 p.m. Call 416-633-5100.

ROOM AT YOUR SEDER?
Jewish Immigrant Aid Services Toronto is looking for families who would welcome new immigrants at their seder tables. If you or someone you know would be willing to host a family for one of the seder nights, please contact 416-630-1376, ext. 28, or jodi@jias.org.

BREWERY TOUR
Kolel's Reviving Eden "Yeast Fest" for those in their 20s hosts a pre-Passover brewery tour at Amsterdam Brewing Co., 600 King St. W., Thursday, April 21, 8 p.m. $10 at the door. 416-485-7007, ext.321.

PRE-PASSOVER DINNER
Keep your kitchen chametz-free and join Shaar Shalom Synagogue's "Pre-Passover Shabbat Dinner." Friday, April 22, following services. Reservations required. Non-members welcome. To reserve, contact 905-889-4975 or www.shaarshalom.ca.

VE'AHAVTA SEDER
Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee's sixth annual "Passover Second Seder" takes place Sunday, April 24, at Habonim Synagogue, 5 Glen Park Ave. For information and reservations, contact 416-964-7698, ext 21.

SECOND SEDER
Rabbi Moshe Stern conducts a second seder on Sunday, April 24, at Shaarei Tefillah Congregation. To reserve, call 416-787-1631.

NEWMARKET SEDER
Or Hadash, Newmarket, will be holding its annual "Community Second Seder" on Sunday, April 24, at 5:30 p.m. For information and reservations, contact **Shelley Hollingsworth**, 905-895-8789, or **Sara Bates**, 905-853-8930.

USDS STUDENT AWARD
Application for the Dr. Aaron M. Nussbaum Award for United Synagogue Day School graduates who plan to further their Jewish education or plan careers in Jewish education or communal service are available by calling 416-224-8737. Deadline is May 3.

VENDORS WANTED
Vendors are wanted for the Shaar Shalom Synagogue's "**Bonnie Stern** Cooking Demonstration," Tuesday, May 17. Contact **Penny** at 905-889-9444.

JF&CS GROUPS
Jewish Family & Child Service, Lipa Green Building, 4600 Bathurst St. 416-638-7800. Call ext. 215.

Younger Widow/Widower Bereavement Group: A six-session discussion series for individuals 60 and under who have recently lost a spouse. Begins Tuesday, April 19, 7:30 to 9 p.m. at 4600 Bathurst St.

Today's Woman: A five-session group for women who want to make a change in their lives. Begins Thursday, April 28, 7 to 9 p.m. at The Promenade Mall, Suite 313.

FOR SENIORS

Congregation Darchei Noam educational discussions for seniors and anyone growing older hosts **Rabbi Elyse Goldstein** discussing "The Underground Railroad: The Heroes and Heroines of the Exodus Story," Wednesday, April 20, 12-2 p.m. Bring a brown bag lunch; beverages and cookies provided. 15 Hove St. 416-638-4783.

Association of Jewish Seniors, 34th annual second seder, 7 p.m., Sunday, April 24, Bernard Betel Centre, $20. Purchase tickets before April 18 at Betel Centre or AJS office, 530 Wilson Ave. Call **Debby Bernstein** for reservations, 416-635-2860, ext. 458.

Earl Bales Seniors In The Club House In The Park. Sunday dance, April 17; Casino Rama, April 18; Dixie Outlet Mall Flea Market, May 15. Bridge players wanted for Monday, Wednesday and Thursday, 1-3 p.m. Call about these and other programs, 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. April 7, movie. Call **Menachem Wallach**, 905-731-7748

BERNARD BETEL CENTRE
1003 Steeles Ave. 416-225-2112.

Out-Of-Towners Coffee Club, meet new people every Thursday at 2 p.m. For info, call ext. 105.

Oral Health Lecture, Thursday, April 14. 1 p.m. Followed by a denture clinic 2-4 p.m.

Bible Study with **Kolya Shimrat**, Mondays, 9:30-11:30 a.m.

"Silver Screen: The Making of Golden Memories"– a lecture on Tuesday, April 19, 10-11:30 a.m.

"Karaoke and Sing-Along With **Ron Rosenberg**," Tuesdays, 2:30-3:30 p.m. Non-members $3.

Alternative Therapy Self-Treatment Workshop series, a four-week workshop. Fridays through April 29, 11:30 a.m.-1 p.m. Call ext. 126.

Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays, 7 p.m. April 12, Israeli movie.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Third annual golf tournament on Thursday, June 23, at Glen Eagle Golf and Country Club. Call ext. 371.

Adult Yiddish Classes run mid-April through June. Join an ongoing "Beginners Plus" Yiddish-language class. Sunday mornings 10 a.m. to noon. To register, ask for ext. 265.

Registration is now open for September 2005 for morning preschool and full-day day-care, 18 months through senior kindergarten. For information, call ext. 248.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Lunch & Learn with **Prof. Michael Brown**, Thursday, April 14, 12 p.m. Members & seniors $7, non-members $10.

Jewish Meditation with **Michelle Katz**, Sunday, April 17, 2-4 p.m. Members $8, non-members $10.

Toronto Jewish Film Society presents *Everlasting Joy or the Life of B. Spinoza as Reported by His Vigilant Neighbors*, Sunday, April 17, 4 and 7 p.m. at the Al Green Theatre.

SINGLES EVENTS CAN BE FOUND ON PAGE 54

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OBITUARIES
and Related Notices

Steeles Memorial Chapel

Perlin, Carolyn	April 1/05	50 Ruddington Dr.
Himelfarb, Abraham	April 2/05	Private
Leszcz, Arie	April 2/05	136 Brickstone Cir
Gitter, Mania	April 3/05	100 Antibes Dr.
Podgaets, Ludmila	April 2/05	Private
Rubinstein, Bruce	April 3/05	Private
Grinstein, Chaja	April 4/05	Private
Propper, Regina	April 4/05	26 Almore Ave.
Ber, Jack	April 3/05	7905 Bayview Ave.
Bromberg, Elizabeth	April 4/05	57 Neptune Dr.
Kandoff, Avraham	April 1/05	Private
Gelberger, Alex	April 5/05	128 Regina Ave.
Dubrovich, Dmitri	April 4/05	Private
Flom, Uelayia	April 5/05	4455 Bathurst St.
Halpert, Brian Richard	April 4/05	40 Huntington Park
Cohen, Ray	April 6/05	Private
Diamond Morris	April 6/05	32 Almington St.
Goykhberg, Moisey	April 6/05	Private

BENJAMIN'S PARK MEMORIAL CHAPEL

Ojeni Hacikyan	Mar 24/05	3560 Bathurst Street
Milton Harris	Mar 26/05	3600 Yonge Street
Rachel Shtull	Mar 27/05	3560 Bathurst Street
Annette Resnick	Mar 28/05	15 Almington Street
Florence Rosberg	Mar 27/05	50 Prince Arthur Ave
Bernard Bogdan	Mar 30/05	1000 Ellesmere Road
Henry Layefsky	Mar 30/05	7601 Bathurst St.
Ernie Waxman	Mar 29/05	370 Ridelle Avenue
Stanley Gerald Hurowitz	Mar 29/05	3560 Bathurst Street
Artie Rockert	Mar 29/05	3900 Yonge Street
Michael Zober	Mar 28/05	102 Rajah Street
Max Gould	Mar 30/05	55 Ridelle Avenue
Ruth Stein	Mar 30/05	3560 Bathurst Street
Sharon Isenberg	Mar 30/05	495 Wilson Avenue
Ruth Stanleigh	Mar 31/05	5935 Bathurst Street
Archie Wislesky	Mar 31/05	3560 Bathurst St.
Bunny Jacobson	Apr 1/05	526 Douglas Avenue
Philip Greenspan	Apr 3/05	159 Arnold Avenue
Myra Melman	Apr 2/05	7905 Bayview Ave

The unveiling of a monument to the memory of the late
ANN RODNEY ז"ל
will take place
Sunday, April 17th, 11:00 a.m.
Bathurst Lawn Memorial Park
Bathurst South of Steeles
Hebrew Friendly Sons of David Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SADIE RUBIN ז"ל
will take place
Sunday, April 17th, 11:00 a.m.
Mount Sinai Memorial Park
Sunnyside Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MATILDA ZELMAN ז"ל
will take place
Sunday, April 17th, 11:00 a.m.
Pardes Shalom Cemetery
Dufferin St. 3 km north of Major Mackenzie
The Independent Friendly Worker's Circle Section T
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SYLVIA SINGER ז"ל
will take place
Sunday, Apr. 17th, 11:00 a.m.
Mount Sinai Memorial Park
986 Wilson Ave.
Pride of Israel Section
Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late
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will take place
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Pardes Shalom Cemetery
Adath Israel Section
Relatives and friends are invited to attend

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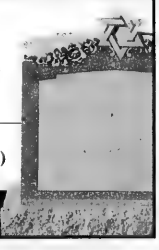
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Obituary

Bronfman remembered as a philanthropist

By DAVID LAZARUS
Staff Reporter

MONTREAL — Edward Maurice Bronfman – along with his late brother Peter – built one of Canada's greatest business empires, with holdings that, at one time or another, included Labatt Breweries, the Montreal Canadiens, Trizec Corp., MacMillan Bloedel, London Life and Noranda Inc.

But at his funeral last week at the Congregation Shaar Hashomayim in Montreal, Bronfman family and friends recalled him as a shy and endearing man who would be remembered far more for his innate decency and devotion to family than for any formidable prowess as a financier.

He died in his Toronto home at age 77, following a five-year battle with colon cancer.

"The Edward I knew was quiet, unassuming, kind, gentle and self-effacing," said Toronto lawyer Donald Carr, a good friend.

Despite his wealth, "he was never motivated by greed," Carr said. He noted that Bronfman, one of the country's leading philanthropists, often gave financial support to "non-glamorous" causes discreetly, out of his sense of tikkun olam – saving the world.

Those causes included supporting the work of Carr's wife, Judy Feld Carr, who over 25 years starting in 1970, got some 3,000 Jews out of Syria.

Bronfman's eldest son, Paul – one of several children and grandchildren who spoke at the funeral – summed up his late father as "a gentleman and a mensch" and as a "people person."

His family, he and others said, was Bronfman's only real concern. He died just days after the bar mitzvah of Andrew, one of his seven beloved grandchildren.

Hundreds gathered in the congregation's sanctuary to bid farewell and pay tribute to Bronfman.

Among them were his first cousins, Edgar, the president of World Jewish Congress, and Charles, head of the Andrea and Charles Bronfman Philanthropies. Both were pallbearers.

During the 1960s, Edward and Peter left the liquor-distilling "Seagram side" of the family business run by Edgar and Charles' father, Samuel, who was the brother of Edward and Peter's father, Allan. Edward and Peter then formed their own company named after themselves and set up by their father – Edper Investments Ltd. – and built a vast business empire of 100 companies worth $100 billion in 1992, 10 per cent of the Toronto Stock Exchange's value.

An avid outdoorsman and hockey fan, Bronfman owned the Montreal Canadiens for seven years during the 1970s, when the team won four Stanley Cup championships.

Later, Bronfman financially supported construction of the Canada Centre in Metulla, Israel, which houses Israel's national hockey team. That was but one of the many philanthropic endeavours Bronfman focused on increasingly, starting in the late 1980s.

He was also a long-standing supporter of the Maccabi sports movement, noted Maccabi Canada vice-president Sidney Greenberg. "He loved sports, he loved Israel and he was always a supporter of Maccabi Canada because we brought kids to Israel through sports."

He supported the Jewish General Hospital – founded by his father Allan in 1934 – and founded the Edward Bronfman Family Foundation, which financed construction of a facility for multiple sclerosis research at Toronto's Mount Sinai Hospital (Paul Bronfman has MS).

Bronfman also served as director of the Canadian Council of Christians and Jews and supported numerous other Jewish and non-Jewish causes.

The senior rabbi of Beth Tzedec Congregation in Toronto, Baruch Friedman-Kohl, described Bronfman as a "good, gracious and gentle soul" who did not fear his imminent demise.

Bronfman was survived by wife Marsha, sons Paul, David and Brian, stepdaughter Lisa and seven grandchildren.

–With files from Paul Lungen in Toronto.

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On Campus

Students' model UN attracts 120 delegates

By AMY BELASEN
Special to The CJN

MONTREAL — Jewish students from across Canada and the United States gathered in Montreal recently to participate in the Jewish-Canadian Youth Model United Nations.

This marks the fourth year of the conference, organized by a group of bright, ambitious Jewish University students from Montreal.

The conference opened with keynote speaker Albert Moses, the consulate general of the Netherlands and one of the organizers of the International Criminal Court.

J-CYMUN is the only Jewish model United Nations conference in Canada. It was modelled after the Yeshiva University's Model United Nations conference (YUNMUN) in New York.

After attending the YUNMUN conference as delegates, students Matthew Amsel, Cindy Luterman and Corey Olishansky organized the Jewish-Canadian conference in association with Montreal Hillel.

The first J-CYMUN conference was held in 2002 with the help of a grant from the United Nations Association of Canada. The conference targets students from Jewish high schools across Canada and the U.S., BBYO and CEGEPs (community colleges), and is respectful of Shabbat.

The conference has grown significantly over the years. It began with 60 delegates and it was twice that size this year.

In its first three years, J-CYMUN was held at Camp B'nai Brith in St-Sauveur. This year, it took place at the Ramada Airport Hotel in Côte-de-Liesse to accommodate the large number of participants, which also included 21 staff members. Kosher food was served at the event.

J-CYMUN is not only unique in its status as the only Jewish conference UN Secretariat members Luterman, Amsel, Alison Beck and Adam Rush help new delegates prepare for the conference. That may include offering guidance in drafting position papers; helping delegates understand foreign policy issues and the rules of parliamentary procedure; and preparing students for debate. J-CYMUN is recognized for its high level of debate.

This year, five UN committees were simulated: the Security Council, World Health Organization (WHO), Disarmament and International Security (DISEC), Office of Drugs and Crime (ODC) and International Labour Organization (ILO), with two chairs moderating each committee.

For more information about J-CYMUN, visit www.jcymun.ca.tt.

PEACE BY PIECE: University of Toronto student Melyssa Lantsman serves cake at the U of T Jewish Students Association's Peace by Piece event. The program, which also took place at York University, is under the auspices of Hillel of Greater Toronto. The two cakes, depicting the Israeli and Palestinian flags, represent the students' hopes for peace in the Middle East and on campus. [Lauren Parl photo]

SINGLES EVENTS

DEADLINE:
Wednesday 4 p.m.
8 days preceding issue date

For rates or to place an ad call 416-391-1836

The CJN encourages readers to direct any queries on events to the event's organizers

Come party with us and dance the night away. **Singles Bash** featuring the king of Jewish reggae. **Ron Wiseman & his band Kedusha** - Live **Tranzac Club**, 292 Brunswick Ave. @ Bloor. **9 p.m. April 16**. $20 admission.

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Tensions simmer in Israel

By DAN BARON
Jewish Telegraphic Agency

JERUSALEM — On the eve of Prime Minister Ariel Sharon's diplomatic mission to the United States, Israel managed to keep a tight lid on tensions that threatened to boil over and ruin the Gaza Strip withdrawal.

Despite a weekend that saw the killing of three Palestinian youths by Israeli troops and scuffles on the Temple Mount, Sharon left Sunday for a meeting with U.S. President George W. Bush.

Most observers said they did not expect recent differences involving Israel's plan to add 3,500 new homes to the West Bank settlement of Ma'aleh Adumim to get in the way of the main topic: the withdrawal from Gaza, which is slated to take place this summer.

"I have the impression that the United States has decided unequivocally to ensure that the Gaza evacuation is carried out, and not to allow any other matter to overshadow, sideline or interfere with the issue," Vice-Premier Shimon Peres told Israel Radio.

But while it was expected that Bush would support Sharon's policies at their parley in Crawford, Texas, Monday, violence broke out over the weekend.

A lull in Israeli-Palestinian violence ended with the killing of the three youths, who were reportedly trying to smuggle arms from Egypt into Gaza. Palestinian terror groups responded by firing rockets and mortar bombs at Israeli settlements, though the only fatality was a horse.

But there was no declaration of a full return to violence, although a leader of a Palestinian terrorist group hinted that such a declaration might not be far away.

"So far, Palestinian factions have not declared an end to the calm," an Islamic Jihad leader told reporters. "They are studying the issue anew because of ongoing Zionist aggression."

Then on Sunday, a right-wing Israeli group Revava, or Multitude, threatened to take a demonstration to the Temple Mount, and Muslims vowed to answer with violence.

Fearing a flare-up in the Israeli-Palestinian conflict, police deployed in force, with thousands of paramilitary officers blocking non-Palestinians from reaching the Temple Mount or even the Old City.

Several hundred Revava supporters who made it to the Western Wall were incensed at their exclusion from Judaism's holiest site. Some scuffled with police. Twenty-two were arrested.

"It is absolutely insufferable that year after year, the Israel authorities yield to the threat of violence from Muslims and do not allow Jews onto the Temple Mount," said Arieh Eldar, a lawmaker with the right-wing National Union bloc. "Without this site, there is not the State of Israel."

On the mount, meanwhile, a Palestinian cleric had managed to slip past police – Hassan Youssef, Hamas' West Bank leader, who was released from an Israeli prison last year.

"We are calling on Muslims everywhere to defend Al-Aqsa," Youssef said in a sermon broadcast by Al-Jazeera, referring to the main mosque on the mount.

A Palestinian was arrested outside the Old City during scuffles with Israeli police, although the violence was far tamer than that seen previously at the site. Youssef was arrested by Israeli police while travelling back to the West Bank.

In a separate incident, Israeli right-wingers blocked the main highway outside Tel Aviv for several minutes before they were dispersed by police. Authorities credited the quick response to the protest on the Ayalon Freeway to intelligence warnings about efforts to mount spontaneous civil protests.

Israeli police remove the burning tires left on the Ayalon Highway by people opposed to Prime Minister Sharon's disengagement policies. [Israel Sun photo]

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Observers see more violence brewing in West Bank

By LESLIE SUSSER
Jewish Telegraphic Agency

Analysis

Israelis and Palestinians may appear to be on the verge of a new peace process, but Israeli army generals and seasoned observers of the Palestinian scene predict a new round of fighting, perhaps as early as next fall, after Israel completes its withdrawal from the Gaza Strip and northern West Bank.

The generals point to continued weapons smuggling and other military preparations by Palestinians in both Gaza and the West Bank, while the Palestinian watchers see signs of growing discontent and radicalization among the Palestinian public.

According to military intelligence, if there is a new eruption of terrorism, it will come from the West Bank and could include Qassam rockets being fired at towns and cities inside Israel proper.

Writing in the newspaper *Yediot Achronot*, military analyst Alex Fishman says the Israel Defence Forces' central command, which is responsible for the West Bank, is already gearing up for a renewal of the intifadah.

The thinking in army circles is that after the Israeli withdrawal, the Palestinians will see Gaza as "liberated" but will view the West Bank, which will still have a strong Israeli military and settler presence, as "occupied," Fishman writes.

According to the army assessment, the Palestinians will have an interest in keeping the peace in Gaza to show they can run their own affairs. But the West Bank will be an entirely different story.

With dozens of Israeli settlements and army camps still in place, the Palestinians will argue they are fighting to end the occupation there, just as, in their view, they did in Gaza. And they will adopt the same model – firing rockets at both military and civilian targets.

According to military intelligence, the Palestinians are making a major effort to obtain the materials they need to produce rockets in the West Bank, something that until now they have been able to do only in the Gaza Strip.

West Bank-based militias reportedly have placed large orders for weapons and explosives for the rockets from Bedouin smugglers. One of the routes to the West Bank would be from Egypt through Gaza. Another would be directly from Jordan.

Moreover, army sources say, once the IDF withdraws from all West Bank cities, as it is set to do under the terms of the current lull, the Palestinians will be able to set up workshops and manufacture the rockets unhindered.

Fishman writes that the army sees the arms smuggling as a major threat and is doing all it can to block smugglers' routes. He says it has established a special unit to this end and has taken steps to enhance intelligence-gathering capabilities among the Bedouin.

Appearing before the Knesset's foreign affairs and defence committee in late March, military intelligence chief Maj.-Gen. Aharon Ze'evi-Farkash confirmed that the Palestinian militias are trying to export technological know-how from Gaza to facilitate the manufacture of Qassam rockets in the West Bank.

Hamas supporters last week in Gaza demonstrated their disdain for Israel's disengagement plan. [Israel photo]

Farkash added that despite a steep decline in current terrorist operations, the militias are enhancing their capabilities for future attacks.

Defence Minister Shaul Mofaz expressed a similar concern. During a visit to Washington, Mofaz said that Palestinians had smuggled Strela anti-aircraft rockets into Gaza, which he said "crosses a red line" for Israel. The Israeli fear is that if the Strelas are smuggled into the West Bank, they could be used against passenger planes leaving Ben-Gurion Airport.

In addition, observers of the Palestinian scene report growing grassroots frustration with the way the nascent peace process is developing. Israeli academics and western diplomats whose work takes them to the West Bank note mounting popular discontent because ending the armed struggle so far has failed to change people's everyday lives, as they had hoped it would.

Menachem Klein, a Bar Ilan University expert on the Palestinians, see signs of growing radicalization, which he believes could soon erupt in violence. Klein notes that twice within two weeks in March, jailed Palestinian militia leader Marwan Barghouti smuggled out letters calling for a return to armed struggle.

Three months ago, Barghouti backed Mahmoud Abbas' candidacy for Palestinian Authority president, though Abbas' entire campaign was based on ending the armed struggle. Klein argues that Barghouti, with his sharp political sense, would not have written the new letters unless he felt there was considerable support for the views expressed.

"The fact that Barghouti is calling for a return to the armed struggle shows that something very profound is happening on the Palestinian street," Klein says.

Klein sees another expression of Palestinian radicalization in the way the secular Fatah Party and the fundamentalist Hamas movement, once divided by a huge ideological gulf, are growing closer. He notes that Hamas leaders are even calling for a "joint political program" – which might tame Hamas, but more likely would radicalize the entire Palestinian movement.

The bottom line for Klein is that he believes there is no way Israel and the Palestinians will be able to conduct a successful peace process. In his view, Abbas and Israeli Prime Minister Ariel Sharon are already conducting a "dialogue of the deaf."

Abbas, he says, is only interested in negotiating a final peace deal, whereas Sharon – who believes the sides are too far apart on basic issues to strike a lasting deal – insists on long-term interim arrangements instead.

There is no possible meeting point, Klein says.

"I see a great danger of a blow-up. I don't know when it will happen, but it's almost inevitable. It's in the DNA of the process," he told JTA.

Not all observers agree the process is doomed to failure. But if there is to be any chance of success, the two sides must solve a more fundamental problem: how to synchronize the rhythm of mutual concessions even before peace negotiations begin.

For now, Israel is reluctant to hand additional West Bank cities to PA control until the Palestinians carry out promised security reforms, while the Palestinians are reluctant to make the reforms until Israel hands over the cities. As well, the Palestinians have not moved on promises to take weapons from wanted terrorists in cities already in their control.

In a editorial, the left-leaning newspaper *Ha'aretz* suggests that Israel take the initiative. Israel, it says, "must, to the best of its ability, contribute to the process that [Abbas] is having difficulty in carrying out, even if such assistance often entails security risks."

In the meantime, leaders on both sides see no alternative but to contemplate the possibility of failure – a state of mind, pundits warn, that could become a self-fulfilling prophecy.

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Indian tribe accepted as Jews

Israel's chief Sephardi rabbi has recognized a community living along the India-Myanmar border as Jewish. Shlomo Amar's ruling sets the stage for the wholesale immigration to Israel of the 7,000-strong B'nei Menashe community, part of the larger Kuki-Chin-Mizo tribe. Much of the tribe converted to Christianity, but in recent decades some have returned to Judaism, forming the B'nei Menashe community. Some 800 members have formally converted and moved to Israel in recent years.

Pullback to be co-ordinated

Israel and the Palestinians agreed to co-ordinate the Israeli withdrawal this summer from the Gaza Strip. Officials from both sides attending a Washington conference hosted by the Aspen Institute think tank shut themselves in a conference room for two hours last week and came up with a formula, setting up co-ordination committees to handle border crossings, transportation, trade and ports.

Sharon, settlers mend fences

Ariel Sharon held a conciliatory meeting with representatives of Israeli settlers slated for evacuation. The prime minister received nine leading Gaza Strip settlers in his office, the first such meeting since December 2003 when he announced the disengagement plan. The visitors presented him with a proposal whereby the government would create a new town on Israel's southern coast and locate Gaza's settlers there. Environmentalists have protested, noting the area includes a nature reserve, but Sharon said he'll examine the idea.

Call to convert

The Israeli government is urging non-Jewish immigrants to consider conversion. An advocacy campaign launched by the Absorption Ministry and the Prime Minister's Office targets some 300,000 citizens from the former Soviet Union who are not Jewish. Potential converts are informed of the study options available, including university credit for time spent in yeshiva. Special attention is paid to ensure that unmarried women are informed that unless they convert, their children will not be considered Jewish. "The Nation Begins With You" is one Russian slogan intended for this audience.

Israel growing less Jewish

The Israeli population is growing, but with relatively fewer Jews, the government said. According to Central Bureau of Statistics data released last week, in 20 years there will be 9.3 million Israelis, an increase of 45 per cent. But while Jews constitute some 78 per cent of the population today, that will drop to 70 per cent in 2025 due to the higher birthrate among Israeli Arabs.

Canadian aliyah increases

Some 312 people from Canada emigrated to Israel in 2004 up from 208 in 2003.

With files from JTA

Katsav, Assad, Khatami talk

President Moshe Katsav, who was at the Vatican as part of Israel's delegation to the funeral of Pope John Paul II, twice shook hands with Syrian President Bashar Assad last Friday. The two men were in close proximity to one another throughout the procession, because the Israeli and Syrian delegations to the funeral were positioned next to one another. At the conclusion of funeral services, the Iranian-born Katsav also shook hands with President Mohammad Khatami. The two spoke for almost an hour in Farsi.

Israeli President Moshe Katsav, left, attends the funeral of Pople John Paul II. Syrian President Bashar Assad, third from right, stands close by. ***[Ha'aretz photo]***

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The Canadian Jewish news

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The Canadian Jewish news

Hebrew U setting up a 'science hotel'

By ELI STUTZ

JERUSALEM — How can Israel encourage its young people to pursue careers in science? Hebrew University's Prof. Itzchak Parnas is trying to answer this question with a program that brings Israeli kids to some of the university's most advanced laboratories, while they stay in a five-star hotel.

Parnas, a professor of neurobiology, visited schools across the country and concluded that scientific knowledge among Israeli high school students was sorely lacking. "Science develops so rapidly that the teachers are never up to date. Also, the schools have very simple labs that don't have enough equipment for the students. In addition, the time allotted for lab work is extremely short," he says.

Parnas decided to improve the situation. The question was how.

"The knowledge of cutting-edge science exists only in universities, research institutes and, in some cases, hi-tech industry," Parnas says. "The trick was to convey this knowledge to the students through their teachers. The answer is to bring the high school class to the university."

Thus the idea for the Belmonte Science Laboratories for Youth was born.

"First, we bring the teachers to the lab where they are taught how to conduct experiments using our advanced equipment. The teachers then return to their class, where they teach the theory. Finally, students and teacher go to the Belmonte Lab where they spend half a day performing the experiments."

For the purpose of the program, Hebrew U has made available a number of sophisticated labs for physics, chemistry, life sciences, environmental studies, biotechnology and electro-optics. The labs have enough equipment for a class of 40 students. Everything is computerized and the experiments are at the level of those of a third-year university student.

Parnas is proud of the experiments themselves. "We're working with more than just guinea pigs. The children perform experiments using atomic absorption, spectrophotometers, lasers, genetic engineering and more."

The Belmonte Lab's half-day program for Jerusalem high school students has been running for years, but Parnas says that half a day is not enough. "I realized that we had to bring children from all over the country to stay for a week. But I needed a place for them to live like 'princes of science.' That's why Hebrew U has now built a hotel attached to the lab."

Parnas describes the hotel as if he were a travel agent. "It has a stunning dining hall and kitchen. In the basement, there's a disco. Each of the spacious 18 rooms has four beds with all the facilities of a five-star hotel – six stars, I should say."

The week's events are no less spectacular. "Every day, the kids will have four hours of science at the lab. Then they'll be taken on a tour of Jerusalem, visiting science-related sites with experts in each field. In the evening, the students will enjoy themselves at the disco or go out for a night on the town. The idea is to combine fun and science."

It's important to Parnas that kids from various economic and religious sectors take part in the Belmonte project. "The composition of the student population in Jerusalem is a complex one. We have the [haredi], the Muslims, the secular. I want to bring all of them to the lab."

Parnas has larger plans for the future. "I suggested to the government that it build 15 such centres around the country: in Eilat, Be'er Sheva, Kiryat Shmona, Haifa, etc."

The centres won't all be exactly the same. "Around the core curriculum, I'd like to see an Eilat underwater lab focusing on marine biology, a lab in Be'er Sheva that focuses on mines, minerals and desert. The Haifa lab can focus on heavy industry."

Parnas hopes to see exchange programs over the summer, with students from one city travelling to another, expanding their learning experience.

It doesn't end there. Parnas is convinced that the same model could be used to teach other disciplines, including music, computers, art and economy.

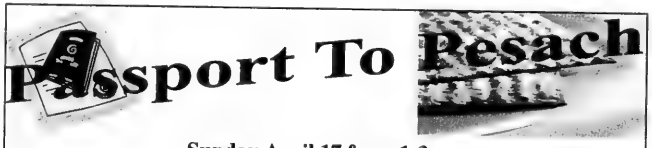
"The idea is to use central facilities, time-sharing and university knowledge taught by the regular high school teachers."

While the half-day lab excursions are already up and running for Jerusalem kids, the hotel plan is set to start shortly, after some administrative red tape is dealt with.

Parnas is excited. "I have schools waiting in line," he says, "and this is just the beginning."

Students having fun with science at Hebrew University's Belmonte Lab. [Israel Sun photo]

For more information on the Belmonte Labs, visit www.sites.huji.ac.il/belmonte.



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McGill University biochemist wins Killam Prize

MONTREAL – McGill University biochemist Nahum Sonenberg is one of the five prominent scholars receiving 2005 Killam Prizes, Canada's most distinguished annual awards for outstanding career achievement in various academic disciplines.

Sonenberg was awarded the prize, worth $100,000, in the category of health sciences.

In an announcement from the Canada Council for the Arts, which administers the Killam program, Sonenberg is cited for his "enormous contributions" in the field of molecular and cellular biology.

"His ground-breaking research has led to a better understanding of basic biological processes in normal and cancer cells," the announcement said, "and this research is now playing a major role in the creation of new cancer treatments," which include gene therapies and new anti-cancer drugs.

Sonenberg joined McGill University in 1979 and is currently the James McGill professor in the department of biochemistry and the McGill Cancer Centre.

He received his BSc and MSc in microbiology and immunology from Tel Aviv University. Upon completing his PhD in biochemistry at the Weizmann Institute of Science in Israel, he joined the Roche Institute of Molecular Biology in New Jersey with a Chaim Weizmann postdoctoral fellowship.

His primary research interest has been protein synthesis, the mechanism by which the information in the genes creates the proteins that make up the body.

"Too much of some proteins can lead to diseases like cancer. Not enough of other proteins results in diseases like diabetes," he explained. Sonenberg made a significant discovery in this area in 1978.

In addition to his main focus on cancer, Sonenberg is also concerned with virology, and studies poliovirus, rhinoviruses, HIV and the hepatitis C virus. His laboratory's scope extends even to obesity and neurology, making use of the latest techniques in molecular biology and biochemistry.

In 2002, Sonenberg was awarded the Robert L. Noble Prize from the National Cancer Institute of Canada. He is an International Research Scholar of the Howard Hughes Medical Institute and has been a fellow of the Royal Society of Canada since 1992. He is also a Canadian Institutes of Health Research Distinguished Scientist.

Nahum Sonenberg

The Killam Prizes will be awarded in Montreal April 25.

In congratulating Sonenberg and the other two McGill Killam recipients, computer scientist Luc Devroye and medical anthropologist Margaret Lock, principal Heather Munroe-Blum said the awards "recognize the magnificent accomplishments of three of our most productive colleagues and are richly deserved.

"Individually, professors Devroye, Lock and Sonenberg are international leaders in their fields and have made enormous contributions to research, teaching and, more generally, to society," Munroe-Blum said.

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Books & Authors

Howard Engel's sleuth develops a rare brain disorder

By BILL GLADSTONE
Special to The CJN

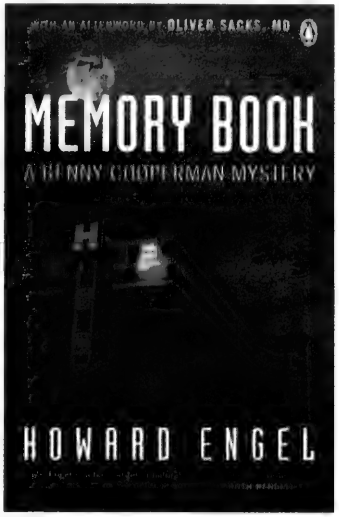
Howard Engel, creator of the popular Jewish literary detective Benny Cooperman, was perplexed to discover one morning about four years ago that the pages of his morning newspaper seemed filled with an unfamiliar foreign typescript resembling Serbo-Croatian.

Actually, an overnight stroke had left him with alexia sine agraphia, a rare mental condition that had deprived him of the ability to read but had left his writing ability largely intact.

Although initially he couldn't tell one alphabet letter from another, a diligent course of learning therapy has restored his reading ability to a Grade 3 level. Although he can't keep pace with movie subtitles and it takes him weeks to finish reading a novel, he can now read back his own manuscript pages, an essential part of the creative process.

In March, Engel's long-term publisher, Penguin Books of Canada, released *Memory Book*, his 12th Benny Cooperman mystery. The book appears at an auspicious moment, precisely 25 years since his now-famous gumshoe debuted in *The Suicide Murders*.

"I seem to be hard-wired for writing," the 74-year-old Toronto resident remarked in a recent interview at Dooney's, a coffee shop in Toronto's Annex area where he is a regular. "And I can't stop myself from reading, even though it's very difficult. So I've had to transform my whole life."



Engel achieved another important career milestone in March when the Writer's Trust of Canada named him recipient of the $20,000 Matt Cohen memorial award for lifetime achievement. As the citation noted, he is credited with creating Canada's first popular private eye in fiction who operates in an identifiably Canadian setting and has a solid international following.

The magnitude of the prize took the unsuspecting crime writer by surprise. "They tell you about the award just to make sure you'll get there," he said. "But I assumed it was a minor award at the start of the evening, before the biggies. I was so surprised when they saved me for the last – it was the big award of the evening, both monetarily and in its placement on the program. I was really knocked out by the applause and by the standing ovation. It was really more than I bargained for."

In *Memory Book*, Engel's soft-boiled sleuth also gets more than he bargains for. After spending weeks in a coma, Benny awakens in a hospital room to discover he has acquired a rare mental condition – alexia sine agraphia – that has fogged his short-term memory and wiped out his ability to read, much as it did to Engel.

Shortly after the stroke, Engel contacted Oliver Sacks, the noted author-neurologist, and was invited to meet him in New York. Sacks became intrigued with the case and ultimately wrote a 10-page afterword to *Memory Book* in which he noted the "special personal dimension" that links Engel and Cooperman.

The novel "has a unique depth and authenticity, because Howard Engel has known and traversed all that he writes about," Sacks writes. "He has, as Bertrand Russell would say, 'knowledge by experience,' and no knowledge by description can ever match this."

Unlike his creator, however, Benny was knocked over the head and left in a Dumpster, along with the corpse of a murder victim. Although he keeps forgetting things such as what city he is in, the name of his favourite nurse and how to use a telephone, he turns to crime-solving from his hospital bed much the way other patients play chess and do crossword puzzles.

Engel, who said he wanted to describe a mental disability from the inside out, acknowledged that Benny has entered a slightly darker realm where mysteries loom larger and his sleuthing powers are possibly reduced. In a sense, the whole world has become a veiled mystery for Benny. Just as vandals trash his office in Grantham, a parallel internal havoc causes his mental faculties to become scrambled and unreliable.

The book "is a bit of an experiment in dealing with a narrator who is not entirely dependable, who is apt to forget things or repeat things altogether," Engel said. "In that way, it's approaching modern fiction. One of the charms of the crime novel is the fact that you've got a solid narrator – a storyteller [who] tells the story with drive: he moves the story forward and you can lean on him; he's trustworthy.

Continued on page 63

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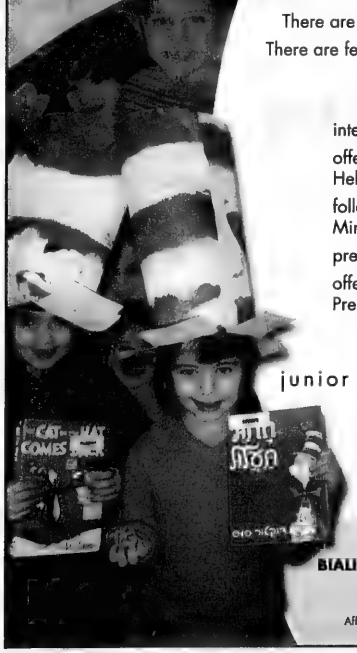

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Arts & Travel

Show about Franz Kafka and his overbearing father revived

By DAVID SILVERBERG
Special to The CJN

"He was a genius, and in many respects he was the canary in the coal mine that sensed impending fascism that would overtake the early 20th century," says Alon Nashman, a Toronto actor who has been performing for the past 15 years.

This statement is usually applied to politicians or philosophers who called for change in the early 1900s, but Nashman is speaking about Franz Kafka, a Jewish writer whose societal contributions are less well-known.

Nashman and director Mark Cassidy are bringing back their 2002 adaptation of Kafka's *Letter to His Father* in *Kafka and Son*, which runs from April 14 to 16 at the Harbourfront Centre as part of the World Stage: Flying Solo theatre festival.

This one-hander follows 35-year-old Kafka through mental anguish and frustration as he recounts episodes in which his father demoralized him. Nashman says he plays both Kafka Jr. and Kafka Sr. in roles that he enjoyed researching.

Alon Nashman

"I'm overwhelmed by his honesty," Nashman says of the 50-page letter Kafka wrote detailing his father's efforts to belittle him but never sent. "He experienced a father who was overbearing, but he is still brilliant enough to have written his father's rebuttal in the letter."

Kafka's writing flair has notably infused his two most popular works. *The Metamorphosis* relates the frightening story of a man who turns into a cockroach and is reviled by his family. *The Trial* revolves around a man accused of a crime by faceless and nameless bureaucrats. As Nashman says, Kafka witnessed society stripped of its humanity and chronicled that melancholic turn for the worst.

In *Kafka and Son*, Nashman plays a smart, shy and gangly man with an impassioned soul and low self-esteem. Implicit in the play is Kafka's relationship with a father who "created him as an artist as well as destroyed him," notes Nashman. After all doesn't all great art spring from hardship? So if Kafka had had a different father, would he have become such a legendary writer?

"That's for the audience to decide," Nashman says tactfully. "It's a big question, of whether art depends on adversity or whether it depends on quiet repose and confidence."

Kafka faced verbal abuse that acted as a parallel to the anti-Semitism of the era. Reading through the letter, Nashman noticed Kafka Sr.'s insults parroted the hate-filled slurs usually aimed at Jews. Kafka's friends were called "vermin" or "dirty rats," and Nashman believes Kafka created *The Metamorphosis* as a response to hearing his father label him and his friends as vile creatures.

Diving under the skin of Kafka is following a pattern for Nashman, who has previously played brainy Jews such as Albert Einstein, Rabbi Akiva ben Yosef, Arthur Miller and Allen Ginsberg. But playing Kafka is a more identifiable experience.

"This play is extremely personal because I am a Jewish artist, and I feel that Kafka articulates my hopes and nightmares every eloquently," Nashman says.

Also enjoyable is performing a one-man show as "there is a unique thrill in developing a relationship with an audience that is symbiotic," he explains.

With this reprise of a show that was staged at Toronto's Ashkenaz Festival and Harbourfront's Studio Centre three years ago, Nashman hopes to deepen the show's elements so audiences (past or new) can enjoy a more powerful production.

New to the show is a piece of music that Nashman calls "brilliant and perfect for the play." American composer Osvaldo Golijov's *Yiddishbuk* is inspired by one of Kafka's psalms and played by the St. Lawrence String Quartet.

One line from a psalm could be the play's extended subtitle: "No one sings as purely as those who are in the deepest hell. Theirs is the song which we confused with that of the angels."

Kafka and Son *runs April 14 to 16 at 7 p.m. at Harbourfront, with an additional April 16 show at 2 p.m. The April 14 show includes a question and answer session afterward. For tickets ($15), call 416-973-4000.*

Novelist migrating towards 'literary school' of detective fiction

Continued from page 61

"But in modern fiction the narrator is not always reliable."

It's possible Engel is migrating toward a more literary school of detective fiction typified by works such as Peter Ackroyd's 1993 novel *Hawksmoor,* in which the protagonist responds to the persistent problem of evil by losing his mind. "The same thing happens in modern French detective literature, in which the crime is unsolved on the last page and the detective is dead," the author added.

Born into a Jewish family in St. Catharines, Ont., in 1931, Engel used his boyhood home as a model for the fictitional southern Ontario town of Grantham where Benny lives and works. A former CBC reporter, he wrote the first detective novel at the encouragement of his late first wife, novelist Marian Engel.

"I wrote that first book [*The Suicide Murders*] very quickly and it was short for a book. But I showed it to a publisher, John Pearce, and he decided to take it. And in the editing process I did a major rewrite of the whole book." The book was one of two Benny Cooperman novels that were later made into movies, both starring actor Saul Rubinek.

Benny's popularity may rest in part on his unassuming, somewhat comic persona as an antithetical, happenstance hero who goes against the grain, orders chopped-egg sandwiches in restaurants, and has a pair of unsophisticated Jewish parents.

"Benny was everything that didn't exist in the detective realm when I started," Engel said. "He was Canadian, not American; he was Jewish, not Christian; he wasn't a tough guy; he didn't carry arms. He didn't get all the good cases automatically – he would get a case recommended by someone's cleaning woman – and he was sick at the sight of blood: all of the things that the conventional detectives didn't do."

He does not dispute the perception that Benny is, well, a bit of a schlemiel. "Yes, he does appear to be a schlemiel, and his manner helps him become a better detective because people open up to him. They tell him things they wouldn't tell a regular policeman and they wouldn't tell Sam Spade. He's not threatening in the least."

Despite Benny's greatly reduced sphere of operations in *Memory Book*, which is mostly set in a hospital ward, he's about to tread far beyond his usual stomping grounds of southern Ontario. Engel is now drafting a new Benny Cooperman adventure set in Miranam, a fictional country in southeast Asia.

A large part of the manuscript was written before last December's tsunami, so Engel went back and inserted the catastrophic ocean wave into the story. If anything, the tsunami only adds to the imagery of disorder and chaos that has crept into his post-stroke work.

In *Memory Book*, a dreamlike train wreck is a central motif, while according to Engel an equally dramatic image of upheaval is at the centre of his latest novel-in-progress. "I had to think what might be left two years after the tsunami hit, so I put a large freighter in the middle of the main street, which is being slowly whittled down by acetelyne torches," he said.

He is also writing a memoir dealing with his stroke and its aftermath. He began, he explained, by comparing how alexia sine agraphia affects Benny Cooperman in fiction versus how it affects him in real life.

Howard Engel

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APPLEFELD'S TABLE
D. ADI JAPHET FUCHS ISRAEL · 48 MIN
ROM THEATRE · APRIL 26 · 3:30PM
Meet Aharon Appelfeld, one of Israel's most celebrated writers, at his favorite haunt. His daily visits to a small table at a Jerusalem café are the inspiration for the stories that spring from his imagination and memory.

WORLD PREMIERE!
THE CRY OF THE OWL
D: EREZ LAUFER ISRAEL · 72 MIN
ROM THEATRE · APRIL 27 · 4:00PM
The powerful and beautiful women of Namibia's Himba tribe share their hearts, huts and innermost feelings about men, sex and the struggles of daily life in rural Africa.

DIET LIEBOVICH
D AVISHAG LEIBOVIC ISRAEL · 15 MIN
ISABEL BADER · APRIL 26 · 7:15PM
The filmmaker turns the camera on her chubby (and hilarious) family as they diet, choke down protein shakes and "anxiously wait for lunch".

GRACE
D ILAN YAGODA ISRAEL · 78 MIN
ISABEL BADER · APRIL 27 · 1:00PM
An unforgettable story of six families, all saying goodbye to their most beloved. This poignant verité-style doc takes the viewer inside an Israeli hospice, where letting go is haunting but quietly beautiful.

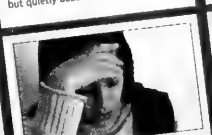
KEEP NOT SILENT (ORTHO-DYKES)
D. ILIL ALEXANDER ISRAEL · 52 MIN
BLOOR CINEMA · APRIL 26 · 9:15PM
INNIS TOWN HALL · APRIL 28 · 9:30PM
A bold exploration of the underground world of 'Ortho-Dykes', a secret society of Orthodox lesbians, including a mother of ten, a rabbi's daughter and a woman whose husband condones her gay affair.

THE NEXT WAR: RADICAL ZIONISTS IN THE HOLY LAND
D: DAN SETTON ISRAEL · 60 MIN
ROM THEATRE · APRIL 27 · 9:00PM
Award-winning filmmaker explores a tipping point in the Arab-Israeli conflict: the growing militancy of Israeli extremists determined to fight for a pure Jewish Holy Land.

ODESSA ODESSA
D: MICHAELE BOGANIM ISRAEL, FRANCE · 96 MIN
ISABEL BADER · MAY 1 · 4:00PM
The filmmaker travels from the Ukraine, to Brighton Beach to Israel, following the lives of "Odessa Mama's" vanishing Jewish community in this lusciously cinematic doc.

ORIENTAL
D: AVI NESHER ISRAEL · 46 MIN
ROM THEATRE · APRIL 26 · 3:30PM
What do the Camp David Peace Accord and belly dancing have in common? Find out by going behind the closed doors of the Israeli-Palestinian negotiations and following an attractive Jewish dancer collaborating with traditional Arab musicians.

SAY AMEN
D: DAVID DERY ISRAEL · 65 MIN
BLOOR CINEMA · APRIL 26 · 9:15PM
INNIS TOWN HALL · APRIL 28 · 9:30PM
Outing himself isn't easy for David Dery, the youngest in a large, loud and traditional Orthodox family who can't understand why he won't invite a nice girl home for Shabbat dinner.



SENTENCED TO MARRIAGE
D ANAT ZURLA ISRAEL · 60 MIN
ISABEL BADER · APRIL 27 · 7:45PM
Kafkaesque battles of the sexes confront all married women in Israel who cannot legally divorce without their husband's consent, often leaving them trapped by religious courts and unable to ditch their deadbeat mates.

WALL
D. SIMONE BITTON FRANCE, ISRAEL · 96 MIN
ROM THEATRE · APRIL 28 · 4:00PM
ROM THEATRE · APRIL 29 · 9:45PM
The most controversial borderline since the Berlin Wall, Israel's 400-mile long security fence and the escalating war over its political and cultural fallout is explored in this stunning doc.

WATERMARKS
D YARON ZILBERMAN ISRAEL · 77 MIN
ISABEL BADER · APRIL 26 · 7:15PM
Jewish women revisit their shared past as European swimming champions in 1930s Vienna. Amidst the increasing Nazi threat and anti-Semitic propaganda, these members of the famous Hakoah Sport Club inspired millions.

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A blunt message about the anti-Israel Jewish left

By JOSEPH SERGE
Arts Editor

You've probably seen them at a recent Walk for Israel or at Israel Day festivities on campus. Groups of people calling Israel an apartheid or fascist state, waving Palestinian flags and chanting anti-Israel slogans.

But shockingly you come to realize that these people aren't Arab radicals or socialist protesters – they're Jews.

These people – so-called "self-hating Jews" – are the subject of Igal Hecht and Talia Klein of Chutzpah Productions' latest documentary *Not In My Name*, premiering at the Toronto Jewish Film Festival, May 13 at 1 p.m.

In his previous efforts, such as last year's *Chosen People* (about so-called Messianic Jews), Hecht has hidden his personal feelings, letting the subjects tell their story. This time, Hecht brings his opinion to the forefront, arguing that the radical Jewish left has hijacked the mainstream Jewish left's agenda and is legitimizing the anti-Israel crusade.

Hecht and Klein do this with the use of a narrative voice-over to promote their own message above that of the protagonists.

Their message is blunt.

"The activists of the Jewish left stand shoulder to shoulder with those who demonize Israel and actively regurgitate the call for the end of the State of Israel," Klein says midway through the 100-minute documentary.

"This is the first time I've used a voice-over," Hecht says in an interview. "In my other films, my viewpoint was subtle. This time around, I wanted to make my viewpoint clear."

The impetus for *Not In My Name* came when Hecht was documenting left-wing activism at York University in Toronto and was shocked by what he saw. "So many of the Jews on the left believe Israel has no right to exist."

Another revealing moment for Hecht came when he was filming a group of young adults for the documentary at Camp Shomria, a socialist Zionist summer camp in Ontario run by Hashomer Hatzair.

"I wanted to show a positive side to the Jewish left," Hecht says. Instead he found a group of people equating Zionism with colonialism and racism. One young man is seen in the film doodling a swastika into a Star of David.

"I was shocked," Hecht says.

Equally shocking to some viewers will be scenes shot at an Israel Day Parade in New York. Heckling the paraders from the sidewalk are members of Neturei Karta, haredi Jews with black hats and beards, waving Palestinian flags and carrying banners decrying the State of Israel.

The group opposes Israel's existence on religious grounds. As Klein says in a voice-over: "They stand side by side with anyone who would help them destroy the Jewish state. When outright lies, the propagation of Jewish anti-Semitic stereotypes and using God as their personal spokesperson are not enough, Neturei Karta uses the suffering of Jews to legitimize their position."

Another controversial figure in the film is Norman Finkelstein, a professor and author of the book *The Holocaust Industry*, who argues that "because of the 'Holocaust card,' Jews have become immune to criticism."

"When Talia Klein and I were interviewing him, we were shocked by what he said. He blames Jews for a lot of things. It was like hearing the *Protocols of Zion*," Hecht says, referring to the 19th-century czarist forgery.

Hecht juxtaposes Finkelstein's comments with those of Harvard University law professor Alan Dershowitz, author of *The Case for Israel*, and a vocal opponent of Finkelstein.

When Finkelstein calls Dershowitz a "fraud and a plagiarist," Dershowitz counters that it is Finkelstein who makes things up.

"I'm telling the truth, he's lying. I would tell him 'You stop lying about me, and I'll stop telling the truth about you.'"

In the midst of all the radical voices, Dershowitz, a supporter of a two-state solution to the Israeli-Palestinian conflict, is a voice of reason.

"When you point out only Israel's faults and imperfections and fail to point out the gross violation of human rights that exists in most Arab countries, you lose your credibility," Dershowitz says in the film.

Hecht, who considers himself a moderate leftist, says he and Klein made the film for two main reasons.

"Israel has a right to decide what is good for Israel [before Diaspora Jews do]," he says. "And the Diaspora Jewish left needs to take a hard look at itself."

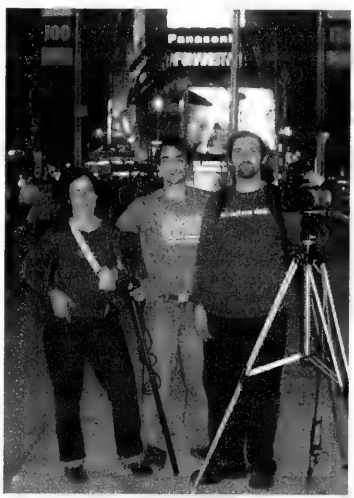
He says that in the past five years, the mainstream Jewish left has allowed the radical left to make Israel's right to exist a legitimate subject for discussion among Jews.

"If we don't counter this with the truth, by the next generation, [the radical left] may become the established Jewish community. That scares me. I don't want them speaking in my name."

As Klein says in the closing voice-over. "Where are the voices of the moderate left? The voice of reason sits idly by while the hordes of this radical, anarchic, left-wing movement have hijacked this debate and are speaking in our name."

Film times are subject to change. Visit www.tjff.com for up-to-date information.

Members of Neturei Karta demonstrate at an Israel Day Parade in New York.



The crew of *Not In My Name* on location: Talia Klein, Eric Mayzel and Igal Hecht

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Eye on Arts

By Bill Gladstone

REMEMBERING 'GREAT BUT FORGOTTEN' CZECH COMPOSER ERWIN SCHULHOFF

The Art of Time Ensemble performs the music of **Erwin Schulhoff** in tribute to a great jazz- and ragtime-influenced composer who died in the Holocaust. The ensemble's "portrait concert" features Schulhoff's work from the '20s and early '30s in commemoration of Yom Hashoah (Holocaust Memorial Day) and the 60th anniversary of the liberation of the camps.

Born in 1894 to a prosperous German-speaking Jewish family in Prague, Schulhoff was recognized as a child prodigy by **Antonin Dvorak** and studied piano with **Claude Debussy** and others. Despite his classical training, he plunged headlong into the 20th century by embracing the new currents in popular music and championing the avant-garde music of his time.

Increasingly drawn to American ragtime and jazz, he working as a jazz pianist in the Hot Jazz clubs of Europe in the 1920s and moved into radio in the 1930s as the pianist for the **Prague Radio Orchestra**. With the rise of fascism, he turned to communism and became a Soviet citizen, but hesitated to move to the U.S.S.R. He was arrested by the Nazis in 1941 and died in the Wulzburg concentration camp in 1942.

Glenn Gould Studio, 250 Front St. W. $35-$25. Sunday, May 8, 8 p.m. 416-205-5555.

* * *

Bluma Appel Roast: "Hats Off to Bluma" is a public roast of the accomplished director-journalist-arts patron whom a press release describes as "passionate, feisty [and] extraordinary." An officer of the Order of Canada, Appel is being feted and made fun of by the likes of **Buzz Hargrove**, **Marc Lalonde**, **Hal Jackman** and **Ann Medina**. A talent-studded gala dinner ($350) has been sold out but tickets remain for the roast ($150). Proceeds to support CanStage and Opera Atelier.

St. Lawrence Centre, Bluma Appel Theatre, April 17, 8 p.m.

* * *

Names in the News: The Toronto Jewish Film Festival has chosen Israeli director **Eran Riklis's** multi-award-winning cinematic "stunner" *The Syrian Bride* to open the upcoming festival. The TJFF is also screening director **Marc Levin's** *Protocols of Zion* immediately after its premiere at the Sundance Film Festival. A panel discussion follows with Levin in attendance. May 7 to 15 at the Bloor Cinema and the Al Green Theatre of the Nadal JCC. Details at www.tjff.com…

Homespun Yiddish diva **Theresa Tova** appears in *Telling Stories* (*Dertseyln Mayses*), featuring her interpretations of Yiddish music with **Zalmen Mlotek** on piano. Folksbiene Yiddish Theatre, Manhattan JCC, 334 Amsterdam Ave. at 76th St., Manhattan. $25. April 18 and 19. www.folksbiene.org…

YIVO librarian **Brad Sabin Hill** gave an illustrated lecture last week on "The Art of the Hebrew Book" at the National Archives in Ottawa. Sabin Hill is the former curator of the Jacob M. Lowy Collection of rare Hebraica and Judaica now housed at the archives…

Stratford artistic director **Richard Monette** has announced his retirement, effective in 2007…

An exhibition of photos of artists at work by Montreal-born photographer **Lori Taveroff** are on view at the Brookline Arts Center in Brookline, Mass., until May 6.

* * *

Arts in Brief

• **Sisters Of Sheynville** is a new Yiddish all-female swing band that concentrates on the repertoire of the **Barry Sisters**. **Lenka Lichtenberg**, **Isabel Fryszberg**, **Fern Lindzon**, **Ashley Summers** and **Kathryn Moses** perform their debut concert at Free Times Cafe, 320 College St. Cover $8. Saturday, April 16, 8 p.m. Reservations, 416-967-1078.

• **Karen X. Tulchinsky** reads and signs copies of her book *The Five Books of Moses Lapinsky* in an appearance co-sponsored by the Winchevsky Centre and the Toronto Women's Bookstore. $6 members, $8 non-members. Winchevsky Centre, 585 Cranbrooke Ave. Thursday, April 21, 7:30 p.m. 416-789-5502.

* * *

At the Galleries

• The Spring Juried Art Show of the **Willowdale Group of Artists** is on view at the North York YMCA, 567 Sheppard Ave. at Bayview, April 16 to May 1. Free admission.

• Yazi Gallery exhibits works by Canadian-Israeli artist **Jacob Pichhadze**, once described as the Israeli Rembrandt. 88 Scollard St. Until April 23.

* * *

Out of Town: In "The Medium is the Matzo," a Passover installation by New York-based artist **Melissa Shiff**, formerly of Toronto, the viewer becomes a critical part of the interactive video he is watching as his image is superimposed onto the Red Sea scene from Cecil B. De Mille's *The Ten Commandments*. Other components include the Elijah Lounge, the Miriam Bar and the "Crush Oppression" pillows that are sold in aid of Mazon's Jewish response to hunger campaign.

"I think the Passover ritual has for the most part become rote and meaningless, the mere transmission of an ancient story," Shiff comments. "With my work, I try to reactivate the original message of the seder and reactivate the social ideals of Judaism by playful artistic means."

Sponsored by the Bronfman Center for Jewish Student Life at New York University, on view April 14 to May 2. Website, www.melissashiff.com.

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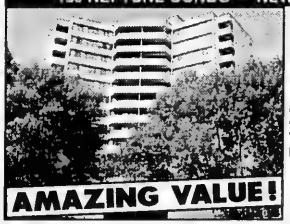

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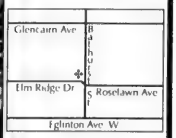

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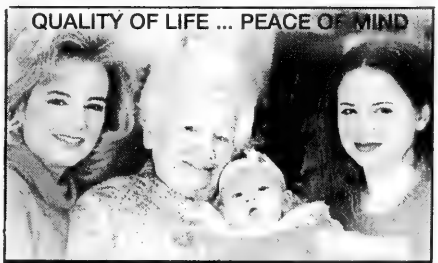

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Diamondbacks are Green's third Major League team

By HARVEY ROSEN
Special to The CJN

WINNIPEG — As the baseball season opens, a number of Jewish players are once again plying their trade in the majors and fantasizing about playing in the World Series.

"Batting fifth, and playing right field for the Arizona Diamondbacks, number 15 Shawn Green." No, the announcer is not making an error. After seven years with the Toronto Blue Jays and five years with the Los Angeles Dodgers, the 32-year-old Green, who has a .281 lifetime average and has smacked 281 taters, was swapped in late winter and hopes to show that his power outage over the past two campaigns is just a blip.

After seasons of 49 and 42 homers, Green managed only 19 in 2003 and and 28 in '04. The chances are good he will supply the big bat the Diamondbacks traded for, since as a visiting player, he always hit well at Bank One Ballpark. As well, the 6-4 Green may not face the same pressure he did in Los Angeles, where he was a member of the Jewish Sports Hall of Fame and a recipient of the American Jewish Historical Society's Hank Greenberg Sportsmanship Award.

A notoriously slow starter, Green, who is working on the latter half of a six-year $84-million (US) contract he signed with the Dodgers, came on in the second half last year after being benched at times, and he upgraded his stats to .266 with 86 RBI.

Catcher Brad Ausmus, 36, is back with the Houston Astros. The Dartmouth College grad isn't entering his 14th year in the majors as a catcher because of his lifetime .255 batting average. Rather, he is regarded as a fine defensive backstop and a master at calling a game. Pitchers, including future Hall of Famer Roger Clemens, regard him highly. His plate numbers last year were only .248-5-31.

Boston Red Sox third basemen Kevin Youkilis is coming off a .260-7-35 campaign in only 208 at bats. The Red Sox are relying on him to back up veteran Bill Mueller at the hot corner and to come off the bench in pinch-hitting situations. The 25-year-old Youkilis is a good hitter who knows the strike zone and uses the whole field.

Jason Marquis, 26, is the number 4 starter in the St. Louis Cardinals' rotation. St. Louis management hopes the right-hander can duplicate his 2004 season, when he went 15-7 with an ERA of 3.71. He was acquired last season from the Braves, who may have given up too soon on their pitching prospect.

Right-handed reliever Mike Koplove, 28, of the Diamondbacks is coming off a 4-4 season with an ERA of 4.05 in 76 games. In January, he signed a two-year, $2-million (US) pact with Arizona to avoid going to salary arbitration. He has impressive career numbers, with a 13-6 won-lost record and an ERA of 3.44 in 171 appearances.

John Grabow, 26, will pitch in relief with Pittsburgh in his second season with the Pirates. The Arcadia, Calif., lefthander went 2-5 last season with an ERA of 5.11 – a bloated number, but he did strike out 64 batters in 61 innings. His 68 appearances on the mound last year set a Pirates rookie record.

You won't find outfielder Gabe Kapler, 28, in the Red Sox outfield this season. Kapler, who played in 136 games last season but started only 73, hit a respectable .272 with six homers and 33 RBI. World Series ring and all, he has bolted to Japan to play for the Yomiuri Giants.

Reliever Al Levine had a 3-4 record and 4.58 ERA with the Tigers last year, but Detroit declined to exercise its 2005 contract option on the tall right-hander. The 36-year-old was a non-roster invitee with the San Francisco Giants this spring, but was released on the third-last day of training camp. Hopefully, his agent will soon find work for the 10-year veteran.

And now, it's time to cheer on minor leaguers Brian Rose, Frank Charles, Tony Cogan, Adam Unger, Brian Horwitz, and Adam Greenberg – but remember, only two per cent of players drafted ever make it to the majors.

EDITOR'S NOTE:

In the off season, the Blue Jays signed veteran pitcher Scott Schoenweis. Three years ago, *The CJN* interviewed Schoenweis when he visited Toronto as a member of the Anaheim Angels. At the time, *The CJN* intended to run a story on the pitcher, but Schoenweis told us, "My mom's Jewish, I'm not.

"My birth certificate says I'm Jewish, but I don't practise and my kids won't be raised that way.

"It's a misconception."

We decided not to run the article.

Maccabi hoops squad adds Grunwald

Former Toronto Raptors general manager Glen Grunwald has agreed to serve as one of the coaches of the Canadian men's basketball team at the Maccabiah Games in Israel this summer.

Grunwald will assist head coach John Dore of Concordia University. He takes over for Atlanta Hawks assistant coach Herb Brown, who had agreed to help Canada, but who will take over as head coach of the U.S. squad instead.

Grunwald was fired by the Raptors last year and is now president and CEO of the Toronto Board of Trade.

The 17th Maccabiah Games will run July 11-21.

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Netivot Panthers win boys junior high b-ball

For only the second time in nine years, the Netivot Panthers are the champions of the Boys Junior High Day School Basketball League.

The victory ended a dry spell for the team, which made the playoffs seven of the past eight years and advanced as far as the finals on three occasions – twice against teams from Bialik Hebrew Day School – only to come up short.

This time, the Panthers got the better of their old nemeses, jumping to a 10-2 lead before the Bialik Blizzard narrowed the margin to two points at the end of the first quarter. Bialik took a 25-18 lead into halftime after dominating the second quarter.

The third quarter was fairly even, and the Panthers entered the final frame still trailing by seven, by a score of 36-29.

In the fourth, Bialik extended its lead to 42-30 with only five minutes left. Panthers head coach E.J. Glatt and assistant Zev Steinfeld made some adjustments and the Panthers came roaring back to close the game with an 18-2 run to win 48-44.

Rafi Rosenberg, Eli Wolynetz and Eli Herskovitz were the Panthers' best players that day, said Alan Steinfeld, Netivot HaTorah Day School's executive director.

In a semi-final versus a team from United Synagogue Day School's Bathurst campus, the Panthers edged out the Lightning by a 47-44 margin. Unlike the final, the Panthers led 43-30 after three quarters and held off a strong charge by the Lightning to earn a spot in the final.

Netivot has been in the league since 1994 and also fields a girls team in the day school league, which has won the championship twice, in 2001-02 and 2002-03.

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The quote is from Anthony Robbins' book *Unlimited Power* and it is something I often ask others and myself. This inspiring book was given to me as a gift when I was 19 years old from someone who believed in my potential to succeed at anything I desired.

something

By MIRIAM PORTER

Every few years I take it off the bookshelf, dust it off and reread certain chapters. The week before I moved to Hollywood in the late 1990s to pursue an acting career I skimmed through it. After I had been living there for two years and needed to be re-inspired, I read the book again. I copied various inspirational quotes down on paper and taped them to my already crowded walls. Robbins' quotes nestled nicely in between a photo of Steven Spielberg, a man who followed his dreams and never gave up, and Jonathan Livingston Seagull, the inspirational bird (created by author Richard Bach) who didn't let anything stand in the way of his success and always pushed and challenged himself to fly higher.

I learned at an early age that the only limits in life are the ones we put on ourselves. Over time I created my own definition of the term "success" – as long as I did my best and aspired to learn, grow and reach my personal goals, I could never fail. If I am not pursuing life with a relentless ambition, it is time to dust off the book again. I still refer to it when I feel I am not reaching my full potential or in some way stopping myself from going after an activity, project or dream.

I recently painted my first picture. Although I am quite certain the white feathery seagull soaring high above the indigo blue ocean in my painting resembles something at a grade school level – at least I did it!

But without someone encouraging me, I may never have painted. And now it is undeniably something I want to learn, research and pursue as a hobby. The moment I put oil to canvas I knew I could not fail. My goal was to create art – not to exhibit my work in a gallery (Not yet anyway).

Some of the most sought-after artists, writers, painters, sculptors, poets, actors, swimmers, gymnasts, ballerinas, teachers and entrepreneurs required encouragement at some point in their lives. Perhaps someone's belief in them ignited the strength and courage for them to believe in themselves.

It only takes one person to encourage another and make a significant difference in their lives. Two years ago, a published author encouraged me to write – and now it is my career.

I am certain there are many people in the world with unbelievable talents or dreams they are not pursuing. Think of the effect you could have on another person by simply supporting and encouraging him or her to have faith and not be afraid of failure. It's a beautiful mitzvah to help someone reach his or her full potential without expecting anything in return.

Perhaps we should all look a little closer at our neighbour with the piano she never plays anymore; or the homeless man who is always reading a book yet never writing; or the child who dances to dazzling music but stops self- consciously when someone enters the room; or the teenage boy in the youth shelter who furtively dreams of being a doctor; or the clerk behind the counter who timidly shows you her remarkable photographs; or the elderly woman with the voice of an angel who secretly wants to sing – it is never too late to persuade someone to follow his or her dream.

And what about you – what would you do if you knew you could not fail?

Miriam can be reached at Miriam@jtvproductions.net.

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Epi on Education

Seymour Epstein

As promised in my last column, I will continue to write about expanding the concept of Jewish education beyond the parameters of Hebrew school. In March, I wrote about the many ages of Jewish learning. While we usually think of schoolchildren as the primary target of our work, there are other times in life when Jewish study is especially meaningful, such as university, the early parenting years, and retirement.

Another sphere where we can expand the envelope is the informal arena. Until recently, when we spoke of formal study, the primary goal was literacy, while the basic aim of informal activity was identity. To simplify, a good school taught you how to read Hebrew, while an engaging summer camp brought you closer to the Jewish people and its values. Programs such as camping, youth groups, March of the Living, Birthright Israel and other Israel experiences were meant to create identity.

It's obvious, though, that literacy and identity are linked, and that the Jewish future can continue to flourish creatively only if both become the "products" of our educational efforts. Not all Jewish schools are equally successful at teaching the basics of Jewish literacy (language, history, mitzvah/values, literature, etc.), but even those that excel in this arena do not necessarily give sufficient attention to identification with God, land and peoplehood. And while, many times, informal programs create short-term identity (with much youthful passion), they can easily create Jews who are excited about a culture and civilization they know nothing about.

A comprehensive approach to Jewish education is one that not only encompasses both the formal and the informal, but deliberately breaks down these old barriers and mixes worlds. Let schools work with families to enhance curricular moments that promote identity. Family study evenings, shabbatonim, and chesed projects are examples of what schools can do to go beyond mere literacy. Conversely, text study, debates, and Hebrew content are welcome additions to camps and youth groups, in order to enhance identity with knowledge.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

God: are we here?

Grappling with the existence and meaning of God has mostly become a collegiate venture. This compelling age-old pursuit, now an uncommon pastime, might be heard in a university dormitory frequented by students of philosophy or thinkers of a spiritual ilk, but rarely among older folk sitting around ensconced in the practice of conversation.

URBAN WRITER

By AVRUM ROSENSWEIG

Indeed, there are organizations that deal with questions of divinity, such as proofs of God's existence, but these courses are often for newcomers to spirituality and meant to hastily convince the cerebral-wonderer that God is the designer, prior to investigating the design itself.

Within Orthodox Judaism, challenging the idea of God as the Glorious Majesty, or considering that Earth is the caboose of time, is commonly dismissed as blasphemy and sacrilege. Orthodox dogma states that Divine omnipotence is absolute, and only tinkered with by those with time to squander and lacking appreciation of the true metaphysical exploration – that is, how best to fear and love God.

Other denominations rarely offer classes that include debate and dispute about confrontations to God as the architect of being, despite the fact some of them accept Jewish atheism – the idea that one can be a Jew without believing in God – as a viable ideology.

Why is this? Walt Whitman, arguably America's most influential and innovative poet, said, "In the faces of men and women I see God." This may have been so, but over time our countenance seems to have paled and our tongues thwarted so that God is less evident, and far less pondered.

Where has the profound truth-seeking gone? What of the following questions:

One of the Ten Commandments is, "I am the Lord your God." It would seem that the author of this law codified God's existence knowing the difficult theological challenges even staunch religious thinkers would face in referring to God and his management and control of life. Is it possible that believing in God is not natural and, therefore, needed to be a law?

We all know individuals who on their deathbed did not recite the *Shema* (the prayer recognizing God as one), dying with no need for, or belief in, heaven. Yet believers often refuse to accept this skepticism, and instead say, "There are no atheists in a foxhole" – a classic statement against atheism in a time of crisis. Why do we so vociferously doubt the atheist when clearly people have passed on with the belief that "This is the end"?

Why does the very question of "Is there a God?" so often prompt fury and rage in the souls of God-fearing folks, a rage that has regularly compelled them throughout history to persecute or even execute the inquisitive. Why does this challenge, not strengthen, the believer?

Are atheists, agnostics, wonderers, and questioners bad, and why do they threaten you?

If I don't believe in the "Almighty equals truth" paradigm, why do I cause you such anxiety, as if your next step would land you in a cavernous puddle, as opposed to the terra firma you were expecting?

God forbid. God willing. In God we trust. No need in life seems more prevalent than surrounding ourselves with God and determining the appropriate level of responsibility of service required to ensure a place in heaven. Isn't it curious, however, that such little time is spent on grappling with what or who God is or isn't and such little tolerance is displayed to those who question the existence of an omnipotent entity.

Is there a God? And listen closely this time, because I don't think you understood my earlier point.

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National

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Passover Greetings

We are all connected: our ninth annual literary supplement. *Section B*

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Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

Resilience and recurring stark beauty

Editorial

Even before spring has arrived in Israel, the red, white and purple *calaniot* (anemones) cover the hills like a feathery carpet of enchanting colour.

It is no wonder, therefore, that children, like the two youngsters in the accompanying photo, enjoy losing themselves in the rich red playground under the deep blue sky and the warm sun high above.

During the dry summer and then the abating heat of autumn, the *calaniot* lie dormant beneath the weather-beaten earth. Their bulbous roots store what little water and nutrition the hot Mediterranean climate allows.

Then, as if by a miracle, with the advent of the rainy season, they burst each year into their emphatically bright flowers.

By mid-March they are in full bloom, a euphoric reminder that in a matter of days, spring, and then Pesach, will be here.

Calaniot lift the heart. They are, therefore, the most perfect harbingers of Pesach. Their inherent resilience and recurring stark beauty affirm with certainty the purposeful mystery of our life on earth.

As does Pesach.

The story of the Exodus, the remembering and retelling of which are the reasons for the festival, is considered by many to be the pivotal event in the Bible.

In his illuminating book *Exploring Exodus*, renowned biblical scholar Nahum Sarna points out that the Exodus theme is referred to about 120 times in the Bible.

"It was never just seen as a historical event of the past," Sarna says, "but became a permanent symbol in the Israelite national consciousness. Continually being re-enacted, it was ever new, ever imposing itself afresh upon the collective mind and memory, so that the epic of the Exodus nurtured the culture and the religion over the millennia."

Continued on page 10

Look who won a hockey gold medal!

Israel's senior national hockey team, coached by former Montreal Canadiens head coach Jean Perron, surprised pundits and opponents by winning a gold medal in International Ice Hockey Federation (IIHF) World Championship Division II play in Belgrade. The victory vaults the Israelis into the IIHF's Division I next year. *Please see story on page 70.* [Photo courtesy of Moshe Eizenman]

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The News in Brief

CANADA

Mayors Visit Israel

TORONTO — Edmonton Mayor Stephen Mandel and St. Catharines Mayor Tim Rigby were among 70 mayors from 32 countries, including Germany, Great Britain, India and the United States, who attended last week's 23rd annual Jerusalem Conference of Mayors. The event, hosted in Israel by Jerusalem Mayor Uri Lupolianski, focused on multiculturalism, security and development. The mayors also met figures such as Israeli President Moshe Katsav.

WORLD

MP 'Tired' of Shoah

AUCKLAND — A New Zealand politician was placed on "temporary leave" by his party after insensitive remarks about the Holocaust. Labour Party MP John Tamihere did not take part in party activities last week after he was quoted in an interview saying, "I am sick and tired of hearing how many Jews got gassed." Prime Minister Helen Clark called the remarks deeply offensive.

Shoah Rescuer Dies

BUDAPEST — Kalman Ferenczfalvi, who saved some 2,000 Jews during the Holocaust, died last April 8 at 84. During World War II, Ferenczfalvi ignored orders and designated Jewish workers to guard the Budapest headquarters of the International Red Cross, saving them from deportation. He also forged papers for Jews and other persecuted people. In 1988, he was named a Righteous Gentile by Yad Vashem.

No More Baptisms?

SALT LAKE CITY — Mormon church leaders have again agreed to end the church's practice of posthumously baptizing Holocaust victims and other Jews. The pledge came at a meeting last week in Salt Lake City, when a delegation of five Jews also agreed with a group of church leaders to set up a committee to explore issues related to the practice, known as proxy baptism. In 1995, the church agreed to end the practice, but some members resumed it.

Resolution Fails

CHICAGO — A resolution to investigate Israel's use of Caterpillar bulldozers to demolish Palestinian homes failed last week in a vote at a Caterpillar shareholders' meeting in Peoria, Ill. The resolution drew three per cent support, below the six per cent threshold needed to have it reintroduced next year. Israel uses the bulldozers to destroy homes of suspected Palestinian terrorists.

Liberations Marked

BERLIN — Survivors remembered the 60th anniversary of the liberation of Buchenwald and the Mittelbau-Dora concentration camps last week in Germany. Speakers at the Buchenwald event urged youth to remember the Shoah and fight the rise of anti-Semitism in Europe, while a museum was opened on the site of the Mittelbau-Dora camp to mark its liberation.

Citizenship Revoked

DES MOINES — A U.S. court has revoked the citizenship of ex-Nazi concentration camp guard John Hansl. The court ruled April 8 that Hansl, 80, a Des Moines resident who came to America in 1955 and gained citizenship in 1960, persecuted inmates while in the SS Death's Head battalion at Natzweiler and Sachsenhausen. The U.S. Justice Department's Office of Special Investigations brought the case.

Record Bank Award

NEW YORK — A U.S. judge awarded two Jewish families $21.8 million, the largest award to date from the Swiss banks fund. The judgment came last week in a claim regarding the Nazi takeover of a sugar refinery in Austria that was owned by the Bloch-Bauer and Pick families. The claim was filed by Maria Altmann, Ferdinand Bloch-Bauer's niece, and 24 unnamed heirs. The award will come from the $1.25 billion (US) 1998 deal Swiss banks agreed to pay out dormant Holocaust-era accounts.

Neo-Nazis Banned

BERLIN — The eastern German state of Brandenburg banned two neo-Nazi organizations last week, Kameradschaft Hauptvolk and Sturm 27. Some 300 police raided 40 homes in and near the town of Rathenow, close to the state capital Potsdam. The groups have about 60 members.

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Group Seeks Status in Passport Case

TORONTO.— A largely Arab group calling itself Canadians for Jerusalem announced last week that it's seeking intervenor status in a court case challenging Ottawa's policy of not allowing "Jerusalem, Israel" to appear as a place of birth on Canadian passports.

The group wants Ottawa to maintain its policy of not recognizing Israeli sovereignty over any part of Jerusalem.

"Canadians for Jerusalem's intervention will ask the court to respect the historic religious interests of Christians and Muslims in the Holy City of Jerusalem, to respect Palestinian claims of sovereignty over Jerusalem, and to respect international law, which does not recognize Israeli sovereignty over Jerusalem," the group's lawyer, Douglas Elliott, said.

The case before the Federal Court of Canada involves 17-year-old Eliyahu Yehoshua Veffer, a dual Israeli and Canadian high school student in Toronto. In January, the Jerusalem-born teen and B'nai Brith Canada jointly filed a lawsuit seeking a judicial review of the passport policy.

Ottawa recently contacted some 100 Canadians with "Jerusalem, Israel" listed as their birthplace in their passports and asked them to turn in the documents. A spokesperson for Passport Canada told *The CJN* last month that the notation is an "administrative error," since Jerusalem's status "can only be resolved as part of a general [peace] settlement."

Canadians for Jerusalem calls itself "a national coalition" of more than 30 groups representing more than one million Canadian Arabs, Christians, Muslims and Druze, as well as Canadian Palestinians and an unnamed Jewish group.

The Canadian Jewish news

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The Canadian Jewish news

Vol. XXXV, No. 17 (1,694)*

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CIRCULATION
Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.

CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS
Canada: $34.95, 1 yr. incl. GST. $62.95, 2 yr. incl. GST
U.S.A.: $100 U.S. funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to Toronto office.

Postage Paid at Toronto
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We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

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Family fights battles for ABA-based education

BY ANNA MORGAN
Staff Reporter

Carly Fleishmann's education is once again in limbo.

Over the past few years, Carly's parents, Tammy Starr and Arthur Fleishmann have been doing everything they can to ensure that their 10-year-old daughter receives an education based on applied behavioural analysis (ABA), also known as intensive behavioural intervention (IBI) at home and at school. It has been a battle every step of the way.

"It is important that there be consistency for children with autism," Starr said in an interview. "Otherwise, the children regress."

Last year, Carly's parents were forced to go to court to get an injunction to ensure that Yifat Barmapov, an ABA-trained assistant, would be retained by the Toronto District School Board as the special needs assistant in Carly's special education class at Summit Heights Public School.

In January 2004, Ontario Superior Court Judge Jean MacFarland found that when considering the question of irreparable harm, "the evidence before this Court is uncontroverted that Carly does not handle change well and that she regresses in the school setting when ABA is not used…"

"In such circumstances, I am satisfied that the harm that would occur in the event Ms. Barmapov is replaced by another without appropriate ABA training is irreparable. The setback that Carly would suffer is incapable of being quantified in dollar amounts."

Starr and Fleishmann are also part of a group of 29 parents who earlier this month won a lawsuit, also in Ontario Superior Court, that claimed the province violated the constitutional rights of schoolchildren with autism by refusing them ABA-based treatment past the age of six.

Attorney General Michael Bryant responded to the recent ruling by saying that governments, not courts, should determine what programs autistic children get in schools.

"We'll continue to try and ensure that we're providing the best treatment [in the schools]… The legal issue is who should be deciding it. We feel the elected should."

The province has already announced it will appeal the decision.

Carly Fleishmann

"It's as if there is a policy barrier against ABA every step of the way," Starr said.

The therapy, which is based on the work of psychology professor O. Ivar Lovass, uses an intensive system based on rewards, which teaches children with autism to modify certain behaviours. Therapists, consultants, parents and educators work one-on-one with the children so that small skills can be mastered a little bit at a time. Although the therapy costs about $50,000 per child annually, Starr believes it can be more cost-effective if it is offered within a school environment as it is in the United States.

"There is a lot of wasted money in the system right now," she said, adding that without proper administration, many non-qualified ABA instructors are currently providing inappropriate therapy.

In the meantime, Carly has spent the past few years learning how to use a voice output device that allows her to communicate her needs. Through constant repetition, Carly has learned which button on her laptop-like gadget will get her a cookie, a salad or a trip to the bathroom.

"She has vocabulary, but no speech," Starr explained. "[So] people think she has no innate intelligence."

Starr said that ABA has enabled Carly to go to camp at the Bathurst Jewish Community Centre with her therapist in December and March and love it there.

"And they loved her," Starr added.

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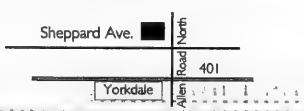

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Making Passover memories

Rabbi Benjamin Blech is a renowned teacher of Talmud at Yeshiva University in New York and a successful explicator of Judaism and Jewish culture to the curious and questioning of North Americans Jewish and non-Jewish.

He has written many books on Jewish themes, including *Understanding Judaism: The Basics of Deed and Creed*; writes frequently for the media, Jewish and non-Jewish, and has even appeared even in modern television's holy of holies, as it were, the *Oprah Winfrey Show*.

From the editor's desk

Rabbi Blech tells a story of a certain seder plate that he saw one day in an antique store in lower New York. He recognized the plate immediately as the same one he had once spoken about at the eulogy of a friend of his, Sam, a survivor of Auschwitz.

Before Sam was taken away by the Nazis, he had managed to hide the seder plate in his backyard. After the war, he retrieved the plate and brought it with him to America, where he rebuilt his life. The plate, of course, was a symbol of the heritage and the will to live that the Nazis could not destroy.

When Rabbi Blech saw that same plate in the store, it made him weep. "Where was it from?" I inquired. "How did the owner come to have it?"

The shopkeeper provides the answer.

The plate was part of a sale of the contents of an estate. "You see, the deceased was religious but his descendants aren't – so they don't really have any need for items like these."

That singularly sad discovery by the rabbi so moved him that he felt compelled to write a work that links the meaning and the mechanics of memory directly to the celebration of the holiday of Pesach.

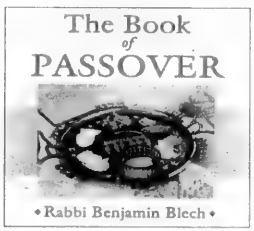
The result is *The Book of Passover* (Citadel Press, Kensington Publishing Corp.), a little gem of some 180 pages.

"What you will find in these pages is a prescription for memories," Rabbi Blech writes. "It will get you to think about your connection with the past and it will let you record the image you want to leave of yourself for the future."

The book is not a Haggadah. Rather, it is meant to be read as a companion to the Haggadah during the seder or in preparation for the seder.

Rabbi Blech refers to "record[ing] the image you want to leave of yourself," because in almost all of the book's 10 chapters there are many places that ask the reader to leave his or her own entries in response to specific questions.

For example, in the chapter entitled *Passover Round the Globe*, the author invites the reader to record an entry into the book in response to the following: "It's important to know our roots. These are the countries from which our ancestors came:"



To borrow from the field of high-tech communication, the book strives to be interactive with the reader. Indeed, the invitation to the reader to write in the book is a clever device because it engages the reader to think about and act upon the many anecdotal and midrashic insights that Rabbi Blech brings to the work.

Not only does he invite personal annotations into the work, but Rabbi Blech pleads with the reader to pass it on. "Please pass this book over to the next generation, so that they'll not only remember what you look like from your photos but truly know what you are like from your comments."

Though it is an endearing aspect of the work, the need perceived by the rabbi for the inclusion of an interactive component in a Haggadah companion is also a melancholy testament to the state of the Jewish condition in much of North America.

The Book of Passover is really a primer of information about the holiday for individuals unfamiliar with the core fundamentals of the occasion. But it is also much more. Its 10 chapters cover a range of subjects: biblical highlights, folklore, rituals, songs, trivia and even recipes.

The essential beauty of Rabbi Blech's book, however, is that it covers every single aspect of the Passover seder. It even has what I would describe as almost the tenderly loving tone of a parent who is concerned only with providing information and perhaps understanding for his child. Rabbi Blech explains, elaborates and expands upon the entire Haggadah.

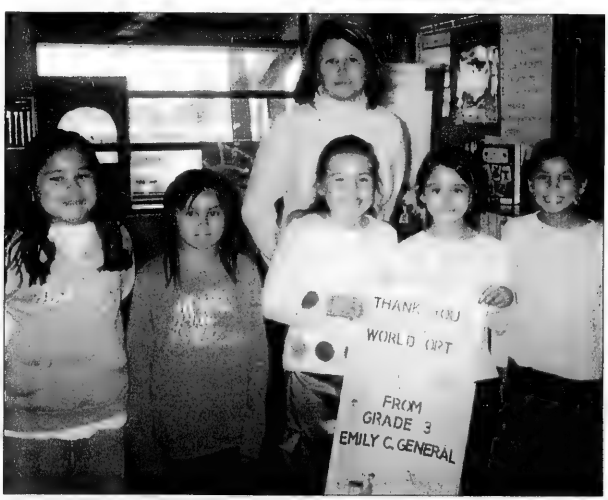
His commentary is mostly from traditional midrashic sources. But in a wise and realistic concession to the varied backgrounds of his readers, he also includes maxims and aphoristic quotations from a wide, international array of writers, philosophers and statesmen.

The *Book of Passover* is a source book, a commentary and a primer. But if as Rabbi Blech hopes, it becomes a keepsake as well, then – as he writes in the book – "Passover will really have fulfilled its purpose – to create a link of love and understanding between the generations."

The *Book of Passover* is a worthwhile glue for those in need of help for intergenerational cementing.

— *MBD*

SeeJN



ABORIGINAL DANCE: ORT Toronto recently presented the Emily C. General Elementary School of the Grand River First Nations with a cheque for the purchase of classroom supplies and equipment needed to help the students achieve success in their academic endeavours. On a visit to the school, ORT Canada past president Renette Berman, ORT Toronto president Carrie Katz-Lehman, and ORT Toronto executive director Lindy Meshwork were treated to a traditional lunch and a dance performance by teacher Bettyann Gowland's Grade 3 students and dance club members. The ORT guests were invited to participate in the dance. Seen are Gowland and some of her students.

Manitoba native leader's remarks condemned

By PAUL LUNGEN
Staff Reporter

Jewish and Indian leaders have condemned a statement by a Manitoba chief that alleged Jewish-controlled media ignore violence against natives while warning of a rise of hatred of Jews by Indians.

In a faxed letter to the *Winnipeg Free Press* that was subsequently confirmed orally, Roseau River First Nation Chief Terrance Nelson said coverage of the David Ahenakew hate trial in Saskatoon would dramatically increase natives' hatred of Jews and lead to Indians "killing police officers on a regular basis," the *Free Press* reported.

David Ahenakew

Nelson went on to say he did not agree with Ahenakew's views about Jews – Ahenakew called Jews a disease and said Hitler "fried" six million because they were attempting to take over Germany – but he said prosecuting the Saskatchewan native leader made it appear his views about Jews were correct.

In a statement sent to the *National Post* by the Assembly of First Nations, national chief Phil Fontaine rejected Nelson's views.

"We completely disagree with the comments made about the potential for increased violence due to media coverage and categorically reject any suggestion that problems should be resolved through violent means," Fontaine stated. "I have spoken to Chief Nelson to convey our concerns and I am encouraging him to do everything he can to foster constructive and positive relationships."

Bernie Farber

Fontaine acknowledged the need for greater public education about the Holocaust, but he also said "we need public education about the history of First Peoples in Canada and the cultural genocide perpetrated by the Indian residential schools."

In Ontario, Maurice Switzer, director of communications for the Union of Ontario Indians, echoed a similar theme. He said native groups condemn Nelson's statement as well as Ahenakew's rant, but at the same time many Indians wonder why the media focus on one or two incidents involving natives while ignoring repeated violations of aboriginal treaty rights.

"People ask why the media and the general public don't get as incensed about that," he said. "They wonder how a really isolated example can become a cause celebre for human rights when every day the rights of aboriginal people are ignored."

Switzer also offered a suggestion for the Asper family of Winnipeg, which run the CanWest media empire. Speculating that Nelson may have been responding to *National Post* editorial policy, he said, "I hope the Asper family looks at not only how their media properties defend the rights of Jews around the world, but also the rights of aboriginal people and first nations right here in Canada."

In Toronto, Bernie Farber, national executive-director of Canadian Jewish Congress, said Jewish community organizations maintain good relations with native Canadians groups and native leaders he has spoken to are embarrassed by Nelson's statement.

"It saddens us as a community when these kinds of things happen," he said.

Farber pointed out that Jewish and Indian groups have joined forces in the past to confront racist incidents in Canada.

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Greater Toronto Area

JIAS makes submission on immigration policy

By RON CSILLAG
Staff Reporter

The federal government should improve two key areas of its immigration policy: family reunification for newcomers, especially with parents; and the plight of immigrant professionals, suggests Jewish Immigrant Aid Services of Canada (JIAS).

JIAS recommended the changes in two briefs presented this month to the House of Commons' standing committee on citizenship and immigration, which is hearing submissions on changes to the Citizenship Act.

The committee is seeking public input on how Canada recognizes the work experience and professional credentials of immigrants, and how current immigration rules provide for the reunification of families.

In her submission, JIAS board member Mira Thow noted that Canadian citizens and permanent residents are entitled to sponsor their spouses and partners, children, parents and grandparents.

However, parents and grandparents "are given a low priority," with local processing taking approximately two years. Processing in the former Soviet Union can take an additional three to five years, and an added two to three years in Buenos Aires, a major source of Jewish immigration over the past decade.

The result, JIAS said, is "significant hardship" for many JIAS clients.

The agency added that families are not only prevented from reuniting permanently with their parents in Canada, but in many cases, cannot visit parents during the processing.

More money to lessen processing times is one solution. Others are:

• Issuing visitor visas for parents. Currently, officials tend to deny visitor visas to parents who are eligible for sponsorship, fearing they would stay in Canada permanently.

The agency suggested that parents undergo medical exams before coming to Canada and submit proof of private health coverage to cover their period of stay.

If parents were to go on social assistance while in this country, "they would be subject to removal."

• Creation of an Inland Parent Class: This class of immigrant would allow parents who are in Canada to apply for permanent residency, similar to the existing Spousal or Common-Law Partner in Canada Class.

• Allowing Family Class co-sponsorships: Current rules do not permit siblings to co-sign sponsorship for their parents. JIAS suggests the rules be amended to allow siblings or their spouses to co-sign sponsorships.

• Boosting immigration levels: JIAS noted that previous governments have recommended Canada's annual immigrant flow should represent one percent of the total population.

That would mean that given the population of nearly 32 million, immigration targets should be closer to 320,000 rather than the current target range of 225,000-240,000, JIAS said.

Given the traditional 60-40 split between economic and family immigrants, by increasing the target to 320,000, an additional 38,000 family class applicants could be processed annually, which would "substantially" decrease the backlog of parent applications, the agency pointed out.

On the matter of foreign credentialed professionals who are chronically underemployed or unemployed, JIAS noted that the "majority" of those it assists are skilled workers primarily from former Soviet republics and Argentina, and that many here are often under-employed.

JIAS recommended the following:

• Establishing a national organization that would assess education levels and provide information and advice on the comparability of overseas qualifications.

It would also provide financial incentives and services to employers, professional associations, licensing bodies and academic institutions to encourage and assist them in setting up customized programs to evaluate foreign credentials.

• Setting up or subsidizing training programs in occupations where immigrant skills are lacking or need upgrading.

• Promoting workplace internships by providing subsidies to employers to encourage more on-the-job training and mentoring opportunities.

Liberal MP Andrew Telegdi, who chairs the committee, said it's "a tragedy" that many foreign-trained doctors can't practice here.

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Greater Toronto Area

Mazon seeks greater profile through Pesach program

By PAUL LUNGEN
Staff Reporter

Though Mazon Canada has been operating since 1986, Shira Lester-Cohen, its new executive director, believes there's room to improve the organization's brand.

Outside of Toronto and Montreal, Mazon's profile among Jewish communities is not particularly strong and even in the two major Jewish centres, people may not be fully aware that the organization is not simply "a Jewish response to Jewish hunger, it's a Jewish response to Canadian hunger," she said.

Organization aims to educate Jews about the nature of hunger

With Passover fast approaching, Mazon has launched a new fundraising effort that involved sale of colourful laminated placemats with a Passover theme, for both children and adults. The move more closely links Mazon with the Passover Haggadah's injunction that is the organization's motto – Let all who are hungry come and eat, she said.

Lester-Cohen, who took over the reins of Mazon last August, said the placemat campaign is proving popular and is a good way to remind people that at a time when they are enjoying a good meal there are others who are less fortunate.

"Mazon has a fantastic message that not enough people know about," Lester-Cohen said. "I'd like Mazon to become a household name."

Lester-Cohen, who moved to Mazon from a position with the Toronto office of UJA Federation, said the agency aims to "educate people about pervasive hunger in Canada."

"Our obvious goal is to fight hunger but we also feel responsible to educate Jews in Canada about the nature of hunger," said Mazon national president Ralph Berger.

Mazon's Pesach 2005 newsletter states that "until there is sufficient public anger to construct the political will to end poverty and hunger, we still have a job to do, funds to be raised, allocations to be made, public education efforts to be designed.

"Pesach asks us to look up from the well-set table to the empty plates of those outside the room. It celebrates many freedoms, perhaps none more important than the freedom from hunger on which the promised land of the truly civil society must be predicated."

An estimated 20 per cent of the Jewish community lives below the poverty line and some Jewish kids attending day schools are known to come to school without the benefit of breakfast, Lester-Cohen said.

Citing Jewish Family & Child Service statistics, she said 50,000 Canadian Jews live in poverty and 20,000 in Toronto live below the poverty line.

Food banks that serve the Jewish community are among the recipients of Mazon allocations but Mazon distributes funds on a non-denominational basis, she added.

Last year Mazon distributed $500,000 in all, $300,000 in its fall round of allocations. Beneficiaries organizations spanned the geographic breadth of Canada and included the Food Bank Network of the Bay Islands in Newfoundland ($3,000) and the Cranbrook Food Bank in British Columbia ($2,500).

Among the more than 150 organizations to receive aid from Mazon were: JF & CS Calgary ($1,500), Jewish Women International of B.C. ($6,000), St. Matthew's Maryland Community, Manitoba ($2,000), Beth Sholom Synagogue Out of the Cold program, Ontario ($4,000), Flemington Public School, Ontario ($1,500), Mada Community Centre, Quebec ($3,000), the Chai Center, Quebec ($3,100).

While Mazon relies on a variety of sources for its funds, the bulk is raised at Kosher Gourmet Food Galas in Montreal and Toronto. These contributed more than $300,000 to Mazon's allocation budget, Lester-Cohen said.

Other sources of income include the sale of holiday greeting cards as well as contributions to Mazon's "three per cent program," which encourages those planning simchas to donate three per cent of their food costs to the organization. In exchange, participants receive personalized place cards.

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Greater Toronto Area

White supremacist killed in shooting

By PAUL LUNGEN
Staff Reporter

Wolfgang Droege, founder of the white supremacist Heritage Front, was killed last week in a shooting incident at his east-end apartment near the Beaches.

Droege, 55, was found in the hallway outside his apartment dressed only in boxer shorts. Police said a suspect barricaded himself inside an apartment, claiming to have taken a hostage. After negotiations with police, the suspect surrendered and revealed he had no hostage. Charged with second degree murder in connection with the incident is Keith John DeRoux, 43.

The killing was "not related in any way whatsoever to the victim's political activities," police said in a statement.

A native of Germany, Droege had a checkered past highlighted by numerous brushes with the law. Convicted of numerous weapons and drug offences, he gained international notoriety about 20 years ago when he and confederates planned a coup to take over the Caribbean island of Dominica and turn it into a base for drug dealing to support white supremacists. He spent two years in a U.S. jail for the conspiracy. Prior to that, he joined the Ku Klux Klan, then headed by David Duke, and attempted to start a Canadian branch.

During the early 1990s, Droege was instrumental in founding and leading the Heritage Front, which espoused white supremacy and hatred of Jews. The Heritage Front's popularity, high profile and apparent success in recruiting young people caused consternation within the Jewish community.

A report prepared by the Security Intelligence Review Committee found that in October 1993, a member of the Heritage Front had planned to enter a Jewish communal building and "take out some people." The plot was averted when the individual and associates instead held up a doughnut shop and stole some money.

The Heritage Front also compiled a "hit list" that included Jewish community leaders, including at its top Canadian Jewish Congress spokesperson Bernie Farber.

Farber, Congress' national executive-director, said Droege was "without question Canada's most notorious recruiter, leader and organizer of Canada's racist right. Before him, the racist right was a ragtag group that could never get their act together."

Wolfgang Droege *[Paul Lungen photo]*

Droege had them remove their swastikas and change their language to make them more palatable to Canadian sensibilities, Farber said.

His first major event, a 1990 "Martyr's Day Rally" honouring American racist Robert Matthews of the group the Order, attracted almost 300 young people, Farber noted.

The Grant Bristow affair, which revealed that Bristow, a CSIS mole, had become one of the Heritage Front's senior spokesperson, plunged the organization and the white supremacy movement into disarray.

In recent years Droege kept a low profile, though he had told the *National Post* he continued to stand by his views on race and the values of Nazi Germany.

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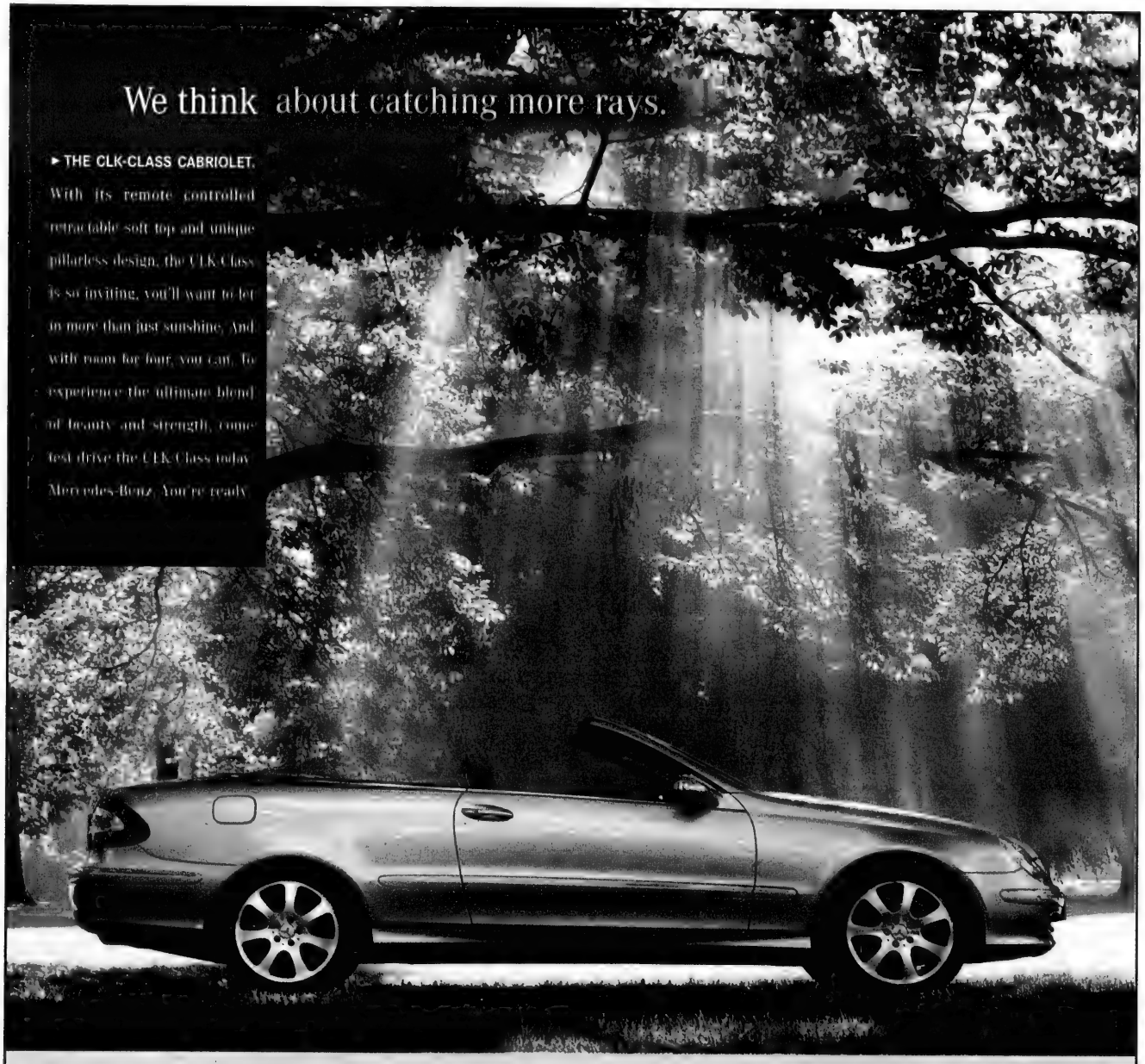
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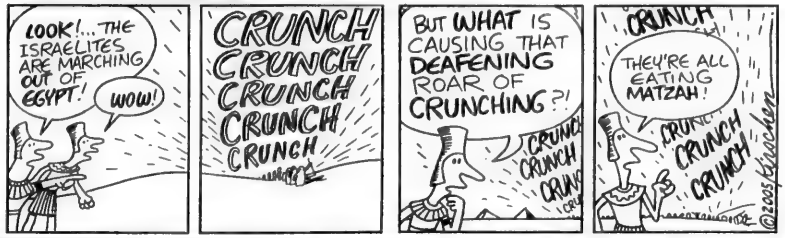

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Reinforce all the pillars

Continued from page 1

But as we prepare to greet the Pesach holiday this year, we do so with an accompanying deep worry for the stresses and strains on that national consciousness in Israel.

In a powerful, tightly written article published in the Spring issue of *Azure* (Shalem Center, Jerusalem), Yossi Klein Halevi observes that the impending "withdrawal of Israel's civilian presence from the Gaza Strip presents one of the most severe domestic crises in Israeli history.

"Regardless of whether one supports disengagement as the correction of a historical error or opposes it as the betrayal of founding principles, disengagement should be recognized as a critical moment for the Zionist enterprise as a whole."

Though the main thrust of his article is to plead for moderation from the religious Zionist camp within Israel, he urges "both sides of the debate [to] consider steps that will help the Jewish people emerge from this ordeal with its basic sense of commonality intact."

It is to the strengthening of this "basic sense of commonality" within the Jewish people, to use Klein Halevi's phrase, that we must dedicate Pesach this year.

The Haggadah, of course – as it has always done, down through the ages and for all generations – shows us how, through the paradigm of the four children around the seder table. Despite their differences in nature and outlook, all the children are invited to the seder. Not only are they invited, indeed, they are, more importantly, involved in the memory-building ritual and included among the entirety of the intergenerational gathering around the table.

Israel's parliament has voted and the cabinet has approved the relocation of the Jews of Gaza and of four communities in the northern West Bank.

The decision was momentous, divisive and historic. But it will not be reversed. Now, surely, is the time for all Jews to sit together at the table of our unfolding history, much as the four children sit together at the seder table – not with differences denied, but with differences set aside.

Now, surely, is the time to reinforce all the pillars that underpin our "national consciousness." To be sure, it is no easy task; but to be equally sure, it is the most important of tasks this Pesach.

The *calaniot* grow strong each year on even the least likely of hills because they nurture their strength for the moment they must emerge to bring their bold and bright beauty into the world.

The strength of the Jewish people has always been our unshakeable sense of peoplehood and purpose, our belief in God's millennial mission for the Jewish people – our "basic sense of commonality" to use Klein Halevi's phrase.

We pray that we will be able to sit this year, all of us, at the seder table of peoplehood and find our resilience and collective strength renewed in the Haggadah's example, much as the *calaniot* find in the earth. And then, again like the blooming *calaniot*, the bold and bright beauty of our sense of peoplehood will affirm, with equal certainty, the purposeful mystery of our lives on earth. Chag Samayach.

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Respected Pope for reconciling with Jews

As a God-believing Jew, I felt a sad loss upon hearing of the passing of Pope John Paul II ("When he touched the stones," *CJN*, April 7).

I admired him as a spiritual leader who emanated faith, humility, loving-kindness, courage and morality in action. I admired his stand against oppression and for justice and human rights. He was a light in the world, despite some unpopular convictions. And being a Jew, I respected his actions to reconcile with the Jewish people.

But I can't forget the extraordinary impact the Pope had on young people during World Youth Day in Toronto in 2002. There seemed to be a pure love flowing between him and youth. I felt deeply touched as I watched John Paul's loving-kindness fill the deepest of human needs – the need to be loved. In response, thousands of young people emanated a great love back to him. I can only imagine how valued and loved the youth felt.

It brought forth a great sense of hope that in spite of secularism, consumerism and a "me-ism" culture, great spiritual leadership and love can still ignite a spiritual quest.

Sandy Stern
Wellington, Ont.

* * *

Jews forbidden to stare at crucifixes

It is indeed most appropriate to journalistically publish an extensive tribute honouring the memory of the late bishop of Rome, Pope John Paul II, who by all accounts was a righteous Noachide and a moral human being.

At the same time, the publication of images of the various crucifixes that commonly accompanied the Pope is fundamentally incompatible with Jewish values. It is strictly forbidden for a Jew to stare at a crucifix – or any physical image purporting to represent a deity or the son thereof – and therefore a crucifix is bereft of any place in the home of a Jew.

I would encourage any reader possessing graven images to liquidate them together with his or her leavened carbohydrate products prior to Passover. As committed Jews, we must balance our sincere respect toward the late John Paul II with our determination to see monotheism reign supreme.

Rabbi Shalom Spira
Montreal

* * *

Filipino nannies

Although I have the greatest respect for the Filipino people, their values and their work ethic, I think that describing them as partners who share "our values and parenting methods" and describing them as am influence on "the Jewish way of life" is ridiculous ("Some praise for Filipino nannies," *CJN*, March 24).

Our parents' and grandparents' generation raised larger families than most of those being raised today – without nannies, in times of great economic hardship and without modern-day conveniences. Yet they instilled in them strong Jewish values and ethics, which are not taught to some of today's children. Many parents have no choice but to have caregivers for their children, but some families, with one parent at home, employ nannies simply to make their lives easier.

Let's be realistic: a nanny doesn't come here "to share her gift of child rearing with us"– she comes here to make money. Some of the values nannies impart to Jewish families may be positive, but they are not "in sync" with Jewish values. Filipino nannies are not Jewish, and Jewish values can only be imparted to Jewish children by Jewish parents.

I wouldn't give up seeing the big smiles and hearing the loud "Hi, Mom" when I pick up my children from school, for anything. How sad for the parents who miss out on experiences like that because they are busy doing something more important. Perhaps it's time for couples who decide to have children to take responsibility for raising them themselves.

Linda Fingerote
Thornhill, Ont.

BERNIE GOES FOR REALISM WHEN MAKING US FEEL AS IF WE HAD GONE OUT OF EGYPT
IF YOU TOUCH THE FOOD BEFORE WE FINISH THE HAGGADAH I'LL WHIP YOU!!

* * *

Misleading headline

I want to congratulate Ottawa's Jewish students at the University of Ottawa and Carleton University for their hard work and success this year. As stated in the April 7 *CJN* article, there is much to be proud of. Ottawa Hillel students hosted Israel-related speakers and trainers such as Irshad Manji, Yisrael Neeman and David Olesker. Tal Kita, the Jewish Agency's shlichah to Ottawa universities, launched a number of new classes and initiatives.

Ottawa's AEPi chapter hosted Israel advocacy events this year. In 2004, three students from Ottawa schools were selected to participate in a national Israel advocacy training program in Israel. Ottawa students participated in the Democracy in Action conference in the fall, the ONE conference in January 2005, and carried out Israel Week programming at Carleton and U of O.

It is thus with great puzzlement and some confusion that I read the misleading title of the article, "Israel advocacy in Ottawa is in trouble." We certainly shouldn't expect Israel's detractors to be quiet. Neither should we downplay the successes of our students and staff in delivering a positive and informative view of Israel on their campuses.

Arieh S. Rosenblum,
Director, Israel Affairs
National Jewish Campus Life
Toronto

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"An Madu Kunne Suli" - My Passover in Panama

By ARIELLA ORBACH

Last year at this time, I was basking on the beach in Panama, the small Central American country known for its giant canal and a hat actually made in Ecuador. In truth, the beach was just my weekend pastime. I was in Panama to complete my undergraduate degree in anthropology at McGill University by taking field courses and working on an internship.

Luckily for me, these courses were offered in the winter semester, and so while my friends were writing me nasty e-mails about the brutally cold temperatures back in Montreal, I was doing much of my homework while swinging in a hammock in front of our house in Panama City.

Better yet, my internship took me to Kuna Yala, a remote and isolated archipelago on the Caribbean coast of Panama endowed with all the clichés: swaying palm trees, coral islands and calm turquoise waters. These tiny islands are the territory of the Kuna, an indigenous nation of fisherman and farmers. In the village of Ukupseni, where I worked on ecotourism development with a local non-governmental organization,

I met beautiful, happy people who embody many of the clichés we associate with indigenous people. The women wear colourful and intricate traditional clothing and jewelry. The Kuna language, widely spoken in place of Spanish, is rich and lyrical. Best of all, the people have a wonderfully casual sense of time, spending afternoons relaxing in their hammocks and nights chatting and wandering the dusty streets of the village.

Being in Panama for the winter university semester also meant that I was in Panama during the week of Passover. Coincidentally, Passover fell during the time off we were given to work on our internships. And so I began making plans to spend the two seders with the Jewish community in Panama City, and the rest of Passover in Ukupseni with my host family.

In Panama City, I found whole wheat matzah and crumbly Elite chocolate bars at a store that bills itself as the largest kosher supermarket in the world outside of Israel. I packed these provisions up with my hammock and water filtration kit and headed out to catch the 6:30 a.m. Twin Otter plane that would take me to my internship village. Since I was arriving at the beginning of a new day, my host family was waiting for me with an offer of breakfast. As quickly as it took to cross the bridge from the tiny landing strip to the village, I had to face the task of explaining my alien customs to my Kuna family.

Scenes of Kuna Yala and its people photographed by the author.

Malba, the wizened but still-beautiful grandmother and household matriarch, was fully in charge of the cooking hut. She spoke little more than two words of Spanish and she was the one who served me my meals. The task thus fell to me to somehow communicate to her why I could not accept many of her offerings that week. I searched through the scraps of Kuna language and grammar that I had picked up, and with the help of a small Spanish-Kuna dictionary purchased in Panama City, I came up with this gem: "*An madu kunne suli*," meaning "I do not eat bread."

Malba appeared rather perplexed, probably because during every other visit to her household, I had eaten my fair share of bread. But there was little more that I could do but let her watch me munch my dry "crackers" in confusion. I imagine she was pondering just how strange we *merguis* – white people – really are.

Funny cultural miscommunications aside, Passover in Kuna Yala was about finding myself in a completely exotic environment and still being able to maintain the traditions that link me to my people. This in itself helped strengthen my Jewish identity more than any family gathering around the seder table could. But Passover in Kuna Yala was also about building bridges toward a shared understanding with those very people whom we consider so "exotic" before actually getting to know them.

The Kuna people and the Jewish people are as different as can be, right? They are an indigenous nation, grounded in place and living off the land and the sea. We Jews are expert wanderers, a culture of close-knit communities adept at being a minority, until recently, wherever we go. Yet scratch the surface of Kuna history and you learn that they do not in fact originate from the island territory they now occupy. They, too, were chased off their indigenous lands in the Colombian jungle by enemy tribes, forced to take up residence in what is now Kuna Yala only a few centuries ago.

Today, the Kuna have an admirable degree of control over their lives and their lands. Yet before 1925, the Kuna people were oppressed by the Panamanian government, which forced them to give up their traditional dress, religion and customs. So the Kuna rose up and killed or expelled by force all Panamanian police from their lands, taking back their freedom and their dignity.

During Passover, Jews across the world remember our own oppression at the hands of the Egyptians, the freedom we gained after the plagues and the dignity of being our own masters again. We not only remember but re-enact, through song and story, the process of slavery and freedom our people underwent. Similarly, the anniversary of the Kuna Revolution is a time of remembering both oppression and freedom, as the story of the revolution is re-enacted through street theatre and role-playing over the course of a full week. We Jews emphasize the re-telling of the Passover story especially for the children, so that they do not forget their historical legacy. The Kuna act out the revolution for their children as well, so that they grow up proud of their people's resistance to the forces of colonialism.

The author enjoys a moment with two new friends af her Kuna family.

All these amazing similarities emerged from a long discussion I had with Johnny, my host father, as we sat on plastic chairs at the entrance of the family's hut. I had just arrived that morning with my supply of matzah, and felt the need to not only tell the family that I couldn't eat much of their food this week, but to really explain why. Yet as I was summarizing the Passover story for Johnny, I kept on running into similarities with the Kunas' own experiences.

Our discussion stretched on for hours, as I explained what a Jew is and Johnny told me a bit about the Kunas' own religious traditions. I may have been in a completely exotic environment for Passover, but through the medium of that holiday, I learned that people are not so different from each other after all.

And today I can claim with confidence that Johnny, Malvita, Malba, Johnny Jr., Digindidili, Sogdidili and Anayaguili are surely the only Kunas to have ever tasted, and liked, matzah.

Ariella Orbach lives in Montreal. She recently completed her undergraduate degree at McGill University and will be pursuing post-graduate studies in rural planning and development at the University of Guelph.

Mixed feelings at Yad Vashem

Not since the funeral of Yitzchak Rabin almost a decade ago had so many foreign dignitaries come to Israel. The occasion was last month's dedication of the new Yad Vashem Museum in Jerusalem. Dead Jews – whether a murdered prime minister or the six million – seem to attract the world's respectful attention.

Rabbi Dow Marmur in Toronto

It has taken many decades for world leaders to pay full homage to the victims of the Holocaust. But even skeptics such as myself must admit that this gathering was also a way of expressing appreciation to living Jews, in the Jewish state and in the Diaspora. The government of Israel responded with grace and fulsome hospitality.

Israeli officials used the event to remind visitors that the Holocaust is evidence of the legitimacy and necessity of the State of Israel. The frequent references to the upsurge of anti-Semitism in many of the countries that the guests represented implied that not enough had changed there and that live Jews still need full acceptance wherever they may reside.

But Israel does not need the Holocaust to justify itself. For the Holocaust is evidence of the demise of the old paradigm: Jews as victims. Israel is the beginning of something new: Jews as a sovereign nation responsible for their own destiny – just like all other free nations and subject to the same critique as others, from within and from without. Israel is for the living.

The fact that the people and the faith of Israel are linked to the land of Israel makes for the strength and persistence of Judaism. Its roots are in the biblical covenant between God and the people. Yad Vashem is a memorial and a tribute to the victims of the old paradigm. It is the site of neither a new Sinai nor a new Zion.

Jews who link Israel, the fruit of the Zionist endeavour that started long ago, to the Holocaust may play into the hands of those who cannot bear the intrinsic merits of Jewish sovereignty and only tolerate it as a consolation prize for Jewish suffering.

The presence of the dignitaries may have been not only a belated, but also a final effort to remember the Holocaust. As the memory of the tragedy begins to fade with the death of survivors, so will it be easier for the non-Jewish world to forget it and lose any inhibitions it may still have when it attacks Israel by dispatching censorious condemnations instead of sending friendly delegations.

Hence my mixed feelings. On the one hand, it was good to see all the visitors in Jerusalem, even when their convoys brought traffic to a standstill. On the other, I can't keep wondering what was really behind their measured statements.

First full-time shaliach in Vancouver

Rounds of "Shaliach!" greet him when he arrives at Hillel House at the University of British Columbia or at Simon Fraser University with a box of the Israeli snack foods Bissli and Bamba, as well as condoms reading: "Israel – it's still safe to come," for distribution during Israel Week.

Jessica Apter in Vancouver

Shaliach is the Hebrew word for emissary, and Elad Guberman is ours. I state that with unabashed possessiveness, for I have just had the immense pleasure of announcing to the most active student executive board members of the SFU Jewish Students Association and Israel Advocacy Committee that Guberman will be the first-ever full-time staff member for the Jewish student community here, based in our brand new Hillel House to be opened for student use this September.

Guberman has been living here and working for Vancouver Hillel as part of what began in September as a one-year Jewish Agency and Canada Israel Experience program that places Israelis in Hillels around the country. Two others work in Ottawa and at the University of Western Ontario in London, Ont. The three make up a strong and diverse team that has contributed significantly to both the local communities in which they were placed by National Jewish Campus Life and to the national Jewish student community at two Canadian Federation of Jewish Students conferences in Montreal and Calgary.

Having Guberman in Vancouver this year has been a major factor in the huge steps we have taken in Israel activism and in creating dialogue on campus. One of the major barriers to free speech and constructive political dialogue has been the deeply rooted assumptions by anti-Israel activists that all Israelis are violent and enthusiastic participants in what they allege is state terrorism. Having our shaliach at our Israel week events on campus this year meant that many of these people were intrigued to meet an Israeli who can be critical of some of his government's policies but still maintain an unwavering pride in his country.

Guberman shatters stereotypes when he introduces himself as a former medic in the Israeli army, having served in Gaza, the West Bank and Lebanon, because it is impossible not to realize immediately that he is laid back, kind, compassionate and peace-loving. His wealth of experience, including his army service both as a medic and as a teacher in medic school, his travels in Central America and Europe, and his year spent selling popcorn in Los Angeles all contribute to his well-rounded knowledge and open-minded perspective, which is admired by our supporters and respected by all but the fiercest of our campus opponents. Guberman also helps to open their minds to the reality of his having grown up in a country that is constantly victimized by terrorism.

Our shaliach also provides us with much comedic entertainment. For all his worldliness, his ineptitude at sandwich making was evident when he spent 1½ days at peanut butter and jam-a-thons on Vancouver campuses making jelly sandwiches for the homeless. His shocked reaction when a student finally realized why the jam was running out before the peanut butter and pointed out his mistake to him has had us laughing for weeks.

Having a shaliach on campus has helped us in more ways than with Israel activism. By acting as a resource to the Israel advocacy committees at SFU and at UBC in our efforts to create a sense of pride in and a sensitive and realistic understanding of Israel among Jewish students in Vancouver, he has helped us to build our membership to record numbers. Also, by helping students form an Israeli Students Club at UBC, he has drawn in the large number of Israeli students in Vancouver who previously viewed Hillel as a phenomenon of and for Diaspora Jews. That club is now highly active and adds a new dynamic to campus life, both socially and by helping to educate and share their culture with the rest of the Hillel membership.

Having a shaliach all to ourselves to go along with our brand new Hillel House, brings much promise for the future of SFU Hillel. Guberman's creativity, progressive outlook and unique commitment to student empowerment will make him the perfect friend and resource to the Jewish students at SFU at this turning point for our campus community.

What exactly was I defending?

A number of weeks ago, I defended my honours thesis. Called into a room before three of my professors, I had to summarize my research and respond to the onslaught of questions they had devised for me.

As I have mentioned in a previous column, my thesis offered a reading of the Akedah, the biblical story of the Binding of Isaac, in light of interpretations of it by philosophers Søren Kierkegaard, Emmanuel Levinas and Jacques Derrida.

Joanna Grossman in Halifax

To briefly summarize 25 pages of distilled critical theory, my thesis argued that Levinas' conception of "the ethical," formulated in the image of the paradigmatic relationship between man and God, most successfully addresses the story of the Binding of Isaac, because it captures the ethical significance of Abraham's actions without extricating them from their properly religious context.

While I genuinely enjoyed the process of writing my thesis, there was something about my oral defence that left an extremely bad taste in my mouth.

The first question threw me off guard: "Given the Jewish foundation of Levinas' ethics, are we to conclude that only Jews can be ethical?"

While a more laid-back individual would have sat with a pensive look for at least a few seconds, my instincts kicked in and a less-than-reserved "No" immediately came out of my mouth. I proceeded to explain that while the figure of God offers the paradigm through which Levinas' conception of the ethical can be understood, this in no way means that only Jews (or only Jews who believe in God) can be ethical.

And so the course of my oral examination continued. My thesis advisor, clearly making an effort to put some more viable questions on the table, raised a fact I had previously told him – that Levinas used separate publishers for his "Jewish" works and for his more properly "philosophical" pieces – and asked for my thoughts on the matter.

I proceeded to explain that while some people see what I consider to be an artificial dichotomy between Levinas' religious and secular thought, it is apparent to most thoughtful readers that Jewish themes and the foundations of Jewish thought pervade all of his work. Thus, one has to ask why the attempt would be made to separate philosophy from religious thought.

As I began to take my answer a step further, and listened to the words coming out of my mouth, I realized that my attempt to explain Levinas' choice of publishers wasn't simply an explanation of Levinas.

I suggested to the professors that it's often difficult to broach the subject of religion in an academic realm. In our contemporary age, religion is viewed by far too many people as antiquated dogma in which critical thinking yields to doctrine. Even at the University of King's College, a school with a strong Anglican heritage, this mentality becomes more apparent with each passing year, as its increasingly famous Foundation Year Program, dedicated to the reading of "great books" in the western canon, moves farther and farther away from the religious basis of the western tradition (and one must suspect this has something to do with both the students and the faculty's tolerance for religious content).

Unfortunately, it seems to be generally accepted that while one can assume a critical approach to philosophy and cultural theory, one cannot be both critical and respectful of religious faith.

My paper was constructed on a tradition of Jewish philosophy ranging from Franz Rosenzweig to Martin Buber to Levinas. This was explicitly stated from the outset, and an appendix was provided to further explain the foundation of Jewish thought that my argument was based on.

But from the moment that first question was posed during my defence, the problem seemed clear: the possibility of me speaking as an individual within a context of religious belief and thought was automatically rejected in favour of the certainty that in speaking about religious convictions, I was necessarily speaking for them. Once I appealed to "religious sources," I had exposed myself as a person educated in the Jewish tradition, and as a result, I was assumed to be speaking on behalf of it rather than on behalf of myself, as if it is not possible to incorporate aspects of a religious tradition without resorting to dogma.

The Kirshner File

As withdrawal looms, Israel's mood turns darker

Sheldon Kirshner in Toronto

The atmosphere in Israel is growing increasingly divisive as Prime Minister Ariel Sharon nudges his unilateral disengagement plan forward. Some observers have compared the current mood to the summer and autumn of 1995, when Israelis quarrelled bitterly over the Oslo peace process and mourned the murder of their leader, Yitzhak Rabin.

Ten years after the shock of Rabin's assassination, Israelis are squaring off yet again, even though Sharon's phased withdrawal plan from the Gaza Strip and four isolated settlements in the northern West Bank already seems like a fait accompli.

The plan, which takes effect on July 20, cleared its last two legislative hurdles on March 28 and 29, when the Knesset rejected a bill for a national referendum on the pullout and passed the 2005 state budget.

As a result, Sharon is now free to pursue his grand strategy of sacrificing dispensable settlements while keeping far more important territorial assets – namely key settlement blocs in the West Bank, where the vast majority of settlers live.

Alluding to this on April 11, following Sharon's meeting with U.S. President George W. Bush at his Texas ranch, Sharon said, "The settlement blocs will remain in Israel's hands in any final-status agreement, no matter the repercussions."

Sharon sounded an identical theme on April 5 during his first meeting with settlers in many months. "I'm trying to save the land of Israel," he declared in a statement clearly designed to ease their fears over his intentions and to facilitate their departure from their homes peacefully.

But to diehards and extremists from the national religious camp, the notion of territorial compromise is completely unacceptable, an abomination that must be fought tooth and nail.

Indeed, after the Knesset overwhelmingly rejected the referendum bill, which was supported by some of Sharon's key allies, Yesha – the well-oiled organization that represents the settlers – issued an inflammatory statement raising the spectre of civil war.

It was a deliberate tactic, aimed at sowing fear that the planned withdrawal will do more harm than good. But about 70 per cent of Israelis do not buy this argument, support the disengagement and deem it in Israel's interests.

The settlers, ranging from law-abiding citizens to vigilantes with a bent for violence, have not been discouraged or deterred by the forces arrayed against them.

As they have done from the moment Sharon announced his intention to vacate 21 settlements in Gaza and four in the West Bank, the settlers and their sympathizers have mounted a concerted public relations campaign to demonize the disengagement as a betrayal and a disaster.

Some have urged their followers to "disengage from the State of Israel." Still others, such as Rabbi Dov Lior, chair of the Council of Rabbis of Judea, Samaria and Gaza, have voiced "understanding" for those who would sacrifice their lives on behalf of the cause.

Noam Livnat, the brother of Education Minister Limor Livnat – who only reluctantly supports the withdrawal – has formed Defensive Shield, a group whose goal is to convince 10,000 soldiers to sign a petition pledging not to evacuate settlements. Defensive Shield, whose objectives are opposed by the chief of staff, has collected 3,000 signatures, and plans to take civil action against officers who participate in the evacuation.

In a similar development, settlers in Gush Katif, the main bloc of settlements in Gaza, have circulated a petition on the Internet calling on Israelis to refrain from serving in the armed forces if the withdrawal goes through.

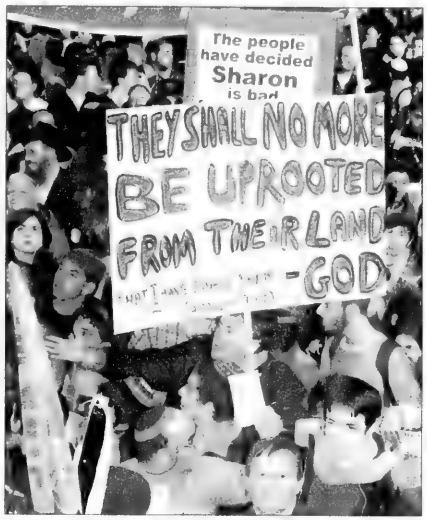
Meanwhile, religious army officers, including the Israel Defence Forces' chief rabbi, Brig. Gen. Yisrael Weiss, have come under pressure to disassociate themselves from the disengagement.

Settlers hope that if sufficient numbers of religious soldiers disobey orders, the army's ability to implement the withdrawal will be hampered. But the concept of "mass refusal" they are promoting simply is not working, and the army has every intention of completing the evacuation within a month, if not actually sooner.

In addition, anti-disengagement protesters have taken to blocking major roads near Tel Aviv, Netanya and Jerusalem during the rush hour to register their disapproval of the government's policy.

Police believe that these protests will increase as summer approaches. The tactic reminds observers of the road blockages the far-right Zo Artzeinu movement, headed by Moshe Feiglin, organized in the summer of 1995 to stymie Oslo.

Having been given advance warning that settlements slated for extinction will soon be off-limits to non-residents, hundreds of Israelis have reportedly moved to Gaza and the West Bank in a gesture of solidarity with the settlers.



Demonstrators protest Israel's forthcoming withdrawal from the Gaza Strip and four West Bank settlements. [Israel Sun photo]

Israel Radio has reported that 600 families have streamed into Gaza, joining the existing 1,700 families that have been ordered to leave. Effi Eitam, the former leader of the National Religious Party, has promised to settle in Gush Katif by Passover.

There are no concrete figures as to how many Israelis intend to move to the West Bank settlements affected by the disengagement. But recently, Arieh Eldad of the National Union, which quit Sharon's coalition in protest over his policy, said he would move to Sa Nur, one of the settlements whose fate has been sealed.

Opponents of withdrawal also have fallen back on another familiar ploy. They are trying to blacken Sharon's name and reputation by comparing him to Hitler. Harping on a related theme, Chabad rabbis have claimed that he is leading Israel toward a second Holocaust.

Photomontages of Sharon wearing Joseph Stalin's uniform have popped up on walls, just as photographs of Rabin as an SS officer were brazenly carried on placards in rowdy demonstrations.

Stickers reading "Rabin is waiting for Arik" – Sharon's nickname – have appeared as well.

On perhaps a more visceral level, vandals have defaced Rabin's grave on Mount Herzl, spray painting the words "murderous dog" on his headstone, and threatened to deface the gravestone of Sharon's beloved wife.

Like-minded extremists have written threatening letters to a few cabinet ministers, including Sharon. Since then, their security details have been beefed up.

As a last resort, ideologues have threatened to attack the Temple Mount, a site holy to Jews and Muslims alike, to stop the disengagement. Moshe Katsav, Israel's president, has warned that such an attack would cause incalculable damage. Cognizant of the potential dangers, police have banned anti-disengagement activists from the grounds of the Temple Mount.

Minister of Internal Security Gidon Ezra and Attorney General Menachem Mazuz have also made it known that illegal activities will not be tolerated.

Dangerous people will be placed under administrative detention. Israelis engaging in incitement will be charged. Weapons will be confiscated. Road blockers will be arrested.

The government is taking no chances, but violence is bound to erupt when push comes to shove later this year.

The withdrawal from Gaza and parts of the West Bank will be a gut-wrenching experience for Israel.

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Passover food drive falls short of goal

By CAROLYN BLACKMAN
Staff Reporter

Volunteers for the National Council of Jewish Women's 22nd annual Passover food drive felt conflicting emotions at the close of this year's campaign.

On the one hand, said Sheila Mostyn, who co-ordinated the drive with Paula Frisch, "delivery day [on Sunday] was the most incredible heartwarming experience.

"People came through with a smile on their face. The outpouring was unbelievable."

On the other hand, however, the drive has fallen short of its goal.

"It's been slow with food coming in, and cash donations aren't coming in as quickly as we'd like," Mostyn said.

"Last year, we were done packing the food a couple of days before. This year we were still packing on Friday afternoon [before Sunday's delivery], because the food was not coming in fast enough."

As well, she said, volunteers had to purchase food on Friday to fill the boxes.

The shortfall is due to a combination of fewer donations and more people needing help, Mostyn said.

"The situation has become desperate. Even though we're not a food depot, people are coming to our doors to get food. [The food drive] is a band-aid solution for the most expensive holiday of the year."

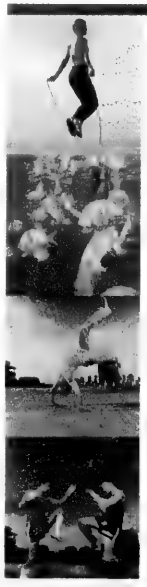
Mostyn said that one woman phoned her on Sunday afternoon in tears, because she had waited all day and her delivery did not come.

"Somehow, her name had dropped off our list. We found it, and I delivered her box personally. She was dressed up, wearing pearls and make-up, waiting for someone to come. We both cried. It is devastating to see people suffer."

The National Council of Jewish Women's annual Passover food drive was held last Sunday.

At this point, monetary donations would be the most useful, because the main food delivery is done, Mostyn said.

To make a donation, call 416-633-5100.



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Jewish Toronto

Jewish life thriving south of St.Clair

Downtown offers something for everyone

By TAALI LESTER TOLLMAN
UJA Federation

The demographics of the Jewish population in the Toronto downtown core have seen major shifts and changes since the first Jews made it their home in the late 1800s. According to a 2001 census poll, 20,060 Jews reside downtown, a growth of 23% since 1991. As Jewish immigrants once made it their goal to move up and out of the downtown area, young Jewish couples are now making it their ambition to move back downtown and reclaim a piece of their history.

Lainie Rapp and Gary Cilevitz are newly married and purposely chose the neighborhood of Dundas and Jarvis to make their home together. It was an easy choice for Rapp, having studied and worked in Manhattan. But for Cilevitz, a native of Thornhill, the move downtown was less obvious. Having made the decision the results could not have been better.

"It's funky and fun where we live," Rapp explained. "The diversity and multiculturalism of our neighborhood is important to us. It's vibrant and we take advantage of everything it has to offer," she continued. "Yet we have not compromised our Jewishness; the entire city is so accessible to us. In fact, as Jews, we add to the cultural mosaic, and we have been embraced wholeheartedly."

Joe Milstone, a native Torontonian also grew up north of St.Clair but, when it came time to branch out on his own, he made his home in the Annex (Bloor and Spadina). Now married with two children, the Annex offers his family the lifestyle he and his wife have always wanted.

"We love our neighborhood, the vibrancy, the restaurants, the diversity you find in people that live down here," Milstone said. "We want our children to be a part of that diversity. But we also have the Miles Nadal JCC and I attend the First Narayever for High Holidays. We just have the right mix of everything."

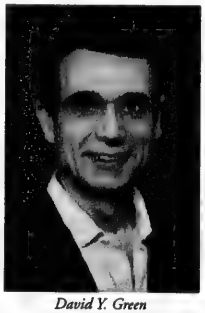
At the same time, older couples are also looking to retire in the downtown core because it lets them enjoy the city's arts and culture without worrying about transportation. "At this stage in our lives, we want to be closer to restaurants, shops, theatre," said Judy Gwartz, who retired with her husband Jack to a downtown condo four years ago. "We're in the retirement age. It's a good lifestyle for us."

"My aunt's husband came from immigrant parents," Rapp added, "and he always says, it took him 30 years to move up over the Hill, and he spent the rest of his life trying to get back down. It just goes to show you, downtown appeals to almost everyone and, as Jews, we definitely have a place there."

(Pictured top right) The Miles Nadal Jewish Community Centre is a conerstone of the downtown Jewish community. (inset) Joe Milestone with his two sons enjoy life in downtown Toronto.

Annex a hub of Jewish life

David Y. Green was born on Major Street in Toronto's Annex (Bloor and Spadina), but moved north up Bathurst Street as the trend for young Jewish families dictated. When Green was 18 however, he returned downtown and has been there ever since.



David Y. Green

"There is a clear change in the demographic of the area," he explained. "I live in the Annex now and my block is probably 30 percent Jewish. Our Jewish institutions are thriving. Membership at the Miles Nadal JCC has increased after the renovations from 1600 members to 2500. The Paul Penna Downtown Jewish Day School has waiting lists. It's just a wonderful place to live."

His belief in the downtown core is demonstrated in his professional life as a developer. He is now in the process of building condominiums at Spadina and Bloor.

"The sales of the condos have exceeded all my expectation," said Green. "There is just this huge interest in the area, from singles to couples, to empty nesters. And there is no question in my mind that the vibrancy of Jewish life in this neighborhood plays a huge role in the appeal."

Jewish institutions an integral part of downtown

The first Jews to settle in Toronto at the turn of the 20th century made their homes in the downtown core, finding work and cheap housing. As opportunities increased and incomes grew, many Jews traveled north, out of downtown, in search of single dwelling homes they could afford and more land to expand with their needs. But even as the population changed and evolved, Jewish institutions in the downtown core have always had a presence and an important role to play in the lives of the Jewish community.

The cornerstone of the downtown Jewish community today, the Miles Nadal Jewish Community Centre was an integral part of the Jewish landscape when it was established as the Hebrew Literary & Athletic Club in 1919 before its incarnation as the Bloor JCC. Over the years, the name of the facility has changed but the significant contributions it has made to the Jewish life of the downtown core has never faltered.

"As parents raising our children in the Annex, it's very comforting to have the Miles Nadal JCC so close by with all its facilities," Stacey Helpert explained. "Our two-year-old attends programs there. We may send our children to the Paul Penna Downtown Jewish Day School. Having the multi-culturalism and flavor of downtown with the Jewish resources of the Miles Nadal JCC is like having the best of both worlds."

The Wolfond Centre for Jewish Campus Life, the spiritual, intellectual and social centre of Jewish life on campus at the University of Toronto, situated at Harbord and Huron, opened March 2004. The 10,000 square foot building acts as a beacon for 4,500 Jewish students from U of T, who find immense value in the facilities the Centre provides, including all the programs presented by Hillel of greater Toronto, which uses the Centre as its Toronto headquarters.

"The people who drop by are of all ages and religious backgrounds, and everyone is welcome," Lisa Isen Baumal, director at the Wolfond Centre, said. "Jewish programming - parties, study sessions, movie nights - all take place during the academic year."

Jewish institutions still flavour the downtown Toronto landscape.

Traveling east from the Miles Nadal Jewish Community Centre and the Wolfond Centre for Jewish Campus Life towards the Danforth and Beaches area, Jewish life still thrives. Although still part of the downtown Jewish population, those choosing to live in the Danforth or Beaches area see themselves as a distinct group sustained by their own unique institutions.

The Danforth, traditionally known as "Greek Town," boasts two synagogues-the Jewish Circle and Shir Libeynu Synagogue. The Beach Hebrew Institute is one of the oldest synagogues in Toronto. In the beginning, the Shul acted as an oasis for Jews in an area which was not always hospitable toward Jews. The shul's name, Beach Hebrew Institute, deliberately did not include the word "synagogue."

"The synagogue has continued to be an integral part of the Beaches community since 1920," Arie Nerman, president of the synagogue, explained. "The shul prides itself on an open door policy during High Holidays and we are proud to say today it remains a thriving Jewish institution."

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Women's Campaign & Advocacy installs new executive

Linda Frum takes the reins for 2006

By DANIEL HOROWITZ
UJA Federation

Linda Frum is the new chair of UJA Federation's Women's Campaign & Advocacy, following her recent installation at the Lipa Green Building.

Outgoing chair Fran Sonshine passed the torch to Frum, and to Judith Finer-Freedman, the new vice chair, following an impressive year in which $7 million was raised, and 60 new Lions of Judah came aboard. The Lion of Judah distinction is given to women who make annual contributions of at least $5,000 to the UJA Federation annual campaign.

(l-r) Judith Finer-Freedman, Linda Frum and Fran Sonshine.

After praising Sonshine and her outgoing board, Frum - who accompanied Honey Sherman and Warren Kimel, chairs of UJA Federation Campaign 2006, on a fact-finding mission to Israel in February - addressed the key elements of the upcoming campaign.

"Mercifully, the terror campaign against Israel has cooled," said Frum. "And, while it is funny to think of it this way, it gives us back the luxury of focusing our attention on young people at risk, and the economically disadvantaged, both in Israel and in our own backyard. It also allows us to help the waves of impoverished immigrants arriving in Israel, whose needs, by necessity, have been shunted aside these past calamitous years."

"What I learned this year was that the importance of Women's Campaign should not be taken lightly," said Sonshine. "Together, we have all helped to support important programs here and in Israel, and to ensure that the Jewish world remains strong and united."

"With the help of all the fabulous women in this room, we are going to make 2006 a proud year in the history of UJA Federation, as we bring comfort and aid to vulnerable Jewish people at home and in Israel," added Frum.

The installation, emceed by Barbara Bregman, also featured a moving address by guest speaker Rabbi Yael Splansky, the associate rabbi at Holy Blossom Temple.

Members of the UJA Federation Women's Campaign & Advocacy 2006 Executive are:

Executive Chairs - Tobie Bekhor and Kitty Grossman, Atarah; Linda Waks and Liora Yakubowicz, Lion of Judah; Fran Sonshine, Lion of Judah Endowment; Anita Robins and Laurie Sheff, Pacesetter; Karen Greenglass and Marley Greenglass, Telethon; Maura Cooperberg and Ellen Novack, Advocacy; Susan Maldoff, Board Development; Edie Harlang, Outreach & Engagement.

At Large - Lesley Binstock Offman, Barbara Bregman, Karen Morton, Sarah Perlis, Hinda Silber, Dodi Weill. Renee Gozlan and Honey Rubenstein, Sapphire Event; Maxine Granovsky-Gluskin and Shanitha Kachan, Atarah Breakfast; Andrea Cohen, Lisa Draper and Sandra Waldman, Lion of Judah Event; Judy Gwartz, Past Chairs Representative.

Walk with Israel 2005 bringing families together

Teach your children well

By TAALI LESTER TOLLMAN
UJA Federation

Keeping it in the family is a phrase Nelly Zagdanski, Sara Zagdanski, Felicia Posluns and Beth Singer take seriously. These four women, related by marriage, who are the co-chairs of UJA Federation's Walk with Israel 2005, have found that serving the community is more enriching and fulfilling when they do it together as one family.

UJA Federation's Walk with Israel 2005, Canada's largest one-day Israel solidarity event, takes place on May 29th, starting with registration at 9:30 a.m. at Coronation Park across from the CNE's Princes' Gates. Last year's Walk with Israel brought out more than 15,000 men, women and children.

The four sisters-in-law came to community service in different ways but they have always made it a part of their lives.

"We always gave to UJA," Singer explained, "and we love the Walk, but each of us has always been interested in community work. Sara and I work for the Association for Soldiers of Israel, and Nelly volunteers with Baycrest as well. Our husbands are committed to community work too; it's a family thing," she continued.

With 12 children among them, the impact of giving as a tool to teach their children is not lost on the women. They understand that they act as a role model for their children and expect them to follow in their footsteps.

"This is such a positive experience for our children," Posluns said. "They can see first hand that giving is not only about donating money but it is also about giving time and energy. They go hand-in-hand and our children really understand that."

(above, l-r) Nelly Zagdanski, Sara Zagdanski and Felicia Posluns with several of the Zagdanski, Singer and Posluns children in Israel last year, working in a Jerusalem soup kitchen. (inset, l-r) Felicia Posluns, Nelly Zagdanski, Beth Singer and Sara Zagdanski, co-chairs of this year's Walk with Israel 2005.

For the past two years, the women co-chaired the RioCan Festival at Ontario Place following the Walk, which is also one of this year's highlights. The Festival will offer a little something for everyone, with games, rides and a kosher barbeque.

"I think at first just two of us were asked to chair the entire Walk after our experience chairing the Festival, but it was all of us, or none of us." Posluns reflected. "It's a bit unusual to have four co-chairs, but we all work so well together and have so much fun, it was just natural. I am so happy we did it. It's been a fabulous experience."

For further information about the Walk and Festival, check out the Walk's website at www.ujawalkwithisrael.com

An old association renewed

A new supervisor of the pre-school enhancement program at Associated Hebrew Schools

There are many ways one can give back to the community. Yet for Eynat Katz, it was pretty clear where she would devote her time and energy. A graduate of Associated Hebrew Schools herself, she was happy to come full circle and work to improve the quality of the education of the school she loved as a child.

Holding both a Bachelors degree in education, as well as a Masters degree in Psychology, Katz worked at the Hospital for Sick Kids and Surrey Place Center, but was eventually drawn back to education and finally to Associated itself.

"I was a psycho-educational consultant for Associated through JVS Toronto (formerly Jewish Vocational Services) for seven years," Katz explained. "This year I was hired full time by the school and I am thrilled to be working here in an institution I really believe in."

Eynat Katz, new supervisor of the pre-school enhancement program at Associated, working one-on-one with a student.

As the new supervisor of the pre-school, Katz has worked together with the school's vice principals Surie Nagel and Susan Herberman to create a unique environment for young children.

"This program will enable our educators to identify the special needs of our students preventatively," Katz enthused. "We evaluate each child in an effort to understand what their strengths and weaknesses are and arm teachers with appropriate learning strategies to match each student's needs. We are empowering both our students and our teachers and this shift in thinking about how we educate our preschoolers is already meeting with success."

Katz's belief in the school is backed up by the fact that her own children, four and eight, attend Associated; a second generation in one family being educated in the same institution.

"Associated has the reputation of being the Jewish Day School of the community and I think that's important. We will continue to challenge our self and raise the bar of excellence. The future looks very promising."

This year, more than 2,300 students are enrolled in preschools affiliated with Jewish Day and supplementary schools.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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Greater Toronto Area

NCSY reaches out to young teens

By CAROLYN BLACKMAN
Staff Reporter

For the first time in history, young people are influencing their parents and grandparents with respect to their Judaism, says Stephen Savitsky, the new president of Orthodox Union (OU).

"We're living in a phenomenal time: young people are searching for their roots, and they're taking what they learn home," says Savitsky, also the international head of the 50-year-old National Conference of Synagogue Youth (NCSY), an organization under the OU umbrella.

Savitsky, who is based in New York, was in Toronto recently to, among other things, meet with Rabbi Glenn Black, regional director of NCSY.

This is an outreach program that has been validated to be effective in keeping young people Jewish, says Savitsky.

"[The teen years] are the right time for young people to get involved. They don't come with preconceived notions and they're open to new ideas. Ultimately, they take this involvement home.

"The Torah says that every period is different, and we are living proof. Instead of the parents bringing back the children, the children are bringing back the parents. We've come full circle."

Despite NCSY's efforts to bring youth programs that are vigorous and exciting, however, "we are still battling assimilation and intermarriage," he says.

"We are working [within a window of time]. In 20 years, it will be so much harder to bring people back. They won't be here to hear this message. Today, we still have a core of Jewish people. It is a matter of reaching the right kids at the right time."

When teens come to NCSY, he says, they see people who are passionate about what they do. "They actively participate in community causes, and everything is centred around Judaism.

"The idea is to develop techniques to reach these teens. We need to find out where they are, and we must touch their souls. When we touch their souls, we change their lives."

One of the most frustrating aspects of his job, he says, is to find the budget to sponsor all the programs he would like to see in place.

"I have to convince people that we will get results from what we are doing. The results will be that kids will stay Jewish and they will be proud of who they are. Only then will our tradition carry on for another generation.

"I believe that we have a product that works – that wins."

HAIFA FOUNDATION: The Canadian Committee for the Haifa Foundation recently gathered for its first meeting in Toronto. The foundation is dedicated to the promotion of Haifa's vision of pluralism and harmony, while being a model for the future peace in Israel. Its outstanding record of coexistence is achieved by nurturing Jewish, Christian, Muslim, Bahai, Druze and Ahmedian mutual respect in the city for the last 100 years, supporting immigrant absorption, culture and sport and urban beautification and environment. The mayor of Haifa, Yona Yahav, is expected to visit Toronto and Hamilton in May. Seen from left, are Maya Goldenberg, the foundation's executive director; Elham Farah; Anne Banani, the Baha'i faith representative; Ivan Elkan; Maly Friedel; Toby Feldberg, foundation chair; Sol Feldberg; Emile Aufgang; Henry Goldberg; Pauline Schwartz; Mary Laufer; and Ayoob Mossanen. Members missing include Rabbi Sheldon Schwartz, and Carol Slatt.

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Separating conjoined twins is 'glatt kosher surgery'

By LEILA SPEISMAN
Staff Reporter

Rabbi Chaim Rapoport, advisor to the chief rabbi of the British Commonwealth on medical ethics, said the recent separation of conjoined twins in Toronto was "glatt kosher sugery."

The so-far successful separating of conjoined twins Tinotenda and Tenashe Mufuka was the topic of a recent Torah in Motion program.

Children in a conjoined sate, he said, are in a precarious state. Their very existence when joined is a danger to both of them. If there is good reason to believe that the operation would be successful, then the risk is justified.

The event, held at Shaarei Shomayim synagogue, highlighted the efforts of fourth-year University of Toronto obstetrics and gynecology resident Dr. Rachel Spitzer, who delivered the twins in a small hospital in Zimbabwe and then arranged for them to be brought to Toronto, and Dr. Jacob Langer, professor of surgery, University of Toronto, and chief of pediatric general surgery at the Hospital for Sick Children, who separated the twins last March.

Nevertheless, Langer, Spitzer and Rabbi Rapoport all noted that the separation was not without questions of medical and Jewish ethics. These included the consideration of whether it would have been permitted to sacrifice one of the twins to save the other if that had been necessary (it wasn't necessary, as it turned out) or whether it was ethical at all to spend all that effort, time and money to save these children when the need in Canada is so great.

Spitzer was working in a 130-bed Salvation Army Howard Hospital in Glendale, Zimbabwe, when she met Elizabeth Mufuka, a mother in her 32nd week of pregnancy, whose midwives believed that she was carrying twins.

Delivered by Toronto doctor

When Mufuka came to Howard Hospital, Dr. Paul Thistle, a former Torontonian working in maternal health there, diagnosed conjoined twins with a shared liver but separate hearts.

Spitzer said that she was never sure just how much Mufuka understood of what was going on, but she did realize that something was wrong.

"Consider," Spitzer said, dealing with such a complicated matter without a CT or MRI machine, no Internet closer than Harare, quite a distance away, and generally primitive conditions.

Nevertheless, she said, on July 20, 2004, she and Thistle delivered the twins by uncomplicated Caesarean section. Outside of cleft lips and palates, they were born "healthy and screaming."

Slides showed Tinotenda and Tinashe lying in a crib, joined from chest bone to the lower abdomen. Tinotenda was considerably smaller than his brother, indicating potential problems.

Spitzer sprang into action, contacting the Hospital for Sick Children and its Herbie Fund; Ve'ahavta: the Canadian Jewish Humanitarian and Relief Committee; the Salvation Army, who paid for the flights and an apartment in Toronto; and the Canadian Automobile Association, who provided adult health insurance.

Help also came from Shaarei Shomayim, B'nai Brith Canada lodges Forestdale Heights and Thornhill, IBI Group, the Bessin Family Foundation and many individuals.

After being cleared by Howard Hospital and by a pediatric cardiologist, the babies, their mother and a nurse made the arduous flight to Toronto in the fall. They had to be prepared for what they would find here, not just the urban environment but the winter weather.

Langer itemized the difficult preparation for separating the babies. They were both skinny and malnourished and had to be properly fed and cared for. The smaller size of one of them, he said, might have indicated that there wasn't enough bowel to enable them both to survive, or an inadequate blood flow, which would have the same effect.

As well, they shared a single umbilical cord, which sent the cord blood through the shared liver, Langer said.

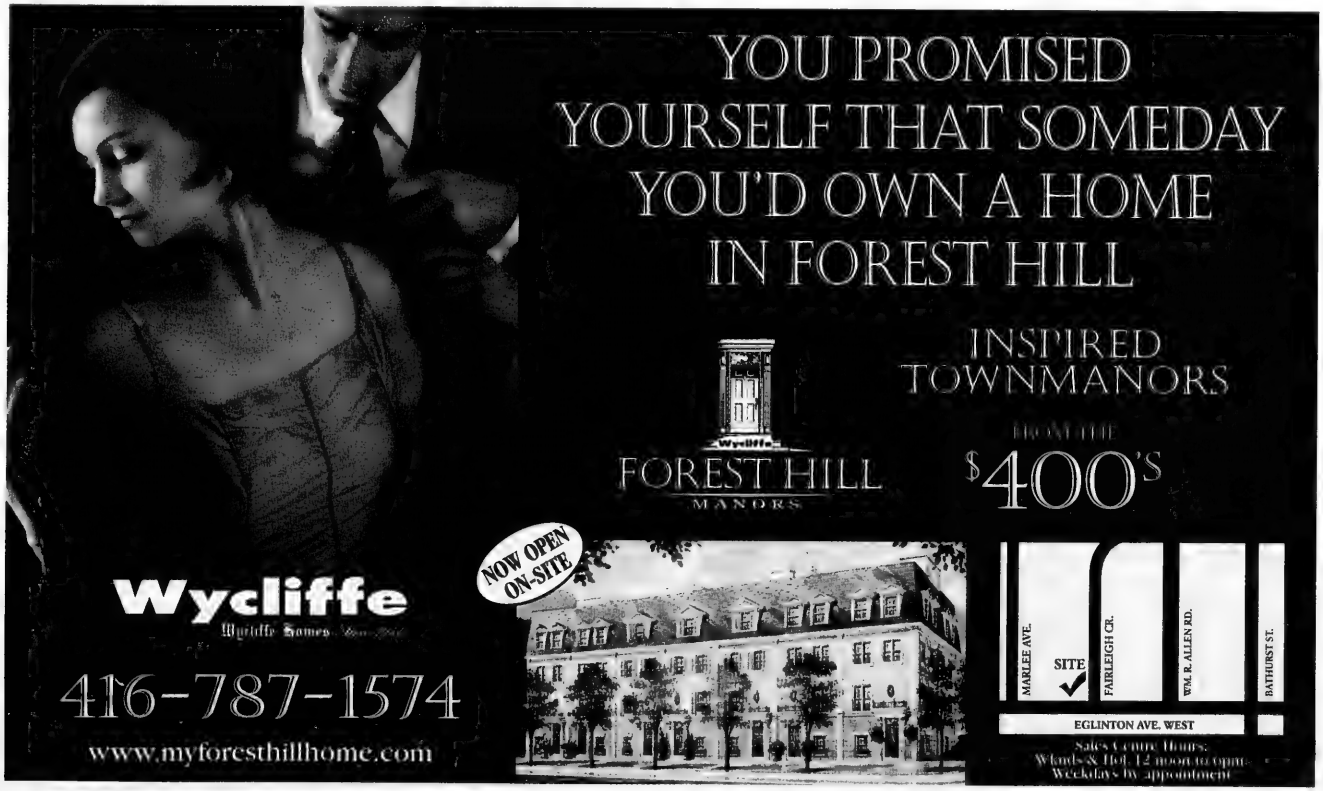
The investigation was exhaustive, including X-rays, CT and MRI scans, echocardiograms, nuclear medicine tests, medical evaluation and nutritional assessments.

A team had to be assembled and their duties organized: a surgical team, anesthetists, critical care staff, occupational and physical therapists, nurses and ethics staff.

Some of the team members were needed because the twins couldn't move or roll over. As well, because of their cleft lips and palates, they had to be taught to drink.

The tissue joining the babies had to be expanded, so that it would be possible to cover the incision where the separation would occur.

The twins were separated in early March and so far appear to be doing well. At a recent press conference, the Hospital for Sick Children said that they were discharged from the hospital, and would come back for tests and treatments.



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'God smiles when we gather together,' minister tells interfaith dinner

By FRANCES KRAFT
Staff Reporter

Jews and Christians must continue to work together and develop even stronger ties of justice and peace, said the keynote speaker at a recent interfaith dinner.

Rabbi Roy Tanenbaum

Speaking at the 19th annual Neighbourhood Interfaith Dinner, Rev. Andrew Stirling, the senior minister of Timothy Eaton Memorial Church, spoke of a shared sense of justice, righteousness and peace in an enthusiastically received talk for which he received a standing ovation.

The sold-out event was attended by 275 people, representing 13 local churches and synagogues. Both grace and *Hamotzi* preceded the kosher dinner at Yorkminster Park Baptist Church, which was followed by *Birkat Hamazon* and a closing benediction.

Rev. Stirling said that taking part in Bearing Faithful Witness – the United Church's 1997 document of outreach to, and reconciliation with, Jews – brought him to a realization of "the vibrancy of Judaism as a living religion," the severity of anti-Semitism, and a deeper understanding of the impact of the Shoah – an issue he grappled with as early as age 12, when he learned about the Holocaust from his closest friend, who was Jewish.

He also came to "a deeper realization of the Jewishness of Jesus," he said, adding that much of that Jewishness had been "suppressed and avoided."

Rev. Stirling said that when he first came to the Timothy Eaton church, he was expected to foster good relations with the Jewish community and with other Christian communities. That's when he knew he was in the right place, he said.

A native of England, Rev. Stirling moved to Cape Town with his parents, but eventually had to leave South Africa for his anti-apartheid views. He served in Ottawa before moving to Toronto.

Rev. Andrew Stirling

"What a blessing it is for Jews and Christians to be in one room together, to sit at a table together and to eat together," he said. "I can only say I believe the Almighty smiles when we gather together."

Rev. Stirling also said he realizes God's covenant with Israel is "inviolable. If that is not the case… then God is a liar."

He noted that Jews and Christians worship the same God, adding that he understands that "for Jews, the Christian worship of God is not a viable option."

He said he tells intermarried Jewish-Christian couples who wonder how to bring up their children that all he cares about as a pastor is that the children "love God and know that God loves them."

"That is the highest purpose, the loftiest of goals – to recognize that we worship the same God," he said.

On a practical level, he noted that not all differences can be worked out, but that Jews and Christians must keep the lines of communication open.

In thanking him, Rabbi Roy Tanenbaum of Beth Tzedec Congregation called Rev. Stirling "our friend in laying out a path that I hope we can follow."

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Project Chazak: more than an anti-bullying program

By FRANCES KRAFT
Staff Reporter

Netivot HaTorah Day School recently brought in York University student Jay Solomon, youth co-ordinator for the Canadian Initiative for the Prevention of Bullying, to talk about bullying to grades 6, 7 and 8 students.

As part of his interactive presentation, he called two volunteers to the front of the group of about 150 students to act out a scene of physical aggression.

When the pair were returning to their seats, a third boy, from his seat in the audience, suggested in a wisecracking tone that the "aggressor" hit the other student harder next time. A teacher quickly went over to him and quietly asked him to think about the appropriateness of his comment – putting into action a bit of what the students have been learning this year about not being a bystander.

The presentation was just one event comprising the school's "Project Chazak Day," for which regular classes were suspended. Other guests for the day included a police officer, a Holocaust survivor and a theatre troupe who did role playing with the students. Project Chazak, which began last fall, is an ongoing endeavour at the school.

The project's name – the Hebrew word for "strong" – is, in this instance, also an acronym for "choices, action, zeal, accountability and *kavod* (honour)."

Netivot HaTorah Day School recently celebrated Project Chazak with an evening of student performances and displays of artwork. Project Chazak emphasizes tolerance, respect, and responsibility in student interpersonal relations. [Rebecca Ansel photo]

The school-wide undertaking was developed by Netivot administrators, including Robyn Shiner, vice-principal of general studies, who proposed an initial idea after reading up on bullying issues last summer. There had been incidents at several day schools, and there were issues at Netivot, too, she said.

"But we do not see this as an anti-bullying program," she said. "We see it as much more than that." The program, with which most of the teachers are involved as committee members, focuses on social skills and interrelationships, she explained.

Although much of the Judaic program at the school is devoted to how to treat others, Rabbi Elliott Diamond, vice-principal of Jewish Studies, said the Chazak program offers "a more concentrated focus" and an opportunity to tackle the same issues schoolwide using additional sources that might not be part of the regular curriculum. "It's helped us to broaden our discussion," he said.

"We're trying to raise the consciousness of our student body [about] how to speak up and take action when you witness injustices," Shiner told *The CJN*. "The whole program focuses on developing those skills and awareness."

One aspect of the program involves "real-life situations" that are presented every two weeks. Students are invited to offer solutions to the problems, and the student council picks five of the best-written answers to be read over the PA system. At the same time, related discussions take place in class, and the scenarios are written up in the school's *Netivon* newsletter, so families can discuss them at home, said Shiner. It's important that the program touch the whole school community, she noted.

Other aspects of the program include art projects, social skills training and professional development for teachers.

Since the program began, teachers and students have shown an increase in awareness and ability to deal with social issues, Shiner said. However, she noted, "we don't expect to see huge changes overnight. It is a process. Over a period of two to three years, we're hoping to move everybody significantly forward."

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Youths acquitted of hate charges in vandalism case

An Ontario Court judge has convicted two youths of mischief – but acquitted them of the more serious charges of promoting hate and targeting religious property– in connection with a series of vandalism incidents last year that saw cemetery headstones overturned, synagogue windows smashed and swastikas painted on UJA Federation billboards.

Judge Walter Gonet said the two young people, who were 15 at the time, committed the mischief in a bid to get themselves on television. That did not amount to an intention to promote hatred against an identifiable group, as required by the Criminal Code in order to secure a conviction, he said.

Gonet said the boys committed the offences after witnessing extensive coverage of earlier incidents in which homes were painted with swastikas. The two youths and an adult, who has not yet been tried, drank some alcohol, committed the acts and then went home to see if what they'd done was being reported on TV.

While welcoming the mischief convictions, Jewish groups said they were disappointed with the judge's decision on the hate promotion charges.

"We are disappointed the judge felt the legal level of bias required for conviction was not met," said Joel Richler, chair of the Ontario region of Canadian Jewish Congress.

The incidents outraged the Jewish and the wider community. "It wasn't just gravestones that were toppled, it was an attack on the hearts of all those who abhor hatred," he said.

"Motivation can be deduced from the nature of an act and the fact the graffiti included swastikas and symbols of the SS tells us that hate was an element of this crime. The special provisions in this legislation specifically include places of worship and cemeteries, which were the exact targets in this case," he said.

"The court has failed to recognize the hate-motivated aspects of this crime, which had a deep impact on the Jewish community," said Frank Dimant, executive vice-president of B'nai Brith Canada. "It is exactly in such cases that we look to the court to send a strong message of deterrence."

Noting that the crimes took place during a record year of anti-Semitic incidents, Dimant said, "Instead of recognizing the gravity of these hate-filled acts, the court has been all too willing to dismiss them as merely youthful pranks. What message does this send to today's youth?"

B'nai Brith urged the Crown to appeal the acquittal while Congress suggested the impact on the Jewish community and the "bias motivation" should be considered aggravating factors when sentence is pronounced.

The two youths will be sentenced on June 24.

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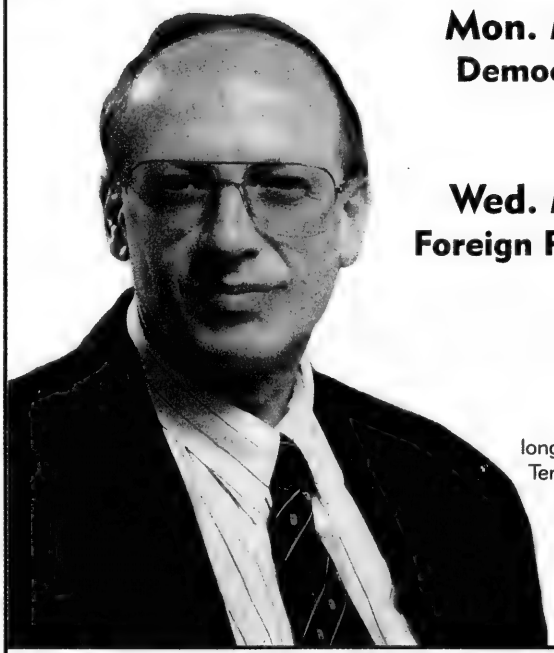

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Orthodox rabbis oppose same-sex marriage bill

Major Canadian Orthodox Jewish groups have joined together to reiterate their opposition to Bill C-38, the federal government's legislation to change the definition of marriage to include same-sex nuptials.

The organizations involved are the Vaad Harabonim of Toronto, the Rabbinical Council of Canada (Montreal • Region), Grand Rabbinat du Quebec, Agudath Israel of Toronto and Montreal, Mizrachi of Canada and the Orthodox Union of America (Canada region).

Rabbi Baruch Taub

A coalition press release said it sees the legislation "as a dangerous experiment in social engineering that is not benign to the greater society.

"While the coalition does not condone discrimination, not every privilege is a right, nor should every institution be open to government fiat," the statement said.

Rabbi Baruch Taub, spiritual leader of Beth Avraham Yoseph to Toronto Congregation and the coalition's spokesperson, added, "Articulating a public stance against government legislation is not a matter taken lightly by the various groups comprising the coalition. However, there was a clear consensus that, as proud Canadian citizens, the Orthodox Jewish community could no longer remain a silent spectator to an attack on this basic societal cornerstone.

"A fundamental principle of the Jewish tradition is the integrity and sanctity of marriage, the bedrock of civilization and traditional morality for thousands of years. That tradition, with its source in the Divine Torah, defines marriage clearly and unambiguously as the union of a man and woman in matrimony."

The coalition is calling on all Canadians to protest in writing to Prime Minister Paul Martin, as well as to their MPs.

Ontario hate crime unit caught in funding gap

By PAUL LUNGEN
Staff Reporter

Provincial funding for the hate crime/extremism unit, which serves seven police intelligence departments in southern Ontario, ran out in late March, leaving the organization in the dark as to its future.

The unit has been told by Dave Bedard, project manager of Organized Crime Strategy of the Ministry of Community Safety and Correctional Services, that it will receive seed or start-up money for infrastructure (equipment and computers) but not enough to retain its one full-time analyst. However, late last week, Andrew Hilton, a spokesman for the minister, Monte Kwinter, appeared to reverse that decision.

"The government has made a commitment to expand hate crime units across the province," Hilton said. "We are not cutting funding for hate crimes. This is an important issue for the minister."

Retaining the unit's staffer, Abbee Corb, is key to its success, said Sgt. Don McKinnon, head of the youth and hate crime unit of the London Police Service.

By surfing the Internet, joining chat rooms and monitoring websites where extremists of left and right discuss their plans, Corb compiles the data that is used by the police departments and helps law enforcement units pre-empt possibly dangerous situations, McKinnon said.

Up to the end of March, Corb's salary along with other costs associated with the program were underwritten by the ministry. The unit had been operating on a budget of $93,000 per year.

The unit's request for $516,000 over three years to continue the work and expand to include several more police departments was turned down, McKinnon said.

The unit currently serves police departments in London, Ottawa, Hamilton and Guelph, as well as the Waterloo, Halton and Durham regions.

Corb, whose full title is open source intelligence operations specialist, said in the two years she has held the position she has compiled a large database that is accessible by all member units. The information in the data base includes visual aids (photos of tattoos and symbols employed by extremist groups), photos of events, copies of more than 2,000 intelligence reports, profiles of individuals of interest, information on international terrorism groups and other information of value to police, she said.

New money expected in next month's budget

In addition to collecting the information, Corb said she networks with other law enforcement agencies and organizations that monitor extremist groups and individuals.

"I'm the centre of the wheel, providing information to these police agencies," said Corb, who worked for the Canadian office of the Simon Wiesenthal Centre before joining the police unit.

Len Rudner, director of community relations for Canadian Jewish Congress, said "$500,000 over three years seems to be a small price to pay for the work it was doing."

Congress has long called on government to provide sufficient resources to police units that investigate hate groups. As extremist groups increasingly turn to the Internet to share information and plan activities, police must keep up with new technologies. "Police work is an evolving thing and the hate crime unit… is on the leading edge of that work," he said.

Congress planned to write to Kwinter "to express support for the work of the hate crime unit," he added.

Liberal MPP Khalil Ramal (London-Fanshawe) said he had discussed the question with the minister and "I don't think there's going to be any change."

He said the unit is caught in a gap between its previous funding and the announcement of new funding in the government budget next month.

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Coast to Coast

Asper-inspired museum unveils winning design

By MYRON LOVE
Prairies Correspondent

WINNIPEG — U.S. architect Antoine Predock has won an international competition to design the new human rights museum planned for central Winnipeg, the project's organizers said last week.

The April 15 announcement that Predock had won the design contest for the Israel Asper-inspired Canadian Museum for Human Rights coincided with the 24th anniversary of the signing of Canada's Charter of Rights and Freedoms.

It also coincided with Treasury Board president Reg Alcock's pledge of $100 million toward the $200-million museum, which is scheduled to open in 2008 at the Forks, the meeting point of the Red and Assiniboine rivers.

The federal funding, which organizers have maintained was originally promised by former Liberal prime minister Jean Chrétien, had been in some doubt since Paul Martin became prime minister and led his party to minority status in last spring's election.

But Alcock, Manitoba's senior federal minister, told the 1,000 people who gathered at the Centennial Concert Hall for the design unveiling that Martin is strongly committed to the project, and he said many of his cabinet colleagues, as well as deputy ministers and other bureaucrats, are also excited about it.

Predock called winning the design competition a highlight of his career.

His design rises out of the ground and is meant to symbolize ice, clouds and stone in a field of sweet grass.

Asper, the founder of Canwest Global Communications, launched his campaign to build the museum in 2003. The groundbreaking ceremony was held in October 2003, two weeks after he died.

The morning program began with the screening of an interview with Asper by CBC host Evan Solomon a few weeks before his death. Asper spoke of his passion for human rights and the need for a museum devoted to the subject somewhere in the world.

Asper envisaged the museum he was proposing for Winnipeg as an international architectural landmark on par with the Sydney Opera House, Big Ben and the Eiffel Tower.

The morning event was co-hosted by Charlie Coffey, chair of the Friends of the Canadian Museum of Human Rights and the executive vice-president of governmental affairs for RBC Financial Group, and local businessperson Helene Bulger.

Prior to the announcement of the winning design, Manitoba Premier Gary Doer joined Stephen Owen, the federal minister responsible for Western economic diversification, and Winnipeg Mayor Sam Katz in expressing support for the project.

Babs Asper, Asper's widow, introduced Predock. He and two Canadians made it to the final three in the international competition from an initial field of 62 architects from 21 countries. The finalists each received $100,000 to produce detailed drawings and a model.

Smith Carter Architects and Engineers will be local architect of record.

New York-based Ralph Applebaum, the world's leading interpretive museum designer, walked the audience through the project. Applebaum, the designer of the United States Holocaust Memorial Museum in Washington, D.C., was hired to develop content for the museum.

He described a series of galleries on different levels connected by walkways. They will include a Canadian gallery, which will explore dark periods in Canadian history, as well as a Holocaust gallery, and a "Hall of Fame and Shame" highlighting such icons as Mother Theresa and Nelson Mandela as well as others who have become synonymous with evil. There will also be a "Garden of Contemplation" and a 70-metre "Tower of Hope."

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We extend heartfelt condolences
to the entire family.

Coast to Coast

Winnipeg CJA campaign sets record

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Winnipeg Jewish community's 2004 Combined Jewish Appeal (CJA) campaign ended up exceeding its target of $4.5 million by $31,000, and campaign organizers have increased this year's target to $4.65 million.

"It was the ninth year in a row that the CJA has raised the bar and met or exceeded the increased target," said Elaine Goldstine, Winnipeg CJA's new executive director. "On a card-for-card basis, our contributions are up 5.4 per cent."

Among the highlights of the 2004 campaign were 450 new gifts – totalling $132,000 – from first-time givers or individuals who hadn't given in years, and the Women's Division campaign raised more than $935,000, exceeding its goal of $910,000.

"It was a tough year, but we have a really good team of volunteers," said Goldstine, referring to the death from cancer of her popular predecessor, Gerry Koffman, in the middle of the campaign. (Goldstine was Koffman's long-time assistant campaign director.)

Larry Vickar, the 2004 campaign chair, is returning to lead the 2005 campaign. Vickar is a successful auto dealer whose father, Norman, is also a community leader and whose late uncle, Ed Vickar, was a renowned philanthropist.

Co-chairing the Women's Division campaign for the first time this year are Vickar's Israeli-born wife, Tova, and her close friend Hope Morry, whose husband, Howard, is a past president of the Jewish Federation of Winnipeg. Morry and Vickar co-chaired the Women's Division Lion of Judah category during the last two campaigns.

Both Larry Vickar and Goldstine are emphasizing the growing push to persuade CJA supporters to consider establishing endowments.

"Too large a percentage of the money we raise for the CJA comes from a handful of top givers," Goldstine said. "It's not easy to replace our top givers should they move away or pass away. That's why we are trying to promote endowments to the CJA."

(The CJA Endowment Fund, which was launched last year, is being administered by the Jewish Foundation of Manitoba.)

Also new this year is a streamlined executive committee, which has been reduced from 18 to 11 members, each of whom will have a specific responsibility.

"We are going to be asking each of our three major beneficiaries [the Board of Jewish Education, the Jewish Child and Family Service and the Rady Jewish Community Centre] to send a representative to sit on the executive committee," Goldstine said.

UTT arsonist's mom may be tried

MONTREAL – The mother of the 19-year-old man convicted of firebombing a United Talmud Torahs library last year is expected to stand trial on the charge of being an accessory after the fact in the arson.

Rouba El-Merhebi Fahd, 37, did not appear in Quebec Court last week, but her lawyer Marc Poupart said she will not change her not guilty plea that she entered in December. May 12 was the date set for her lawyers to return to court to determine how to proceed with the preliminary hearing.

The Crown's evidence is that she allegedly contacted a travel agent about buying a plane ticket to South America for her son Sleiman El-Merhebi. He was sentenced in January to a 40-month prison term for the attack on the school on April 5, 2004.

El-Merhebi Fahd was arrested last May and has been free on $10,000 bail. If convicted, her maximum sentence is seven years in jail.

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Coast to Coast

Winnipeg Negev Gala to honour Asper Foundation

BY MYRON LOVE
Prairies Correspondent

WINNIPEG — The Jewish National Fund (JNF) campaign goal this year is to raise $1 million to build a series of community action centres in needy communities in Israel.

JNF recently kicked off its 2005 Negev Gala campaign with a reception for organizing committee members and canvassers at the Pavillion at Assiniboine Park.

The honoree for this year's gala, scheduled for June 15 at the Centennial Concert Hall, is the Asper Foundation.

"Leadership is a complicated and challenging business," said Rami Kleinmann, the JNF shaliach for Manitoba, Saskatchewan and Alberta, speaking at the reception. "Leadership requires hard work and the ability to take criticism. The Asper Foundation epitomizes leadership."

Because of the Asper Foundation's impact on Canadians of all faiths and ethnic groups, the canvassers this year are reaching out far beyond the Jewish community.

Invitations and information videos about the event and the project are going to be mailed out to 65,000 homes across western Canada.

Kleinmann said he will be meeting soon with leaders of 12 different ethnic communities in Winnipeg to lobby for their support.

Honorary chairs of the gala committee are Israeli Deputy Prime Minister and Trade and Industry Minister Ehud Olmert, and Canada's former minister of defence, Art Eggleton, who was recently appointed to the Senate.

Committee co-chairs are Toronto-based Charlie Coffee, executive vice-president, governmental and communitry affairs for the RBC Financial Group, and retired businessman and community leader Mel Lazareck, a two-term Combined Jewish Appeal campaign chair and former Negev Gala honoree with his wife, Karen.

Other committee members include national Jewish community leaders Keith Landy and Moshe Ronen, past Canadian Jewish Congress presidents (Ronen is currently vice-president of the World Jewish Congress), and Yaacov Brosh, Israel's consul general in Canada.

Also this year, a separate committee of young people has been formed to contact many of the 4,000 students who have participated in the Asper Foundation-sponsored visits to Washington and the Holocaust Museum over the past few years. The students will be encouraged to buy at least one tree each, at a cost of $18.

To help celebrate the evening, the organizing committee is bringing one of Israel's top musical acts, Duet, to Winnipeg, Calgary, Edmonton, Montreal and Toronto. The duo combines Russian-born Israeli opera star Yevgeni Shapovalov and Israeli singer Shlomit Aharon, who sing a variety of Jewish and Israeli songs as well as songs from well-known musicals and operas.

The Asper Family opened the first community action centre in Israel, the Winnipeg Community Action Centre, in Be'er Sheva in 2002. The second, the Israel Asper Community Action Centre opened in Ofaqim in the Negev in 2003. Both are in partnership with the JNF. The third community action centre is scheduled for Migdal Ha'Emek.

The action centres provide educational, athletic and social activities and programs for underprivileged children.

"We are trying to help Israeli children escape the trap of poverty," Kleinmann said.

"We showed a video at a JNF luncheon in Toronto that was received very enthusiastically. As a result, the Toronto JNF office has undertaken to raise money to open another action centre."

Speaking for the Asper Foundation and the Asper Family, Moe Levy, the foundation's executive director, said the late Israel Asper would have been very supportive of the goal of opening more community action centres in Israel.

"The tremendous enthusiasm I am seeing here tonight shows us that we are on the right track," he said.

"We are considering opening similar community action centres in Winnipeg to benefit the underprivileged here."

FIGHTING CANCER: At a recent National Colorectal Cancer Campaign (NCCC) gala, Darryl Sittler, former Toronto Maple Leafs captain and honorary NCCC chair, is joined by Bunnie Schwartz (left), co-founder and director of the NCCC, and CTV's health reporter, Avis Favaro. Favaro was recognized for her coverage of colon cancer, one of Canada's primary health concerns. Sittler has been an avid supporter of the NCCC since his wife, Wendy, died of colon cancer. He holds the Wendy bear, named in her honour.

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ALVIN H. ROSENFELD is Professor of English and the Director of the Institute for Jewish Culture and the Arts at Indiana University. He is the author of numerous articles on the literature of the Holocaust. In 2002, he was appointed by the President of the United States to the United States Holocaust Memorial Council, which oversees the United States Holocaust Memorial Museum

This event is made possible through the generosity of Sam and Faye Minuk, in memory of their parents

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Members of the interfaith trip to Israel are seen near the ruins of an ancient synagogue in Old Jerusalem.

Jews, Christians study at Shrine of the Book

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — A small group of Christians and Jews recently returned from a first-of-its-kind interfaith trip to Israel to study with the chief curator of the Shrine of the Book.

The group of 14 Jews and eight Christians went specifically to meet with Adolpho Roitman, who is in charge of the shrine at the Israel Museum in Jerusalem.

Roitman became something of a local celebrity in Ottawa when the exhibit "Ancient Treasures and the Dead Sea Scrolls" was at the Museum of Civilization last year. Record crowds attended the exhibit, and Roitman spoke to interfaith audiences both at the museum and outside venues in events arranged by Michael Walsh, co-chair of the Canadian Friends of the Israel Museum.

Plans underway for future dialogue

Both Roitman and Walsh had hoped to continue the dialogue at the Israel Museum and came up with the idea to assemble a local mission.

Rabbi Steven Garten of Temple Israel put the wheels in motion before leaving for a three-month sabbatical in Israel. Temple Israel has a relationship with Parkdale United Church, whose members help with a hot-meal outreach program for homeless and disadvantaged people. Rev. Anthony Bailey signed on for the Israel mission, recruiting six people. The other Christians on the trip were an Anglican and a Roman Catholic.

Rabbi Garten co-ordinated the trip and arrived in Israel before the group.

"I was there to greet them when they arrived. Once they were there, I was really responsible for the trip – I dealt with the tour guides, the buses, the museum and the hotels," he said.

The group studied with Roitman and also toured Christian and Jewish sites throughout the country, seeing things through each other's eyes. They visited sites around the Sea of Galilee such as Yardenit, the baptismal site associated with John the Baptist; the synagogue at Capernaum where Jesus preached his first sermon; and the Mount of Beatitudes.

Both Rabbi Garten and Rev. Bailey spoke and led prayers at several of the sites.

"The highlight was the group sitting in the ancient synagogue at Capernaum and reading from the gospels about Jesus in the synagogue and me reading from the Talmud about the synagogue of Capernaum, and recognizing how we were really from the same roots. In the gospel piece, Jesus is invited to preach in the synagogue and in the Talmud it says that it was common for visitors to be invited to preach there," Rabbi Garten said.

Rev. Bailey, who was in Israel for the first time – but, he stressed, not the last – said "the whole trip was wonderful… at the Sea of Galilee, we re-enacted or commemorated our baptisms in the Jordan River, and our Jewish friends looked on with reverence."

Originally, Bethlehem was not on the itinerary due to security concerns, but the group's Christian members were anxious to go there, and they did so with the encouragement of former Israeli ambassador to Canada Haim Divon, who met with the group in Jerusalem.

Rabbi Garten and Rev. Bailey said plans are underway for trip participants to get together in Ottawa to continue their dialogue and build on the interfaith relationships they forged in Israel.

Seen at concert opposing suicide bombing are, from left, Cantor Danny Benlolo, Conservative MP Stockwell Day, Justice Minister Irwin Cotler and BQ MP Richard Marceau. In front is the youngest member of Gospel Choir.

Political voices unite against suicide bombing

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Members of various ethnic groups joined representatives of all four political parties recently for a concert at which they voiced their opposition to suicide bombing.

"Voices of Hope in Harmony: Canadian Voices Oppose Suicide Bombing" was an evening of music and poetry held at Congregation Beth Shalom synagogue.

"Music is an international language," said organizer Floralove Katz. "Regrettably, the reason that brings us together is suicide – or what I call homicide – bombing."

Katz, director of the Ottawa Klezmer Band, which performed during the evening, co-ordinated the event with Cantor Daniel Benlolo, director of the Beth Shalom and Shira Ottawa choirs and cantor of Congregation Beth Shalom. Benlolo organized an interfaith musical evening for peace at the synagogue last year.

Evening of music and poetry held

The evening included Jethro Marks, a violist with the National Arts Centre Orchestra, and pianist Alexander Soloway. They delighted the audience with their solos.

Shakir Sheikh, of the Association of Progressive Muslims of Canada and president of the Guyanese Caribbean Muslim Association, read a poem he had written for the occasion. Poetry was also read by Sara Mirzakhani of the Coalition of Iranian Canadian Women Against Fundamentalism and by Ahmad Hassani of the Committee for Defence of Human Rights in Iran.

The second half of the program featured the gospel choirs Big Soul Project and Faith Tabernacle Group, which were joined by the Jubilee Apostolic Church Choir, the City of Refuge Church Group and the Calvary United Pentecostal Church Choir.

Susan Kadis, Liberal member of Parliament for Thornhill, said the evening was her first time in a synagogue in Ottawa and would probably not be her last.

"Homicide bombers are not martyrs," she said. "Homocide bombers must never, ever be justified or legitimized in any way, shape or form."

Stockwell Day, Tory foreign affairs critic, told an emotional story of a family affected by a homicide bombing. "A night like this gives us hope that this kind of darkness can be expelled," he said. "Together we can drive this darkness from the corners of the earth."

Ed Broadbent, New Democratic Party MP for Ottawa Centre, said that "suicide bombing, in any form whatsoever, violates all [three] of the articles of the Declaration of Human Rights. We, the global community, have a responsibility of showing the sides of peace where violence has become the norm."

The only participant to address the audience in French as well as English was Bloc Québécois MP Richard Marceau, one of the sponsors of last year's bill to institute an annual Holocaust Memorial Day. "It is time not only to raise awareness about this evil but to consider suicide bombings for what they are – crimes against humanity," he said. "Let us work together to liberate the world from the evil that is suicide bombing."

The night ended with all the musicians, choirs and poetry readers returning to the stage, where they were joined by the politicians and Justice Minister Irwin Cotler for some lively singing and dancing.

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Coast to Coast

Montreal federation tightens belt to meet new local needs

By JANICE ARNOLD
Staff Reporter

MONTREAL – Despite a record Combined Jewish Appeal campaign, FEDERATION CJA had a $2-million shortfall in its 2005-2006 budget, which resulted in its laying off 20 staff members and reducing the hours of 12 others, as well as making major cuts in administrative and infrastructure costs.

Federation president Sylvain Abitbol, however, stressed that the community will not see any reduction in services, and the level of allocations to programs helping the neediest, including direct aid to the poor, subsidization of Jewish school fees and practical support for low-income and frail seniors, remains untouched.

Most of the jobs lost were within the federation itself and at the Cummings Jewish Centre for Seniors (CJCS). The federation and its 16 agencies have approximately 450 employees, including part-timers. The jobs eliminated were deemed no longer necessary or in programs that could be delivered by fewer people.

The shortfall was covered by "reallocating" $1.6 million to areas considered more important, revenue from a fund set aside for that purpose and grants from United Israel Appeal and the Jewish Community Foundation of Montreal A decision was made not to eat into the capital of the federation's principal fund for extraordinary local needs, Operation Montreal.

No cuts, however, have been made in local allocations. In actual fact, about $250,000 more was spent this year, than last. In percentage terms, local spending is also up, to 55 per cent of CJA proceeds, from an unusual low of 49.5 per cent last year. By comparison, in 2002, local spending accounted for 62 per cent of the pie.

Most of the rest goes to Israel and elsewhere overseas. Montreal's contribution to national Jewish agencies and services continues to take the smallest share.

Abitbol noted basic expenditures that have to be met right off the top, such as insurance, a promised three per cent across-the-board salary increase, and adjustments to employees' pension plans as required by law, have risen substantially this year.

More money is being put into security, particularly at Jewish schools; services to the 13,000-member West Island Jewish community, which is growing and relatively young; maintaining services to children with special needs that were initiated a few years ago through a special line of the campaign; and Israel advocacy and combating anti-Semitism.

This year, Montreal doubled its contribution to the Canadian Council for Israel and Jewish Advocacy, the Toronto-based national body created two years ago. But Abitbol said most of that came out of the special campaign for Israel two years ago and not the general campaign proceeds. "What we are contributing to CIJA is not impacting our local service delivery," he said.

Sara Tauben, chair of the community planning and allocations committee, calls this year's three-month budget review process, involving hundreds of volunteers, "the most challenging and intensive in recent memory."

Abitbol said the federation had been counting on a major boost in funding to the Jewish schools from the Quebec government, up to $10 million annually, which Premier Jean Charest backtracked on in January. The federation had planned to reallocate the $2.55 million that now goes toward tuition assistance, and to use the funds for the general operation of the Jewish schools.

However, the loss of nearly a million dollars from Centraide has not had a significant impact on community coffers because the individual allocations to four agencies this year will total a similar amount. The beneficiaries are CJCS, Project Genesis, Camp B'nai Brith and Jewish Family Services.

The 2004 campaign raised just over $47 million, including $2.3 million in a parallel drive specifically for security and fighting anti-Semitism. Much of the latter has been used to purchase equipment at the 42 Jewish educational sites and to hire a co-ordinator of security at the federation.

The previous year, close to $49 million was raised, but that included $5 million for urgent needs in Israel.

A net amount of $44.9 million was left to spend this year.

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Coast to Coast

One event, three accounts

According to Reports

By PAUL MICHAELS

The meeting in Texas last week between U.S. President George W. Bush and Israeli Prime Minister Ariel Sharon at the president's ranch received very different treatment by our national newspapers, raising interesting questions about the nature of news judgment.

On April 12, the *Globe and Mail* carried the headline, "Bush backs Sharon's plan for settlements" (with the sub-head: "But U.S. President asks Israeli PM not to expand West Bank enclaves") over a report by Paul Koring from Washington.

But the *National Post*'s headline said "Bush nixes West Bank expansion" over an article by Washington correspondent Sheldon Alberts.

Koring's article began "Palestinians may need to cede large chunks of densely populated Jewish suburbs near Jerusalem as the price for an independent sovereign homeland, U.S. President George Bush suggested… after holding talks at his Texas ranch with Israeli Prime Minister Ariel Sharon."

On the other hand, Alberts had an entirely different opening: "George W. Bush publicly chided Israeli Prime Minister Ariel Sharon… over a decision to expand a major Jewish settlement [Ma'ale Adumim] in the disputed West Bank, expressing concern that the move jeopardizes the chances for a peace agreement with the Palestinians."

A reader looking at both papers could only come away confused. Who had it right?

One reason for the discrepancies might be that each reporter focused on different elements of the joint press conference that followed the meeting.

Koring, for instance, drew attention to Bush's acknowledgement that in final status negotiations with the Palestinians, major West Bank settlement blocs near Jerusalem will be incorporated into Israel. This was a reiteration of Bush's letter of April 14, 2004, to Sharon.

Quoting Bush again that Israel is obligated under the "road map" peace plan to not expand settlements, Koring added that Bush and Sharon "apparently failed to reach an agreement on just what constitutes the expansion of an existing settlement."

While Koring found that Bush's "careful wording" gave Israel "sufficient wiggle room for Israel to add to Ma'ale Adumim and other West Bank settlements," Alberts was more assertive. Bush had left no room to manoeuvre.

Israeli Prime Minister Ariel Sharon and U.S. President George Bush last week in Texas. [Israel Sun photo]

Alberts also cited Bush's statement that "I've been very clear [that] Israel has an obligation under the road map. That's no expansion of settlements." Alberts pointed out that "Bush repeated the admonition twice more during [the] joint news conference with Mr. Sharon."

Both correspondents explained that in Israel's view, the expansion of Ma'ale Adumim is allowed under the road map "based on Mr. Bush's [2004] pledge to support the country's plans to keep large West Bank settlements under a future peace deal."

Still, because of the difference in emphasis, readers of the *Globe and Mail* and *National Post* will come away with a very different understanding of what transpired at the Bush ranch.

To complicate matters further, the headline in the *New York Times* story by Richard Stevenson (April 12) was "Bush supports Plan by Sharon For a Withdrawal From Gaza."

While noting that Bush and Sharon "differed openly" over Israel's plan to expand Ma'ale Adumim, Stevenson emphasized Bush's praise of Sharon as a "strong, visionary" leader for undertaking a "courageous initiative" in disengaging from Gaza and the northern West Bank this summer.

In Stevenson's account, the thrust of the meeting was for Bush to "bolster" Sharon "as he heads toward a wrenching confrontation this summer with some Jewish settlers and their allies as he moves them, perhaps forcibly, out of Gaza."

In Alberts' report, however, the Bush-Sharon disagreement over settlement expansion "overshadowed efforts by Mr. Sharon to win renewed support from Mr. Bush" for the Gaza withdrawal plan.

It seems that apparently straightforward exchanges between world leaders can be open to very different accounts. All of which brings to mind culture critic Robert Fulford's remark that journalistic objectivity is an illusion – perhaps the one truth we can, paradoxically, count on.

Paul Michaels is communications director for the Canada-Israel Committee.

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Event marks 60 years since death camp's liberation

By SHELDON KIRSHNER
Staff Reporter

BERGEN-BELSEN — Canadian Holocaust survivors returned to the former Bergen-Belsen concentration camp in Lower Saxony last week as Germany marked the 60th anniversary of its liberation in a solemn ceremony.

The camp, now a memorial and documentation centre, was liberated by British and Canadian troops on April 15, 1945, some three weeks before Germany's official surrender.

"It was an unbelievable moment," said Manny Langer, a 74-year-old survivor from Toronto, in a reference to his sudden liberation. Langer, who was born in Lodz, Poland, spent six weeks in Auschwitz before being taken to Bergen-Belsen, 60 kilometres northeast of the stately city of Hannover.

On the day he was freed from captivity, somewhat like the Jews of ancient Egypt, Langer saw an endless column of tanks in the distance. "At first, we thought they were German tanks. You couldn't tell from far away." But when he and his fellow prisoners realized they were Allied tanks, they stormed German warehouses to sate their hunger.

When the Allies seized Bergen-Belsen, a byword for pain, brutality, fear, hunger and thirst, they found 10,000 corpses the Nazis had not buried and 58,000 surviving inmates, almost all of whom were in wretched condition.

Approximately 70,000 people, including 20,000 Soviet prisoners of war and 30,000 Jews, were killed here. Anne Frank was among the victims. After liberation, 14,000 Jews died of disease.

Allan Ironside, a photographer attached to the Royal Canadian Air Force, was shocked by the scenes of human misery he witnessed in Bergen-Belsen. In a letter written on May 4, 1945, addressed to his daughter Nancy in Orillia, Ont., he commented: "There are still nearly 300 per day dying here. Into a building which should accommodate less than 100 as many as 1,500 have been crowded... Vermin of all sorts overran the [building] and soon typhus was raging... There was no medical or dental attention. It was simply a systematic brutal plan to exterminate Jews and other enemies of the Glorious Reich."

Thirty-two Canadians, several of whom were born in Bergen-Belsen after World War II when it was used as a displaced persons camp, attended the ceremony, which was organized by the Lower Saxony ministry of education in conjunction with the World Federation of Bergen-Belsen Associations, headed by Sam Bloch.

Bloch, a 79-year-old survivor from Lithuania now lives in New York City. He was the youngest member of the Jewish Committee that administered the displaced persons camp after the war. In an interview, he said there are 6,000 to 7,000 Bergen-Belsen survivors throughout the world today.

Five hundred survivors from more than 10 countries, including Israel, Argentina, France and Hungary, converged on Bergen-Belsen on April 17 to pay homage to the dead.

The contingent from Canada was a varied one.

Regina Eisenstein of Toronto, who gave birth to her daughter Sharon here in 1946, said she came to Bergen-Belsen to say *Kaddish* for the Jews murdered during the Holocaust. She had no compunction about setting foot on German soil again. "It's not the same Germany. I don't hate the Germans. What does hate bring? It's destructive."

Her younger sister, Jenny, echoed her feelings. "A person must be strong enough to forgive and see them [Germans] as normal people. They were born to live, as I was."

Sam Lepek, an accountant from Toronto, and Lucy Wolkove, a retired teacher from Montreal, were both born in Bergen-Belsen, in 1947 and 1948, respectively.

Lepek, whose wife Helen's parents met and married in Bergen-Belsen, said he could no longer avoid Germany after visiting Auschwitz several years ago. "I had mixed feelings about coming here, but I realized I shouldn't be afraid. Some of my friends will never visit Germany. I told them, 'You can't put your head in the sand.'"

Wolkove, who was here with her husband, Norman, said, "You can't keep holding grudges forever."

Mina Lustiger-Thaler of London, Ont., and her sister, Annette, of Antigonish, N.S., made the journey to Bergen-Belsen to honour their late mother, Sala, who was an inmate of the camp. Their cousin, Jean-Marie Lustiger, a Jewish convert to Christianity, is a cardinal in the Catholic church.

Jennifer Podemski, a Toronto actress, said she could not resist the temptation to visit Bergen-Belsen in the company of her grandfather, Joe, a survivor.

One of the most unusual members of the Canadian delegation was Jozefa (Juno) Piltz, an 80-year-old Catholic who fought with the Home Army in Nazi-occupied Poland and was sent to Bergen-Belsen after the 1944 Polish uprising in Warsaw. Piltz, who settled in Toronto in 1953, rescued seven Jewish children and placed them in a monastery and delivered small arms to the Warsaw Ghetto fighters prior to the uprising on April 19, 1943.

Adam Fuerstenberg, who selected the delegates from Canada and directs the Holocaust Centre of Toronto, said the trip was an opportunity for survivors to find closure and honour the fallen.

Continued on page 34

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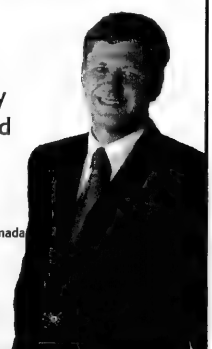

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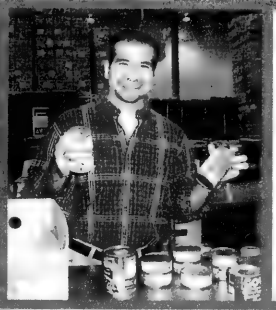

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Beefing up the border

Egypt may post 4,000 troops on its border with Israel to prevent arms smuggling to Palestinians. Israeli sources said talks are underway with Cairo on the proposed deployment, which effectively would do away with a clause in the 1979 Camp David peace accord requiring that the Sinai Desert be demilitarized. Security officials believe Palestinian terrorists are stockpiling weapons brought through the porous Israeli-Egyptian frontier, and have called on Cairo to crack down on the smuggling. But Yuval Steinitz, chair of the Knesset foreign affairs and defence committee and a critic of Egyptian policy on Israel, warned against changing the "strategic situation" in Sinai.

Mayors make peace

Israeli and Palestinian mayors met in a gesture of peacemaking. Thirty mayors met in Jericho and pledged to push their leaders to end more than four years of fighting. "We want an end to the suffering. We are brothers," said Eli Moyal, mayor of the Israeli town of Sderot, which has faced rocket attacks from Palestinians firing from Gaza. Jericho Mayor Hassan Saleh added, "Neighbourly relations cannot exist with occupation or checkpoints, nor can it exist with a killing, rocket or explosion here or there." The mayors plan a follow-up meeting in Sderot.

Israel's unfriendly skies

Hezbollah flew a spy drone over northern Israel. The Lebanese militia announced the secret foray last Monday, saying one of its Mirsar-1 drones had circled over 18 communities in northern Israel before returning safely over the border. The Israeli Air Force scrambled jets to intercept the intruder, but were too late. It was the second such infiltration by Hezbollah, which said it was retaliating for Israeli overflights in Lebanon. In November, another drone entered northern Israel but then crashed into the sea.

Farewell to arms

Israel intends to disarm Gaza Strip and West Bank settlers slated for evacuation. Under the plan, police will confiscate Gaza settlers' firearms a day before they are relocated as part of withdrawals set to begin July 20. Residents of four West Bank settlements to be evacuated will be expected to disarm two weeks in advance, as they are widely perceived as more politically extreme and likely to resort to violence if they resist the withdrawals. In carrying out the evacuations, Israel plans to send in unarmed soldiers, and to resort to paramilitary police only if settlers put up a fight.

Israeli firms on promising list

Israel boasted 20 of the 100 most promising companies on a business technology magazine's list. Israel was second only to Britain in the number of promising firms in Europe and Israel on a list compiled by *Red Herring* magazine.

With files from JTA

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'Germany must constantly remain alert'

Continued from page 32

The ceremony, which featured speakers ranging from politicians to clergy, was held at the imposing international monument that honours the dead of Bergen-Belsen.

The first speaker, Christian Wulff, the prime minister of Lower Saxony, expressed his sympathy and "greatest respect" for the survivors. Likening Bergen-Belsen to Auschwitz and Treblinka, he described it as a symbol of "the genocide perpetrated against our Jewish fellow citizens."

Declaring that Germany has no alternative but to deal with the burden of its Nazi past, he observed: "But these shameful memories are the source of our responsibility for the present and for the future." He endorsed a statement made recently by German President Horst Koller: "The responsibility for the Shoah is part of the German identity."

In closing, Wulff said Germany must constantly remain alert to manifestations of racism, anti-Semitism, intolerance and xenophobia.

Paul Spiegel, the president of the Central Council of Jews in Germany, said anti-Semitism still poses "a serious threat" in Germany and other countries.

"We need more than just sporadic gestures of sympathy and condemnation. We need more allies from all sectors of society to exert constant public pressure and demand unambiguous gestures of solidarity on the part of the majority of society."

Bloch sounded an identical theme. "Our commemoration should help people everywhere better understand the warning bells of unconstrained racial and religious hatred and bigotry that are sounding globally unchallenged in our times now."

Simon Veil, the former French cabinet minister and president of the European Union who spent several months in Bergen-Belsen, spoke of its horrors and of the exultation of being liberated.

Menachem Rosensaft, whose late father Josef was the chief administer of the displaced persons camp until it closed in 1950, said the "critical lesson" of Bergen-Belsen cannot be overlooked – "indifference to the suffering of others is in itself a crime."

Bernd Busemann, Lower Saxony's minister of education, told survivors ground has been broken for a new 180-metre-long building to commemorate Bergen-Belsen's place in the Holocaust. Construction is expected to be finished by April 2007.

A benefit concert to raise funds for the building took place on April 16 at the Hannover Convention Centre. The program of music included works by Felix Mendelsohn-Bartholdy, Max Bruch and Gustav Mahler.

In rich, dark tones, Cantor Benjamin Maissner of Holy Blossom Temple sang *Adon Olam* to the tune written by 19th-century German-Jewish composer Salomon Sulzer.

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Close call for London Jews

Jewish Telegraphic Agency

LONDON — An Al Qaeda poison plot that was uncovered in Britain reportedly targeted Jews. The *Independent* newspaper reported last week that an Algerian terrorist convicted of preparing large quantities of ricin had planned to use it against the London Jewish community. A British court found the Algerian, who had trained in an Al Qaeda camp in Afghanistan before moving to London, guilty last Wednesday, but it acquitted eight other Muslims in the case. It was the first conviction under tough anti-terror laws introduced by Britain after the Sept. 11, 2001, attacks on the United States.

Israeli lyricist Ehud Manor dies

By DINA KRAFT
Jewish Telegraphic Agency

TEL AVIV — Turn the dial of a radio in Israel, and song after song written by Ehud Manor will waft over the airwaves.

The prolific lyricist died last week, but that's not why his music is being played. The radio bursts with his work every day because so many of his songs are part of the Israeli musical canon.

Obituary

Now Israelis are grappling with the loss of a man whose songs for decades have tapped into the national psyche with tales of love, loss and belonging.

"Ehud Manor knew how to sing the way Israel wanted to be sung to," said Deputy Prime Minister Shimon Peres, one of several cabinet ministers who attended Manor's funeral last week, along with thousands of family members, friends and musicians.

"He knew how to be sad when Israel felt sad, how to cheer when Israel felt it was time to cheer. He knew how to fall in love in an Israel in need of love, and he wrote with the simplicity of one who writes with pushed-up sleeves, without a bit of ostentation," Peres said.

Manor, considered Israel's most prolific songwriter, died of a heart attack at age 64.

He wrote some 1,200 songs and translated over 600 more into Hebrew. He was a cultural legend, and Israelis across the political and social spectrum could relate to him.

The Israel Prize-winner wrote of nostalgia for more innocent, more pastoral times. His songs often touched on the theme of loss. Many of the songs Israelis associate with times of national mourning, such as the days after terror attacks or Remembrance Day, were written by Manor.

Manor lost a brother in the War of Attrition, and wrote *My Younger Brother Yehuda* in his memory.

One of Manor's most famous songs was *I Have No Other Country* – in Hebrew, *Ein Li Eretz Acheret*. It is sung by both the left and the right in Israel.

Just as *Next Year* captured the triumphant joy of expectation in 1968, *I Have No Other Country* was emblematic of the bitter divisions of the early 1980s, when the Lebanon War tore Israelis apart.

The composers in each case also underscored how a national consensus had collapsed: In 1968, Nurit Hersh was the sunny, pretty purveyor of bright children's songs; Corinne Elal, who wrote the music for *I Have No Other Country*, was a protest singer, the grungy harbinger of a decade of disillusionment.

That Manor could write for both women was a testament to his flexibility and universal appeal. Indeed, he noted with surprise how his protest song against the Lebanon War became a standard – a cry of defiant patriotism during the first Persian Gulf War, when radios broadcast Gali Atari's sombre rendition of the song to Israelis huddled in sealed rooms during Iraqi missile attacks.

Thousands of Israelis had fled the country during the war but millions stayed, and *I Have No Other Country* summed up why.

"Somehow, it was adopted by everyone as a song of pain," Manor wrote in liner notes to a greatest hits anthology.

Atari sang the song at Manor's funeral, and the crowd sang with her.

Manor's funeral was held at the cemetery near his childhood home in the village of Binyamina, south of Haifa, where he grew up to Russian immigrant parents. The service was broadcast live on television and radio.

Israeli musicians who worked closely with Manor paid tribute to him and played some of his best-known songs.

Mati Caspi, one of Israel's top singers, who collaborated for years with Manor, was overcome with emotion as he gave a eulogy, calling Manor his "soulmate."

Ehud Manor with Israeli soldiers **[Israel Sun photo]**

Singer Gidi Gov said Manor's creative output was incredible.

"There were just so many songs," Gov told Israel Television.

Manor's songs are played on Israeli radio stations more than those of any other songwriter, according to ACUM, a non-profit organization for Israeli musicians and composers.

When Manor won the Israel Prize in 1998, the selection committee wrote, "Ehud Manor represents contemporary reality. For the past 30 years, he has expressed our mood through the hundreds of songs he has written, together with the finest composers."

Since becoming a major figure in the Israeli music world in the late 1960s, Manor continued to work with the most popular Israeli singers, including a younger generation of artists, until the end of his prolific life.

He also translated many musicals into Hebrew, including *Hair* and *Chicago*. As well, he translated Shakespeare's *Romeo and Juliet* and *Twelfth Night*, hosted television and radio programs and wrote children's books.

Manor was celebrated as one of the greatest contributors to modern Israeli culture, and his death was front page news. He was eulogized by the *Yediot Achronot* newspaper as "a composer of dreams, a poet of hope."

Manor, who once said "my family is my muse," is survived by his wife of 40 years and three adult children.

Yoav Ginai, a close friend of Manor's, remembered him as "a teacher, an instructor, and a friend."

"His songs have entered our blood and will never leave,'" Ginai said.

Washington Bureau Chief Ron Kampeas contributed to this report.

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PM may delay Gaza pullout onset until mid-August

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ariel Sharon may postpone by three weeks the first evacuations of settler homes, until after the traditional mourning period for the ancient Temples ends on the ninth of the Hebrew month of Av, the 14th of August.

Disengagement chief Yonaton Bassi proposed the delay to Sharon during the weekly session of the cabinet on Sunday, said Bassi's spokesperson Haim Altman.

Sharon was quoted by Israel Radio as hinting that he may agree to the postponement, saying that he wished to ease the plight of the evacuees as much as possible.

Bassi raised the issue after "an internal struggle and talking to rabbis" and explained that Jews are not allowed to move to a new home during the mourning period, Altman told the Associated Press.

If Bassi's proposal is accepted, the disengagement would begin on Monday, Aug. 15.

Vice Premier Shimon Peres also insisted that a possible delay in Israel's planned pullout from the Gaza Strip is not political and would be purely for religious reasons.

Peres, in Paris for meetings with President Jacques Chirac and other leaders, told France-2 television that the pullout could be "a little delayed as a result of the religious issue."

"It's not a political delay," he said.

Sharon has previously turned down military and governmental requests to delay the disengagement for logistical and planning reasons. Senior officials in the Prime Minister's Office said the delay had also been considered in the past, noting that other factors also weighed on the decision.

In particular, officials seek to have the evacuees relocated by the start of the new school year on September 1.

In any event, the evacuation is likely to be delayed by at least several days. According to Israeli legal rulings, the government cannot begin evacuations before Wednesday, July 20.

But military officials have advocated deferring the start until the following Monday, the 25th, as a result of the symbolism of the fast day that falls on the 24th: the 17th of Tammuz, the beginning of the three-week Jewish mourning period for the destruction of the First and Second Temples.

Three northern Gaza Strip settlements – Alei Sinai, Dugit and Nisanit – will be the first to be evacuated by the army and police in the implementation of the Gaza disengagement plan, according to the latest version of the withdrawal blueprint.

The isolated settlement of Netzarim is also apparently due for evacuation in the first week of the withdrawal, in late July. Officials admit, though, that the plan could yet change.

The northern part of Gush Katif is slated for withdrawal in the second week, with the southern part of Gush Katif to be evacuated in the third week. Evacuation of the four settlements around Jenin, in northern Samaria, is expected to begin in the third week and will be completed in the fourth week.

Senior military sources have told *Ha'aretz* that the final decision about which specific settlement will be the first to be evacuated will be made only very close to the start of the disengagement. In preparatory discussions for the withdrawal, much importance is being attached to the success of the initial stages of the evacuation. The military believes this is crucial for the success of the entire operation, since initial success may well weaken resistance to the evacuation in the later stages.

The northern Gaza settlements were chosen as the first to be evacuated because they are relatively isolated and because their residents are considered less ideological. The residents in these settlements may well feel that they have played their part in the campaign against disengagement and go quietly, rather than try to reach Gush Katif to make a stand there.

The Israel Defence Forces and police will deploy an especially large force for the initial evacuation, in a demonstration of determination.

The evacuation of Netzarim, where the resistance is expected to be tougher, will also be considered in the first week. The settlement considered the most difficult for the entire process is Neveh Dekalim, the largest of the Gush Katif settlements, where ideological motivation is perceived to be very strong. The settlement is likely to be evacuated in the second week. The army reckons that if it is successful in Neveh Dekalim and Netzarim, much of the resistance to the withdrawal in other settlements will crumble.

Special sensitivity is being accorded to the evacuation of the Gush Katif cemetery.

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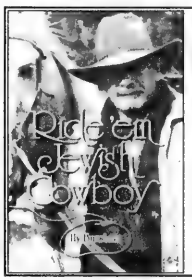

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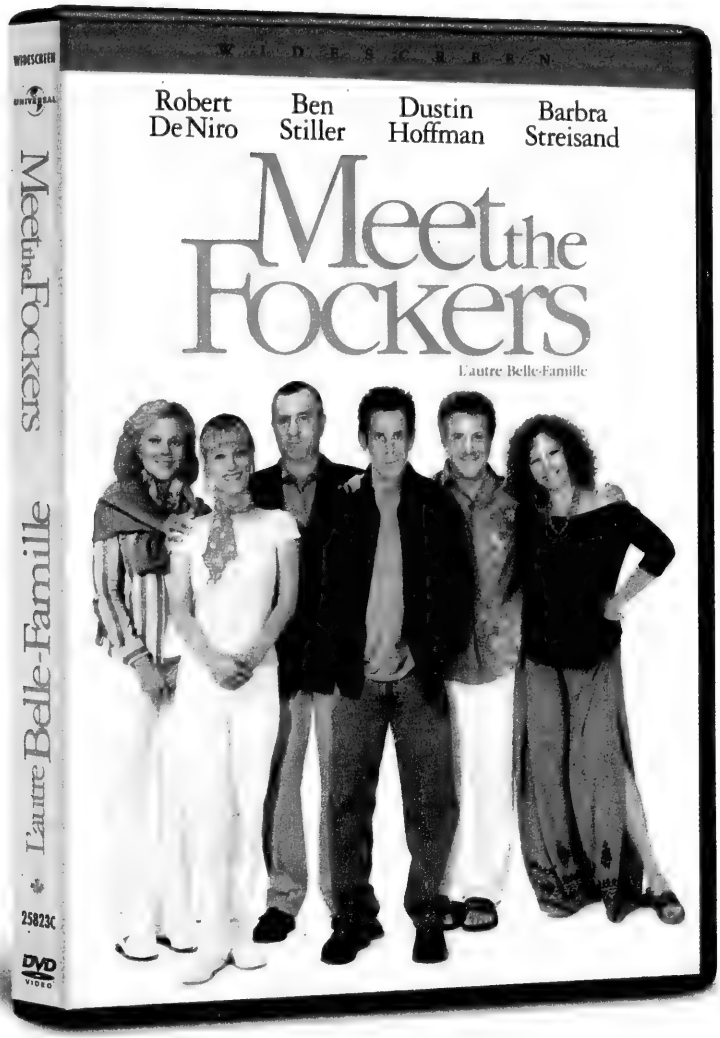

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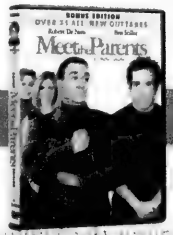

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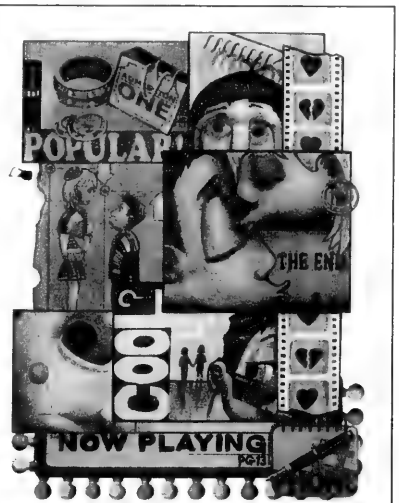

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Jewish Life

Redeeming 'lost' Jews

By ZE'EV GLICENSTEIN

A New York rabbinical court made a precedent-setting halachic decision last summer that could eventually pave the way for legions of "lost" Jews to return to Judaism.

The case revolves around Wendy Armstrong, a real estate professional in St. Louis, Mo., who was raised in a Christian home and attended a Methodist church as a child. Armstrong found immense significance several years ago in her discovery that her fourth great-grandmother in her maternal line was Jewish, and she planned to convert to Judaism as a result.

"Once I found out that my family was Jewish, it was like a light bulb went on," said the single 35-year-old, who began taking classes, lighting Shabbat candles and attending synagogue. "I just got it. It was like, 'Ah-hah!' It was an eye-opening experience."

Armstrong's third great-grandmother was one of three sisters left at a Christian orphanage in St. Louis in 1880 by their widowed father, Theodore Menn, an indigent saloonkeeper who had left a handwritten note in German that was still in the files of the superceding institution. The note began with a common Hebrew short form – "B'H" (Blessed is God) – and went on to beg God to forgive him and take care of his children.

As Armstrong discovered, Menn and his wife, Anna Heinrich, were married by an Orthodox rabbi in Quincy, Ill., in 1865. Numerous other documents corroborated the family's Jewish origins to a standard of evidence readily acceptable to any genealogist.

Armstrong presented a thorough 25-page genealogical report to a three-person rabbinical panel, which also accepted the paper trail as proof of her Jewish ancestry and ruled that an official conversion was unnecessary because she was already Jewish. "They basically said, 'Congratulations, you're a Jew, welcome home,'" she said. "I don't have to go to a mikvah."

For Missouri businessman Craig Shapiro, who helped Armstrong with the genealogical report to the beit din, the ruling cleared the way for the establishment of Shlach Amee V'yavdonne, a non-profit organization specifically designed to help "lost Jews" return to Judaism.

The rabbinical decision is a precedent because it recognizes for the first time the validity of using records of both Jewish and non-Jewish provenance to prove Jewish ancestry, Shapiro said. The same precedent, he asserted, might also be applied to bring back to Judaism the descendants of Jews who were converted under threat of violence in centuries past, for example during the Holocaust, pogroms, the Spanish Inquisition or even the Crusades.

The phrase "*Shlach amee v'yavdonne*" bears particular resonance at Passover, because it is taken from the Book of Exodus and translates as, "Let My people go, that they may serve Me."

Shlach Amee is planning an international advertising campaign in search of people with suspected Jewish roots. The organization will hire genealogists around the world to help research the ancestry of respondents who show a genuine and sustained interest in Judaism, Shapiro said.

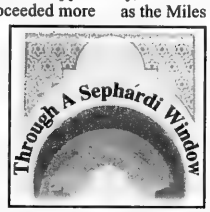
According to Shlach Amee advisor Rabbi Chaim Mentz of Los Angeles, the organization has the potential to spark a major in-gathering of Jewish exiles over the next generation. "Twenty or 30 years from now, we could be bringing home hundreds of thousands of Jews," he said.

Shapiro expressed the goal of bringing six million Jews back to Judaism over the next 18 years, but readily admitted those numbers are more symbolic than realistic. "Even if we bring one Jew back, it'll be worth it," he said. "Even one Jew will make a difference."

One city, two Jews – two shuls

By RABBI YEHIEL BEN AYON

Legend has it that the very first minyan in the Americas consisted of Jews of both Sephardi and Ashkenazi background. The day was Yom Kippur. The rituals of the day proceeded more or less smoothly up until the *Yizkor* service. Those following the Ashkenazi customs naturally wished to intone the solemn words of *Yizkor* in the memory of their loved ones who were no longer alive. On the other hand, the Sephardim, for whom *Yizkor* holds no meaning and is, in fact, non-existent, wanted to continue with the *Musaf* prayer. For them, the order of the *Avodah*, which describes the sacred rites of the day performed in Temple times, was the high point.



Insensitivity begot misunderstanding. Misunderstanding begot argument. Argument begot division.

This first Yom Kippur service attended by both Sephardim and Ashkenazim was also to be the last. The following year, each group formed its own separate minyan.

And something similar happened with the small group of Jews from Morocco here in Toronto many years later. It was on Yom Kippur, at the YMHA on Bloor Street, then simply known as the "Y." This was before it was called the "South Y," for the "North Y" was not yet in existence. (And certainly, before "the South Y" was renamed as the Miles Nadal Jewish Centre.)

Evidently questions about the prayers, about both their order and their tunes, developed into a tug of war between the two communities from Morocco – those from the south and those from the north, the French and the Spanish.

The first Yom Kippur they davened together in Canada was also to be the last, as both communities went on to worship on their own.

The Bloor Street area was then the epicentre of Toronto's Jewish life. Newcomers would meet daily after work at the Y and socialize. There they would sit and solve the problems of the world. After one of these encounters, the French group decided to approach Rabbi Shlomo Langner with a request for space in his synagogue on Brunswick Avenue to use for worship.

They knocked at the good rabbi's door and Rabbi Langner himself answered, only to promptly close the door in their faces. The poor rabbi, on seeing the group of dark-skinned men, none of whom was wearing a kippah, took them all for non-Jews! Only when they protested and professed their faith as Jews did he apologize and let them in.

This awkward beginning was the start of a long and warm relationship. Rabbi Langner of blessed memory is fondly remembered for his kindness and interest in the welfare of the French Moroccan community. He would often leave his own minyan to join the Moroccans and marvel at their Sephardi services, especially the Kabbalat Shabbat.

From downtown, the community migrated uptown, renting space for a time at the Bialik Hebrew Day School on Viewmount Avenue, then purchasing a house-turned-shul, also on Viewmount Avenue. From there, they, like the general Jewish population, migrated further north to the Bathurst Street and Sheppard Avenue area and their present address on McAllister Road.

Attempts have made throughout the years to rejoin the two Moroccan groups, with no success.

But in close to 30 years in the rabbinate, every Yom Kippur and at the other times when *Yizkor* is said, I have personally led that service for the Ashkenazim present.

Jewish Life

Freedom and Passover

Books
Bernard Baskin

In the wealth of information at this season about Passover, three basic and essential ideas emerge.

In the first place, the Exodus was only the initial chapter in the saga of liberty. It reached its apex when a horde of erstwhile slaves received the Ten Commandments at the foot of Mount Sinai. Without law there is no freedom. As the chains of bondage are broken, human hands become free to grasp the tablets on which are inscribed the restrictive commandments. Else liberty degenerates into licence and freedom into servitude to a new tyranny.

A modern poet has put it this way: "I have on my table a violin string. It is free to move in any direction I like. If I twist it, it responds; it is free. But it is not free to sing. So I take it and fix it into my violin. I bind it and stretch it and only when it is bound is it free for the first time to sing."

Freedom is like a mighty torrent. Permitted to flow uncontrolled, it can flood the countryside and bring destruction and havoc and ruin. Properly harnessed, it can fertilize the plain, water the field, and yield power and energy by which life may be enriched.

Secondly, we must take to heart the truth that freedom is indivisible. It must exist for all members of society.

It has been compared to a bag of sand – if there is a hole anywhere in the bag, all the sand will run out. If any group or people are denied their rights, then sooner or later all groups will discover that their freedom has leaked away.

If there is no freedom for the non-conformist, there can be no freedom for the conformist. If there is no freedom for the least favoured, most ignorant elements on the face of the earth, there can be no real freedom for the proudest and most intelligent world citizens.

In a remarkable passage, the Bible demands, "If a stranger sojourns with you, he shall be as the home born and you shall love him as yourself." Why this insistence? The repeated answer is, "You were slaves in the land of Egypt. You know the heart of the stranger." You know from experience what it means to be aliens, to be feared, to be oppressed, to be denied human rights.

It would be impossible to exaggerate the importance of this ethic for our day. In a real way, we are all strangers within the gates of this earth. Our world has shrunk to the size of a village. We are but moments away, as the bomb-tipped missile flies from the farthermost parts of the earth. All nationalities, all races, all colours and all creeds are now part of the same world. There are no home-born, no aliens.

C. P. Snow has put it well: "If we cannot feel that all individual human beings, whatever they believe, whatever they look like, whatever economic system they are living under, are in essence like ourselves, then we are headed straight for horrors."

Finally, Passover insists that freedom must be constantly fought for. Its victories are never final, its defeats are never permanent. Each generation must defend its heritage, for each seeming conquest gives rise to new forces that will attempt to substitute fresh means of oppression for the old. Every battle our fathers thought finished will have to be fought anew by their children.

A climatic moment occurred when fleeing slaves found themselves with the Red Sea before them and the pursuing Egyptians behind them. They cried out unto the Lord and the Lord rebuked an importuning Moses, "Why do you cry to me? Why do you pray to me? Speak to the children of Israel that they go forward."

To go forward is an unending and constant challenge. It is not for the weak, the faint-hearted or those who grow weary in the battle.

Passover is an annual gift that reminds us that freedom must be channelled, shared and then fiercely maintained against apathy, indifference, cynicism and ignorance – the seductive and thoughtless lures of enslavement.

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Seder in a strange land

By MARK MIETKIEWICZ

There's nothing quite like enjoying a seder with family and friends. But there are times when you must spend the holiday away from loved ones. Whether you find yourself at home or abroad this Pesach, I hope you enjoy these stories.

Mark Rosen's most cherished seder memories are the ones after he left home and became an annual "seder stranger," the newcomer at other people's seders. **[http://tinyurl.com/44r48]**

A few years ago, Severyn Ashkenazy of California did something that hadn't been tried in Poland in decades. He hosted a seder in Warsaw. "The seder consisted of traditional foods – kugels, kreplach, tsimmes, brisket and compote, "beloved Passover recipes that had their origins in Poland." Of course, since those pioneering days, Seders throughout the former Soviet Union have become far more common. **[http://tinyurl.com/3uok2]**

I was fascinated to find several examples of how American soldiers have made do during the holiday. In *A Reminiscence from the Civil War*, we read from the memoirs of Joseph A. Joel, "who enlisted from Cleveland, Ohio, in the Union cause." Here's his description of his Passover seder in the spring of 1862. "We obtained two kegs of cider, a lamb, several chickens and some eggs. Horseradish or parsley we could not obtain, but in lieu we found a weed whose bitterness, I apprehend, exceeded anything our forefathers 'enjoyed'... There, in the wild woods of West Virginia, away from home and friends, we consecrated and offered up to the ever-loving God of Israel our prayers and sacrifice." **[www.jhom.com/calendar/nisan/civil_war.html]**

Captain David Arkush was a Jewish soldier who was captured by the Japanese and forced to work on the Burma-Siam railway. "On Pesach 1943, soon after the arrival of many more Jews from the Dutch forces captured in Java, we had a service after which we served rice cakes and rice coffee in lieu of a seder. Over 50 Allied prisoners attended, including many brought on stretchers... Kaddish was recited for those killed in action or who had died on the railway." **[http://tinyurl.com/5sztv]**

Rabbi Mayer Abramowitz had the responsibility of conducting the first Passover seder in Occupied Germany in April 1945. The seder took place in the city of Kassel in a bunker that held 300 Jewish personnel and 100 Jewish survivors. Particularly poignant is how the rabbi describes a survivor talking of his ordeal. "He had us in tears as he recounted the afflictions he and his fellow survivors suffered under the Nazis." **[http://tinyurl.com/5sszo]**

Now skip ahead to another century and another continent to learn about Passover in Iraq. Major Jonas Vogelhut of the 101st Airborne Division describes his "seder somewhere in Iraq." "The service concluded with songs and Psalms like *The Lord Is On My Side, I Have No Fear*. Together our unit made this tent a house, this house a home, a piece of Judaism and a piece of America." **[http://tinyurl.com/4t8da]**

Thanks to the efforts of JWB Chaplains Council, here's what soldiers can expect to find in their official seder kits: a box of matzah, two cans of chicken matzah ball soup, two cans of tuna, a bottle of grape juice, a Haggadah and a Passover pamphlet. **[www.jcca.org/press_passover.html]**

Chabad rabbis are known for organizing seders in locations, no matter how remote. If you think you might be spending some time in Thailand or Turkey, there's room for you at a seder table. Rabbi Dror Moshe Shaul has welcomed several hundred Israelis to his seder tent in Dharamsala, India, in the foothills of the Himalayas. **[http://tinyurl.com/4adcx]**

In the Far East, Yosef Jacobson says his seder in Kobe, Japan, was his most memorable ever. **[www.jewish-holiday.com/qualityseder.html]** Will Recant spent a Passover in Shanghai while setting up new services for the elderly and children with mental disabilities in that city. Here's how the mayor toasted him: "From the largest and oldest community on earth – the Chinese – to you, a representative of the oldest and smallest community on earth – thank you for sharing your holiday with us and for helping our people." **[http://tinyurl.com/3o4pn]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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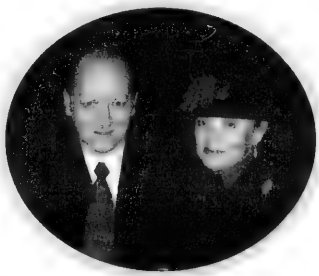

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Jewish Life

PASSOVER FOOD DRIVE: Grade 1 students at Netivot HaTorah Day School, with teacher Dara Nathanson, tally the day's donations in the school's annual Passover food drive. [Photo by Rebecca Ansel]

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Passover Food Ideas

Award-winning book features vegetarian recipes for Passover

By NORENE GILLETZ
Special to The CJN

A good chef is one who leaves his culinary options open and Gil Marks does just that. His latest book, *Olive Trees and Honey: A Treasury of Vegetarian Recipes from Jewish Communities Around the World* (Wiley, 454 pages), has been nominated for a prestigious James Beard Award in the vegetarian category.

This outstanding collection of 300 vegetarian dishes has been woven together with cultural and historical details that will intrigue armchair travellers, history buffs and cooks alike. *Olive Trees and Honey* will take you on an exciting global journey, allowing you to experience the way Jews have been eating meatless meals for centuries. Unique seasonings and condiments add regional flavour to simple recipes, letting you experience how Jewish communities around the world prepared their food.

Marks is a rabbi, historian, chef, cookbook author, teacher and expert on Jewish cooking. He has no professional training, but his mother encouraged him and his siblings to cook and experiment, even if they made a mess. He told me that his paternal grandfather once set the house on fire while trying to make coffee in an electric coffee pot – on the stove!

When I recently interviewed him by telephone, Marks declared, "Cooking is an art, but baking is a science." He loves to prepare fancy meals for friends in his small, cramped Upper West Side kitchen in New York.

Olive Trees and Honey includes an exciting array of vegetarian dishes for any occasion on the Jewish calendar, from festivals to everyday meals. Popular Passover dishes include Ukrainian Beet Soup (Borscht), Turkish Sweet-and-Sour Artichokes (Anjinaras), Turkish Leek Patties (Keftes de Prassa), Moroccan Mashed Potato Casserole (Batata bil Firan) and Calcutta Curried Vegetables (Subzi).

Marks writes about the versatility of matzah, which is ground to make matzah meal or finely ground to make matzah cake meal. Crumbled and ground matzah is used to create an imaginative array of Passover dishes, including stuffings, puddings, casseroles, pancakes, fritters, dumplings, pastries and cakes. Since matzah meal has an intriguing nutty flavour, it is often used for binding and breading throughout the year as well as on Passover.

The Bible forbids the consumption of chametz (leavened grain) during Passover. Among Ashkenazim, an interdiction emerged against eating legumes (kitniyot) on Passover as well as rice, millet and some seeds: poppy, sesame, caraway, coriander and mustard. On the other hand, Sephardim, prolific rice and legume consumers, not only rejected these prohibitions, but frequently featured these foods at the Passover seder. The restriction of kitniyot on Passover remains one of the major differences between Ashkenazim and other Jewish communities.

According to Marks, these simple but delicious spinach patties are irresistible, even to spinach-haters. He recommends a splash of fresh lemon juice, which makes a major difference in taste. Onions add a sweet flavour and textural complexity. He writes, "These patties are traditional on Passover and Rosh Hashanah, corresponding to the emergence of the early and late spinach crops. For Rosh Hashanah, you could substitute fine dried bread crumbs for the matzah meal."

SEPHARDIC SPINACH PATTIES (KEFTES DE ESPINACA)

3 tbsp. olive or vegetable oil
1 large onion, chopped
2 to 4 cloves garlic, minced (optional)
2 lbs. fresh spinach, stemmed, cooked, chopped and squeezed dry (or 20 oz. thawed, frozen chopped spinach, squeezed dry)
about 1 cup matzah meal
about ¼ tsp. table salt (or 1½ tsp. kosher salt)
ground black pepper to taste
½ tsp. grated nutmeg or ½ tsp. cayenne (optional)
3 large eggs, lightly beaten
vegetable oil for frying
lemon wedges for serving

In a large skillet, heat the olive oil over medium heat. Add the onion and, if using, the garlic, and sauté until soft and translucent, about 5 minutes. Remove from heat and add the spinach, matzah meal, salt, pepper, and, if using, the nutmeg or cayenne. Stir in the eggs. If the mixture is too loose, add a little more matzah meal. The mixture can be stored in the refrigerator for a day.

Continued on page 44

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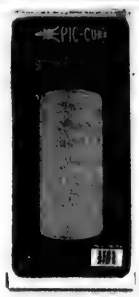

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Grafstein Wines' Passover offerings

Couple started company in 1983

By CAROLYN BLACKMAN
Staff Reporter

Add wine to an excellent meal and you make it even better, says Neil Grafstein of Grafstein Wines, Ontario wine distributors.

Grafstein's interest in wine dates back to when he was a child and he helped his grandmother prepare homemade raisin wine for Passover, he says.

This interest continued when he visited California wineries while he was a marketing student at University of California, Los Angeles (UCLA).

He runs the company, exclusive agents in Ontario for the Golan Heights Winery, with his wife Rachel, whose family, originally from Morocco, were winemakers.

The couple started the firm – known then as the Sacramental Wine Company – in 1983, because they share a passion for wine, and because they wanted to provide high quality kosher products "that would satisfy all tastes in wine – the bone dry as well as the sweeter wines."

New releases from Golan Heights Winery, available at the LCBO include:

• Golan Cabernet Sauvignon combines ripe berry and jammy notes with oak and spice. Food it complements include roasted or smoked turkey, roasted duck, beef steak and other hearty dishes.

• Golan Emerald Riesling combines notes of citrus fruit, pear and floral with a slight pine aroma and a sweet finish, and goes well with roast chicken, cold broiled chicken, dairy dishes and roasted vegetables.

• Yarden Blanc de Blancs displays delicate tropical fruit, floral and citrus notes balanced with nuances of fresh bread and minerals, and is crisp and dry. Food suggestions include rich and/or salty foods, or delicately flavoured foods such as pan-fried chicken breasts.

• Yarden Sauvignon Blanc layers tropical fruits with citrus, light herb notes and hints of vanilla and oak. It is complex and medium bodied with long fruit finish, and can be served with fish dishes, poultry such as baked chicken, Cornish hen and light dairy dishes.

• Yarden Mt. Hermon Red combines deep red purple colour and ripe berry fruit characters with hints of herbs. It goes well with strong flavoured foods, basic meat and potato dishes, turkey, chicken and fish.

• Yarden Mt. Hermon White has natural fruity and floral qualities and is complemented by chicken, fish, poached salmon, fresh tossed green salad, gazpacho and rich dairy dishes.

Other products at the LCBO include Yarden Carbernet Sauvignon, Hafner Welschriesling, Hafner Zweige[illegible]d Hafner Ice Wine Chardonnay.

See photo of winery, page 44

Correction

In "South Beach and Passover – it's possible" (*CJN*, April 7), we included a recipe for Carrot and Almond Kugel. The sugar should have been omitted from that recipe. We regret the error.

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Passover Food Ideas

Grafstein Wines are exclusive agents in Ontario for Golan Heights Winery.

Versatile chocolate mousse has intense flavour

Continued from page 41

Shape the spinach mixture into patties 3 inches long and 1½ inches wide, with tapered ends. In a large skillet, heat a thin layer of oil over medium heat. In batches, fry the patties, turning, until golden brown, about 3 minutes per side. Drain on paper towels. Serve warm, accompanied with lemon wedges. Makes about 16 patties.

Spinach Patties With Cheese (Keftes de Espinaca con Queso): Add 1 cup (4 oz.) shredded Muenster, Swiss, Gouda, or Cheddar cheese, or ¼ cup grated kefalotyri or Parmesan cheese.

Spinach Patties With Walnuts (Keftes de Espinaca con Muez): Substitute ½ to 1 cup finely chopped walnuts for the matzah meal.

Italian Spinach Patties (Polpettine di Spinaci): Add ¾ cup raisins soaked in white wine for 30 minutes, then drained, and ¾ cup toasted pine nuts.

GIL MARKS' VERSATILE PAREVE CHOCOLATE MOUSSE

8 oz. semisweet chocolate
¼ cup water
8 large eggs, separated
1 tsp. vanilla extract
pinch of salt
⅔ cup granulated sugar

In the top of a double boiler set over barely simmering water, melt the chocolate and water, stirring occasionally (about 10 minutes). Remove from the heat and beat in egg yolks, 1 at a time. Stir in the vanilla and salt.

Beat the egg whites until soft peaks form. Gradually add the sugar, beating until stiff and glossy (3 to 5 minutes). Fold ¼ of the egg whites into the chocolate mixture, then gently fold in the remaining whites.

Pour into a bowl or individual serving dishes, cover and chill until set (at least 4 hours). Makes 8 to 10 servings.

Chocolate Mousse Pie: Preheat oven to 350. Grease a 9-inch pie pan and dust with sugar. Pour 4 cups of mousse (above) into prepared pan, reserving remaining mousse in refrigerator. Bake until set (about 25 minutes). Cool for 30 minutes, then chill. (Centre will fall, forming a shell.) Pour reserved refrigerated mousse into chocolate shell. Refrigerate until serving time.

Jelly Roll Mousse Cake: Preheat oven to 350. Spoon 4 cups of mousse into a 15½ by 10½-inch jelly-roll pan lined with parchment paper. Bake until firm (about 15 minutes). Transfer to a rack and let cool. Invert onto a piece of parchment paper placed on a flat surface, peel off the paper, and spread with the remaining mousse. Roll up from a long end. Refrigerate until needed. Slice and serve.

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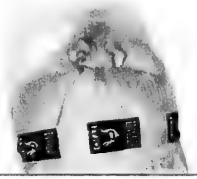

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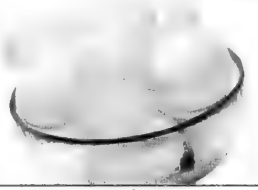

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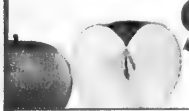

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SINGLES EVENTS

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The CJN encourages readers to direct any queries on events to the event's organizers

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Chad J. Shandler
Chair Designate of the United Jewish Communities National Young Leadership Cabinet

Congratulations to Chad J. Shandler on his selection as the Chair Designate of the United Jewish Communities National Young Leadership Department and its National Young Leadership Cabinet.

Mr. Shandler has held many distinguished positions in the UJA-Federation of New York and in the United Jewish Communities of MetroWest, New Jersey. He has been a member of the National Young Leadership Cabinet since 2001.

The United Jewish Communities National Young Leadership Cabinet is comprised of 500 Jewish leaders in their 30s and 40s from the United States and Canada. The goals of Cabinet are to develop high-potential leadership, to promote volunteerism, to inspire other young adults and to further giving through the UJA-Federation Campaign.

A graduate of the John M. Olin School of Business at Washington University in St. Louis, Chad is currently a Managing Director of Traxi LLC, a special situation advisory firm focused on companies in need of restructuring or in financial distress.

Chad grew up in Livingston, New Jersey, with his parents, Phyllis and Alan, and his younger brother, Adam. He lives in New York City with his wife, Leah (Goldberg) Shandler, who grew up in Toronto with her parents Susan and Martin and her brothers Aaron, Joel, Daniel and Noah.

Food, Scrumptious Food

Weeknight pleasures For Passover

By DAPHNA RABINOVITCH
Special to The CJN

At the best of times, feeding your family satisfying, nutritious and delicious meals during a hectic week can be a challenge. We all tend to gravitate to the same 10 recipes, albeit in different guises. What happens then during Passover, when dietary restrictions prohibit the use of so many of our staples?

After the brisket leftovers are eaten, and everybody is tired of the morning ritual of matzah brei, give the following recipes a try for a new look and taste for weeknight suppers during Passover. Of course, they can be eaten during the rest of the year as well. Simply replace the potato starch with all-purpose flour.

VEAL CHOPS WITH ORANGE AND ROSEMARY

Using a rasp – originally a workman's tool but now used by the culinary industry – makes short shrift of zesting an orange. If you don't want to use wine in the sauce, substitute chicken stock with a dash of lemon juice. Using fresh rosemary in this recipe really makes the dish burst with fresh flavour.

2 tbsp. finely grated orange zest
3 cloves garlic, minced
2 tsp. finely chopped fresh rosemary
½ tsp. each salt and pepper
2 tbsp. chopped fresh parsley
3 tbsp. olive oil
4 veal loin chops
1 tbsp. potato starch
½ cup orange juice
¾ white wine

In a small bowl, combine orange zest, garlic, rosemary, salt, pepper, parsley and 1 tbsp. of the oil. Spread all over veal chops. Transfer to plate, cover with plastic wrap and refrigerate for at least 8 hours or for up to 24. Bring meat to room temperature for 30 minutes.

Heat remaining oil in large skillet over medium-high heat. Cook chops, 7 minutes on each side, just until a hint of pink remains. Remove to plate and keep warm. Stir potato starch into skillet for 1 minute. Pour in juice and wine, scraping up any brown bits. Boil, whisking constantly, for 3 minutes or until slightly thickened. Season to taste with salt and pepper. Serve with meat. Makes 4 servings.

ARTICHOKE, SPINACH AND MATZAH PIE

Although the ingredient list may seem daunting, this Sephardi-based dish goes together surprisingly quickly once the component parts are all ready to be cooked. If using unsalted matzahs, increase the salt a bit.

3 tbsp. olive oil (approximately)
6 cloves garlic, minced
1 tsp. dried oregano
¼ tsp. each dried basil and mint
2 tsp. each salt and pepper
8 cups sliced mushrooms (about 1½ lbs.)
1 lb. lean ground beef
1 cup pasta sauce (optional)
4 large onions, thinly sliced
1 tbsp. balsamic vinegar
1½ cups canned quartered artichoke hearts
1½ lbs. fresh spinach leaves, trimmed
½ tsp. grated nutmeg
9 matzah squares
6 eggs
⅔ cup chicken stock
2 tbsp. lemon juice

In large non-stick skillet, heat 1 tablespoon of the oil over medium-high heat. Add garlic, oregano, basil, mint and one-quarter of the salt and pepper. Cook, stirring, for 2 minutes. Add mushrooms. Cook, stirring, and adding up to 3 tablespoons of water to prevent the pan from burning, for 10 minutes or until all excess liquid has evaporated and mushrooms are starting to turn golden. Add beef, breaking up with spoon. Cook, stirring, for 10 minutes or until no longer pink inside. Stir in pasta sauce, if using. Transfer mixture to bowl.

Continued on page 47

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All of us at Fogler, Rubinoff LLP extend very best wishes to our clients & friends for a happy, healthy and peaceful Passover.

Food, Scrumptious Food

Weeknight pleasures for Passover

Continued from page 46

In same skillet, heat 1 more tablespoon of oil. Add onions, vinegar and another quarter of the salt and pepper. Cook, stirring, for 15 minutes or until onions are very soft and golden. Transfer to separate bowl. Add remaining oil to skillet. Cook artichokes and a quarter of the salt and pepper for 4 minutes or just until golden. Remove to separate bowl. Rinse spinach under cold running water. With just the water clinging to leaves, cook in skillet along with nutmeg, turning leaves until wilted and cooked through, about 3 minutes. Drain in colander. Squeeze out as much liquid as possible.

Meanwhile, cover matzah with cold water. Let soak for 2 minutes. Drain well on paper towels. Spread meat mixture into bottom of 13 x 9-inch casserole dish. Top completely with matzah. Top with onions, then a layer of matzah, then artichokes, then 3 more matzahs, the spinach and the remaining matzahs.

Lightly whisk together eggs, chicken broth, lemon juice and remaining salt and pepper. Pour over casserole, lifting sides of matzah to ensure the mixture seeps to the bottom. Bake in centre of preheated 400 oven for 30 minutes or until set. Let cool for 5 minutes before serving. Makes 6 to 8 servings.

TURKEY CUTLETS WITH SHALLOT MUSTARD SAUCE

This is also delicious if you add some cooked mushrooms to the sauce. Add 4 cups sliced button mushrooms with the shallots and garlic. Cook, stirring occasionally, for about 10 minutes or until all excess liquid has evaporated and mushrooms are starting to turn golden. Proceed with the recipe as indicated below.

- 1½ lbs. turkey breast cutlets, cut about ¼-inch thick
- ¼ tsp. each salt and pepper
- 3 tbsp. olive oil
- 2 shallots, minced
- 2 cloves garlic, minced
- ½ tsp. dried thyme
- 1½ tsp. grated lemon rind
- 1 tbsp. potato starch
- 1¼ cups chicken stock
- 2 tsp. lemon juice
- 2 tbsp. Dijon mustard

Sprinkle turkey cutlets with salt and pepper. In large skillet, heat 2 tablespoons of the oil over medium-high heat. In batches, cook cutlets for 2 to 3 minutes per side or until cooked through. Transfer to platter and keep warm. Reduce heat to medium-low. Add remaining oil to skillet. Add shallots, garlic, thyme and lemon rind; cook, stirring for 2 minutes or until softened. Sprinkle potato starch over. Cook, stirring, for 1 minute. Whisk in broth and lemon juice; bring to boil and cook, whisking, for 2 minutes or until thickened. Whisk in mustard until combined. Pour over meat to serve. Makes 4 servings.

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Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Happy first birthday Michelle! Parents Max & Jenn Marants, grandparents Toby & Iosi Soil, Rivka & Leiser Marants, great-grandparents Sid & Rachel Posner, aunts and uncles.

Wishing Lisa Cooper & Paul Kay mazel tov on their engagement. With love from parents, grandparents and all the families.

Paul & Jessica announce the birth of Ari Max. Proud grandparents are Marjorie & Harvey Black of Montreal, Marjorie & Wilf Grosman.

Joshua turns 10 on April 23. You're smile continues to light up our lives. Love, Mom, Dad, Rebekah and Grandma Rose.

Happy sixth birthday Spencer Spiegelman. Love, Mom, Dad, Samantha, Zaidy Bernard & Nana, Zaidy Cy & Bubbie, aunties and uncles.

Happy ninth birthday Samantha Spiegelman. Love, Mom, Dad, Spencer, Zaidy Bernard & Nana, Zaidy Cy & Bubbie, aunties and uncles.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less. Send a self-addressed, stamped envelope for return. Mail to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

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What's New deadlines: Monday, May 2, is the deadline for May 12 and Monday, May 9, is the deadline for May 19. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, April 21

BOOK READING & SIGNING

Karen X. Tulchinsky talks about and reads from her novel *The Five Books of Moses Lapinsky* at the Winchevsky Centre, 585 Cranbrooke Ave. 7:30 p.m. Members $6, non-members $8. 416-789-5502.

BREWERY TOUR

Join Kolel's Reviving Eden "Yeast Fest" for those in their 20s for a pre-Passover brewery tour at Amsterdam Brewing Co., 600 King St. W., 8 p.m. $10 at the door. 416-485-7007, ext. 321.

Sunday, April 24

NEWMARKET SEDER

Or Hadash, Newmarket, holds its annual Community Second Seder at 5:30 p.m. To reserve, contact **Shelley Hollingsworth**, 905-895-8789, or **Sara Bates**, 905-853-8930.

VE'AHAVTA SEDER

Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee's sixth annual Passover Second Seder takes place at Congregation Habonim, 5 Glen Park Ave. All welcome. For information and reservations, contact 416-964-7698, ext 21.

SECOND SEDER

Rabbi Moshe Stern conducts a second seder at Shaarei Tefillah Congregation. To reserve, call 416-787-1631.

Monday, April 25

MEDITATION MONDAYS

The Caring Committee of Temple Har Zion presents Meditation Mondays with **Dr. John Fleming, Karen Kaufman** and **Rosalind Smith.** The program is designed to support the practice of meditation in the Jewish community and is intended for the curious, the novice and even those with a well-developed meditation practice. 7:30 p.m. Non-members $5. 905-889-2252.

Tuesday, April 26

WEEKLY WOMEN'S CLASS

Join a weekly women's study group with **Rabbi Uri Gellman** and **Rabbi David Bisk** discussing "Chassidut, *Tanya*, Halachah and Holidays." Tuesday evenings at Beth Joseph Lubavitch Congregation, 44 Edinburgh Dr. 8 p.m. 416-635-6313.

Wednesday, April 27

WOMEN'S SEDER

Temple Israel of London holds a do-it-yourself women's seder at 7 p.m. Bring your own "Miriam's cup" and a favourite poem or story to share. For information and to reserve, call 519-858-4400.

Other news

ROOM AT YOUR SEDER?

Jewish Immigrant Aid Services Toronto is looking for families who would welcome new immigrants at their seder table. If you or someone you know would be willing to host a family for one of the seder nights, please contact 416-630-1376, ext. 28, or jodi@jias.org.

PASSOVER GIFT BASKET

Send a gift basket to friends or family and support Jewish Women International projects in Canada and Israel. All product strictly kosher for Passover. Call **Joyce Shaffer**, 905-764-7696, or **Harriet Liebman**, 416-731-6816.

SEVENTH NIGHT SEDER

Join Beit Rayim Synagogue for their Passover community participatory "Seventh Night Seder" with songs, poetry, midrashim and history led by **Cantor Eli Bard**. Friday, April 29, 6:45 p.m. 9711 Bayview Ave. To reserve, contact 905-770-7639, ext. 31.

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What's New

Continued from page 48

SECULAR SEDER

The Winchevsky Centre sponsors a "Community Secular Seder: A Progressive Humanists' Celebration of Passover." Sunday, May 1, at 5 p.m. Members $40, children 3-12, $32. Non-members $48, children 3-12, $35. Reserve by April 21 at 416-789-5502.

OSTEOPOROSIS PROGRAM

If you are a senior living with osteoporosis, register for the Baycrest Centre spring session of "Power," a seven-week wellness program of exercise, nutrition and education. A referral from a family physician is required. Class begins on Monday, May 2. $70. Call 416-785-2500, ext. 2588.

AIN'T MISBEHAVIN'

Join Toronto Hadassah-WIZO for *Ain't Misbehavin'* with **Jackie Richardson** at the Bluma Appel Theatre, 27 Front St. E., Tuesday, May 3. Refreshments 7 p.m. Curtain 8 p.m. Proceeds to support Youth Aliyah and Youth Services. For tickets, call 416-368-3110 and say you are supporting Toronto Hadassah-WIZO.

PARENTS FORUM

Parents of gifted/high-ability learners are invited to an evening of networking and information gathering. **Dr. Joanne Foster**, gifted education consultant for Tikun Chaim, OISE/University of Toronto instructor and co-author of *Being Smart About Gifted Children: A Guidebook for Parents and Educators* will give a brief presentation and then facilitate discussion. The focus of this session will be on questions and answers pertaining to children who are academically advanced. Tuesday, May 3, 7:30-9:30 p.m., at the Lipa Green Building, 4600 Bathurst St. 416-631-5835.

PARENTING ADOLESCENTS

Jewish Family & Child Service presents **Joe Rich**, therapist and parent expert, speaking on "Parenting Your Adolescent." Monday, May 9, at CHAT, 200 Wilmington Ave. 7:30 p.m. All welcome.

JUDY & DAVID CONCERT

Celebrate Yom Ha'atzmaut with Judy & David at Beth Sholom Synagogue, Sunday, May 15, at 4 p.m. Tickets start at $12. For tickets, call 416-783-6103.

UWO ALUMNAE

The University of Western Ontario Chabad hosts a gala event Sunday, May 15, in Toronto. **Dr. Alan Dershowitz** will be the keynote speaker. If you are a UWO alumnae and would like more information, visit uwo-jewishalumnae.blogtex.com.

STUDY WITH BYRNA LEVY

Mekorot Institute of Torah Study and MaTaN present "Painting from Heaven: Understanding Torah Through Art," a morning of text study with **Bryna Levy**, dean of masters program in Tanach at MaTaN. 10-noon at Ulpanat Orot High School, 45 Canyon Ave. $18. 416-877-2050.

BOYS TOWN EVENT

Canadian Friends of Boys Town Jerusalem's cocktail reception takes place Monday, May 16. **Dr. Jack Mintz**, president and chief executive office of the C.D. Howe Institute speaks on "Implications of a New World Economic Order for Middle East Politics." Cocktails 7:30 p.m. $75. 416-789-7241 or btjcan@compuserve.com.

HEBREW CLASSES

Keren Hatarbut Institute is accepting registration for the summer-session Hebrew-language classes. Classes are offered for adult, teenagers and preteens at beginner, intermediate and advanced levels. Beginners will speak, write and read Hebrew in 14 sessions. Classes are taught in the morning and evenings on Tuesdays, Wednesdays and Thursdays beginning the week of May 17. Reasonable tuition. 788 Marlee Ave. To register, call **Joseph Klinger** at 416-787-0197.

AIPAC CONFERENCE

Join the Toronto delegation to the AIPAC Policy Conference in Washington D.C., May 22-24, a gathering of more than 4,000 pro-Israel leaders from around the world. Participants have the opportunity to meet with members of Congress, leading experts in the Middle East, top officials from President George W. Bush's administration and dignitaries from the Israeli government. For information, visit www.feduja.org/evites/aipac-conference-2005.

PHOTO EQUIPMENT

The Community Hebrew Academy, Richmond Hill campus, has started a photography club and needs usable photographic equipment and supplies to enhance their darkroom facilities, including cameras, enlargers, photography paper and developing supplies. If you have equipment to donate, call **Linda Newstead** at 905-787-8772.

VENDORS WANTED

Gan Yaledim Daycare is looking for vendors for their 25th reunion Sunday, June 12, 11 a.m.-2 p.m. For information, call **Susan** at 416-633-2930.

JF&CS GROUPS

Jewish Family & Child Service, Lipa Green Building, 4600 Bathurst St. 416-638-7800. Call ext. 215.

Today's Woman: A five-session group for women wanting to discuss relevant issues and wanting to make a change in their lives. Begins Thursday, April 28, 7 to 9 p.m., at The Promenade Mall, Suite 313.

FOR SENIORS

Earl Bales Seniors In The Club House In The Park. Sunday dance, May 1; Casino Rama, May 11; Dixie Outlet Mall Flea Market, May 15. Bridge players wanted for Monday, Wednesday and Thursday, 1-3 p.m. Hebrew classes, Tuesday mornings 10 a.m.-noon, $25/month; bingo, Tuesdays, 1-3 p.m. Call about these and other programs, 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Call **Menachem Wallach**, 905-731-7748

BERNARD BETEL CENTRE

1003 Steeles Ave. 416-225-2112.

Out-of-towners coffee club meets new people every Thursday at 2 p.m. For info, call ext. 105.

Bible Study with **Kolya Shimrat**, Mondays, 9:30-11:30 a.m. Fee.

"Current Events with Papa Jo," Mondays 10-11:30 a.m. Members $2, non-members $4.

"Karaoke and Sing-Along With **Ron Rosenberg**," Tuesdays, 2:30-3:30 p.m. Non-members $3.

"Silver Screen: The Making of Golden Memories," lecture on Tuesday, April 26, 10-11:30 a.m. Members $2, non-members $4.

The Morris (Nafty) Naftolin Komedy Kabaret, Thursday, April 28, 2:30 p.m.

Western Canada Spectacular, May 25-June 2. For information, call **Irina** at ext. 123.

Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays, 7 p.m. April 26, open discussion; May 3, documentary film.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Closed Sunday and Monday, April 24 and 25 and Sunday, May 1 for Passover.

Smile Theatre presents *Everything's Coming Up Rosie*, Tuesday, May 3, 7-8 p.m. Free. Call ext. 2297.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

First annual women's seder, Wednesday, April 27, 8 p.m. led by **Jacqueline Friedland**. Members $20, non-members $30. RSVP by April 21.

The Day Martin Buber Was Buried and *To Love in Jerusalem*, a live performance of two radio plays by **Yehuda Amichai**, Thursday, May 19, 8 p.m. at the Al Green Theatre. $15.

Klezmer Players' Workshop: Spring Tune-up, led by **Martin van de Ven**, Tuesdays, May 3, 10, 17 and 24, 7:30 p.m. Members $60, non-members $72.

Canadian Jewish playwright contest: entries due by May 9. For more information, contact **Esther Arbeid** at info@mnjcc.org.

VOLUNTEERS WANTED

The Bernard Betel Centre needs volunteers drivers on a weekly or occasional basis for their Meals On Wheels program. Call **Sharon**, 416-225-2112, ext. 127.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Third annual golf tournament on Thursday, June 23, at Glen Eagle Golf and Country Club. Call ext. 371.

Registration is now open for September 2005 for morning preschool and full-day day care, 18 months through senior kindergarten. For information, call ext. 248.

KNITTING BEE: Residents of the Ruben Cipin Senior Independent Living Community have produced and donated a colourful blanket to the Yonge Street Mission. From left are Judy Jacobs, Mary Roseberg, Mollie Novak, Clara Shadlyn, Ruth Kadish, Dodie Maser, Nita Goldberg, Norma Altman and Louise Bornstein.

SINGLES EVENTS CAN BE FOUND ON PAGE 46

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OBITUARIES
and Related Notices

Steeles Memorial Chapel

Perlin, Carolyn	April 1/05	50 Ruddington Dr
Kandoff, Avrham	April 1/05	Private
Himelfarb, Abraham	April 2/05	Private
Leszcz, Arie	April 2/05	136 Brickstone Cir
Podgaets, Ludmila	April 2/05	Private
Ber, Jack	April 3/05	7905 Bayview Av
Gitter, Mania	April 3/05	100 Antibes Dr
Rubinstein, Bruce	April 3/05	Private
Dubrovich, Dmitri	April 4/05	Private
Grinstein, Chaja	April 4/05	Private
Propper, Regina	April 4/05	26 Almore Av
Bromberg, Elizabeth	April 4/05	57 Neptune Dr
Halpert, Brian Richard	April 4/05	40 Huntington Park
Gelberger, Alex	April 5/05	128 Regina Av
Flom, Uelayla	April 5/05	4455 Bathurst St
Cohen, Ray	April 6/05	Private
Diamond Morris	April 6/05	32 Almington St
Goykhberg, Moisey	April 6/05	Private
Benamou, Jacqueline	April 8/05	Private
Gardashnik, Lazar	April 8/05	Private
Aizin, Roza	April 8/05	Private
Miller, Leon	April 9/05	36 Bruce Farm Dr
Yelin, Raphael	April 9/05	Private
Zbarsky, Judith	April 9/05	85 Thorncliffe Park
Greener, Gary	April 10/05	78 Holly St
Saow, Lillian	April 10/05	205 Cummer Av
Laufer, Abraham	April 11/05	290 Brighton Av
Lazer, Max	April 11/05	4383 Bathurst St
Kertes, Hilda	April 11/05	Private
Gafny, Miriam	April 11/05	1 Clark Ave W
Parl, Irving	April 11/05	2 Westover Hill Rd
Gelfand, Pesia	April 12/05	Private
Falkovskaia, Liousia	April 12/05	Private
Rice, Joseph	April 13/05	33 Wilmington Av

BENJAMIN'S PARK MEMORIAL CHAPEL

Manny Isaacson	Apr 3/05	116 Crown Heights Cr
Jackie (John) Koblinsky	Apr 3/05	155 Front St
Charlie Balanyi	Apr 4/05	525 Chaplin Cr
Isabel Rosen	Apr 4/05	205 Cummer Av
Barbara Beaumont	Apr 4/05	79 Searle Av
Edward Bronfman	Apr 4/05	255 Warren Rd
Brian Silvert	Apr 4/05	1245 King St W
Ruth Schein	Apr 5/05	429 Walmer Rd
Dr. Oscar Pollock	Apr 5/05	416 Lytton Blvd
Gladys Sagman	Apr 5/05	400 Walmer Rd,
Simmie Steinberg	Apr 5/05	25 Brunswick Av
Inge Dux	Apr 5/05	3800 Yonge St
Julia Petty	Apr 5/05	405 Kootenaw St
Delores Saeed	Apr 5/05	5230 Country Forge
Irene Klayman	Apr 6/05	4001 Bayview Av
Morris Granatstein	Apr 6/05	111 Avenue Rd
Milton Davis	Apr 7/05	260 Heath St W
Jean Smith	Apr 7/05	96 Dunvegan Rd
Louis Wall	Apr 7/05	5 Old Shepard Av
Mel Leader	Apr 9/05	6 Mistflower Rd
Debra Brick	Apr 9/05	62 Inglewood Dr
William Prager	Apr 9/05	6 Wildwood Av
Charlotte Spires	Apr 9/05	333 Clark Av W
Bernard Zarnett	Apr 10/05	2 Covington Rd
Louis Gornberg	Apr 11/05	3560 Bathurst St
Lillian Miller	Apr 11/05	2500 Bathurst St
Ray Hodes	Apr 12/05	153 Searle Av
Sara Polan	Apr 12/05	70 Machlin St N
Phil Feldberg	Apr 12/05	8 Bridle Heath Gate
Elizabeth Singer	Apr 12/05	465 Columbia St W
Bela Israelski	Apr 13/05	255 Waterloo Av
Ben Henry	Apr 13/05	355 St. Clair Av W

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On Campus

Western sets exam for night of first seder

By HAILEY EISEN
Special to The CJN

This Passover, Joanna Ticker will be trading the Four Questions for hundreds of the multiple choice variety, because the final exam in her freshman psychology course conflicts with the first seder.

Ticker is one of many first-year Jewish students at the University of Western Ontario who is being forced to choose between writing the psychology 020 exam – scheduled for Saturday, April 23, from 7 to 10 p.m. – and attending a family seder back home, then writing a makeup exam either at the end of April or in early May.

"At the beginning, a lot of people wanted to write the makeup exam. But now they are giving in and missing Passover," Ticker said, explaining that most first-year students just want to finish their courses and don't want to return to London once they've moved out of residence.

As well, since most Jewish frosh take psychology, "the exam could have at least been scheduled in the afternoon so we'd have time to make it home for dinner," said Ticker, one of 2,016 first-year psychology students who must write the test.

Glen Tigert, who oversees exam scheduling as Western's director of student financial services and student records, said the university tries to avoid scheduling exams on religious holidays, particularly the first two days of Passover, but sometimes it has no choice.

In this case, the short exam period and space considerations made the conflict unavoidable, he said.

"It was not a mistake," Tigert said, adding that if the same problem comes up next year, the university will try to take the holiday into account.

He noted that students with religious conflicts can always write makeup exams.

Ticker said she and her friends "were shocked when we found out our exam was on the night of the first seder. I don't see other universities doing that."

Indeed, York University has a policy barring the scheduling of exams on the first and last two days of Pesach, while a spokesperson at the University of Toronto said its faculty of arts and science does not hold exams on Saturdays, thereby avoiding a conflict this year with the first seder.

The problem at Western has upset Joanna's father, Charles Ticker. He was surprised that Western would even schedule exams on Shabbat, but said Pesach is a family holiday and even Jews who are not very religious tend to celebrate it.

He said he accepts the school's explanation for the conflict, but he wants an apology.

"I am very unhappy that Joanna will have to miss the seder," he said. "And I'm annoyed with the university for putting us in a situation that could have been avoided with proper planning."

Jared Isaacson, director of Jewish Campus Services at Western, said the scheduling conflict gave JCS an opportunity to educate university officials about timing issues related to Jewish holidays.

"When the conflict came about, there was little that they could do about it," Isaacson said. "But come September, I will have a conversation with them to discuss the timing of the coming year's exams."

He looks forward to continued dialogue.

"I appreciate where both sides are coming from," he said. "There is a very finite window in which the university can hold the proper exam schedule. They even schedule exams on Sundays now."

On Campus

McMaster students express grievances over SPHR event

By FRANCES KRAFT
Staff Reporter

McMaster student Jacob Kocsis had never written a letter to a university administrator before, but a recent talk sponsored by the university's Solidarity for Palestinian Human Rights club prompted him to do so.

The April 7 talk, by Lenni Brenner, was titled "Zionist Collaboration from the Nazis to the U.S.A. Imperialists Today."

In an April 6 letter to university president Peter George and others, Kocsis lodged a formal protest, requesting that the lecture be stopped and that SPHR, a recognized university club, be shut down.

He received one reply indicating the matter was being looked into.

The situation on campus has "definitely escalated" over the past two years, Kocsis told *The CJN*. "We had this nice campus community that wasn't poisoned by anti-Semitism."

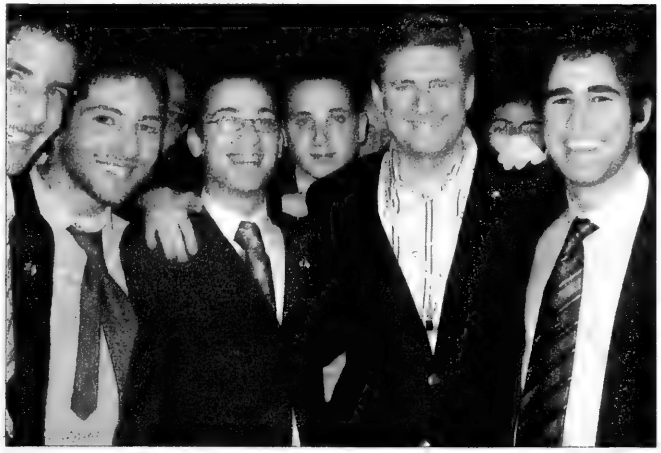
The Jewish Federation of Hamilton wrote to Peter George, president of McMaster, late last week, expressing outrage about the lecture and requesting a meeting.

Judy Schwartz, director of the Jewish Students Association (JSA), told *The CJN* she believes the lecture was planned for "only one reason, to vilify Israel. Certainly it creates major anti-Semitism and unrest on campus."

SPHR did not "cross any official policy that is currently on our books," said incoming McMaster Student Union president Tommy Piribauer. "There are two separate issues: events we have on campus, and how they're promoted. We will be using the summer as an opportunity to redraft clear guidelines in both respects."

McMaster student Brandon deSilva, a past president of both the JSA and Zionists at McMaster, said students have learned from Israeli Apartheid Week at the University of Toronto earlier this year that a public outcry over anti-Semitic events can provide unwanted "advertising. It's best to do what you can behind the scenes.

"We've been meeting with MSU," he said. Also, he said, Kocsis was one of at least 10 or 12 students and possibly five times that many who wrote letters after hearing about the lecture via e-mails from Zionists at McMaster and the JSU.



MEETING THE LEADER: Hillel Montreal student leadership met with Conservative Party of Canada leader Stephen Harper during the party's first policy convention, held in Montreal in mid-March. The group discussed a variety of issues with Harper at a cocktail hosted by the Canadian Council for Israel and Jewish Advocacy public affairs committee (CIJA-PAC). [Photo Courtesy of Hillel Montreal]

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Invasive meningococcal disease: *recognition, prevention*

By Dr. Orli Goldberg

Nineteen-year-old Mary Louis Carlos of the Victorian suburban community of Saanich was discharged from a Victoria Hospital on Dec. 21, 2004, at 11 a.m. with a fever and a sore neck. Her mother brought the teen back to the hospital later that day as her symptoms worsened, and she died of bacterial meningitis four hours later.

Patricia Vepari, 21, a chemical engineering student at the University of Waterloo, left a Kitchener hospital despite her fever, nausea and sore throat, after being told that she would have to wait eight hours to see a doctor. The following morning she was taken to the Intensive Care Unit, where she was put on life support. She ultimately died of meningococcemia a few hours later on Feb. 4, this year.

These two recent tragic deaths of previously healthy young women highlight the virulence of invasive meningococcal disease. They emphasize the need for early recognition of clinical symptoms of the disease, as well as the need for immediate medical attention and management once the diagnosis is confirmed. They reinforce the importance of primary prevention of disease and the value of widespread immunization programs.

Although not common, invasive meningococcal disease (IMD), caused by the bacteria Neisseria meningitides, can be devastating to affected patients and families. Despite modern treatment, nine per cent of those affected die from the disease. In a small proportion of affected patients, the disease runs an aggressive course, with death ensuing in less than 12 hours after the onset of symptoms. For this reason, IMD has been the cause of public alarm and has received intense media coverage.

IMD may be associated with a wide range of clinical syndromes, depending on what part of the body the bacteria infect. When the meningococci bacteria invade the fluid surrounding the brain and spinal cord, it is called bacterial meningitis. When the bacteria invade the bloodstream it is called meningococcal septicemia, or meningococcemia. Meningococcal septicemia, with or without meningitis, can be particularly life-threatening and is responsible for more deaths than meningococcal meningitis.

In its initial stages, IMD may not be recognized because of its similarities to a flu-like illness. A patient with meningitis may present with a headache, fever, neck stiffness, vomiting and sensitivity to light. A patient with meningococcemia may present with fever, muscle and joint aches, cough, sore throat, headache, with or without the other features of meningitis. The most characteristic feature of meningococcemia is a red blotchy rash that does not blanch under pressure.

Due to the rapid progression of IMD, an adequate response requires decisive and swift action from both clinicians and communicable disease control services. Deaths from IMD may be prevented by early antibiotic treatment. Patients presenting to a hospital emergency department with suspected IMD need to be seen urgently, and they should receive their first dose of antibiotics no later than 30 minutes after arrival.

The bacteria that cause IMD can live in the body without causing symptoms, a process called colonization. In fact, 10 per cent of the population is colonized with meningococci, most commonly in their nose and throat, but most people never develop active disease. Someone who is colonized but not infected can still transmit the infection to someone else. Nonetheless, the meningococcal germ is less contagious than influenza or the common cold. The bacteria are spread through droplets in the air from coughing or sneezing. As well, bacteria from the saliva of a colonized or infected person can be spread when common items are shared, such as beverages, cigarettes and lipstick.

While the mainstay of the public health control of IMD in the past has been reactive, beginning in January 2005, the Ontario government has become proactive with the release of the publicly funded Meningococcal C-conjugate vaccine. The vaccine protects against serogroup C, a particular subgroup of Neisseria meningitides. Serogroup C (IMD-C) has been almost exclusively responsible for localized clusters or outbreaks of IMD in schools and communities.

In Ontario, many of the cases of IMD-C are in adolescents and young adults. As a result, the vaccine will be offered free of charge to children over 12 and youth age 15 to 19. People of any age who have been in close contact with a person who has IMD-C are at greatest risk of infection and are already eligible to receive the vaccine. Moreover, one-year-old children can receive the meningococcal C-conjugate vaccine as part of their routine immunization. Anyone else who wants the vaccine but who is not from the aforementioned groups can also receive the vaccine, but the government will not pay for the cost at this time because of limited resources. This new program is intended to lead to universal immunization against IMD in Ontario.

If you would like more information on IMD or about the meningococcal vaccine, please consult your family physician.

Dr. Orli Goldberg is a medical resident in the department of family and community medicine at the University of Toronto, currently training at North York General Hospital. This article is part of an occasional series.

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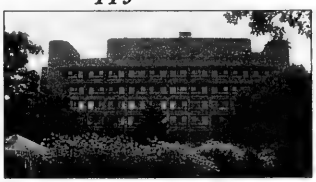
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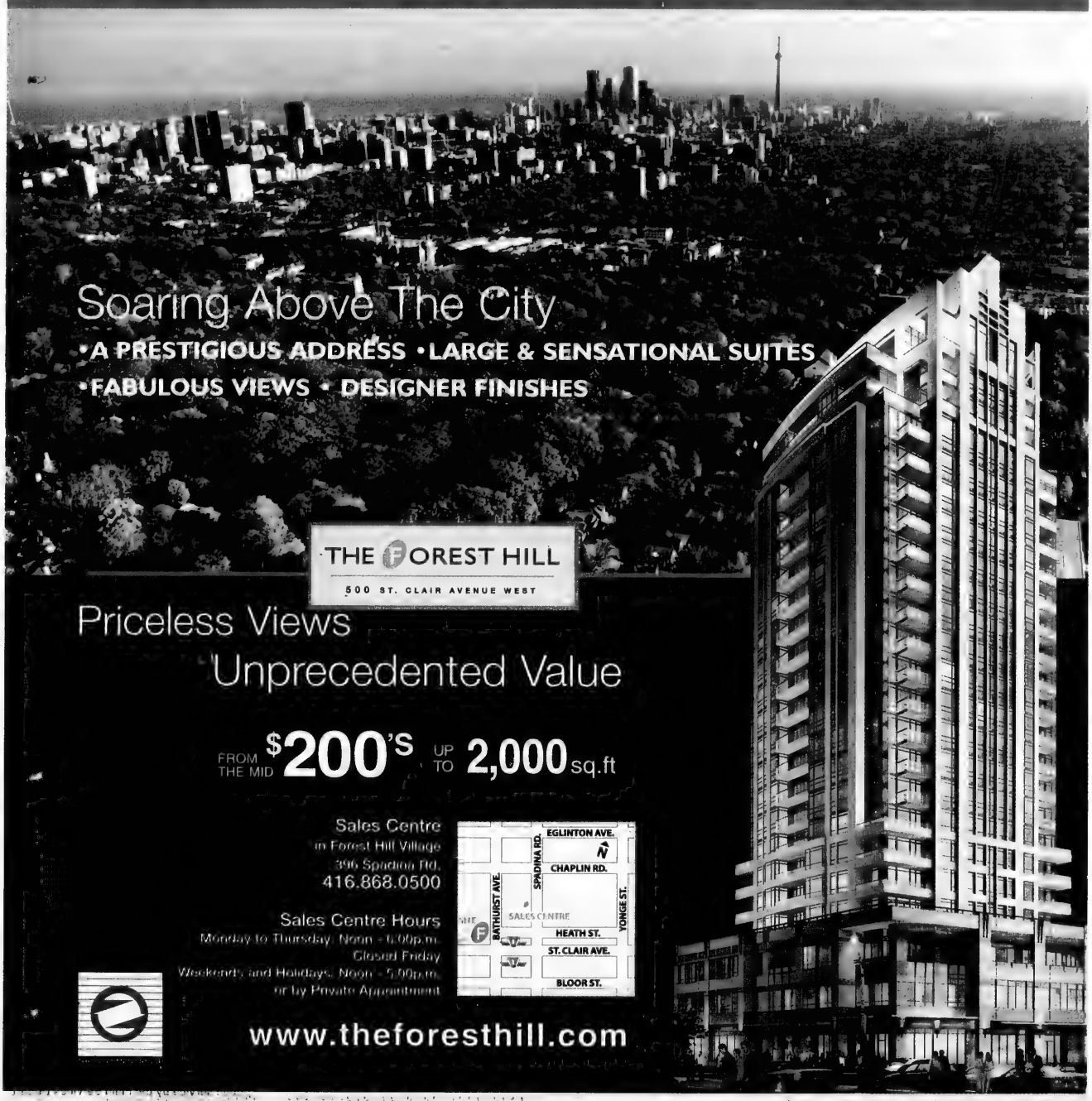


Books & Authors

Page-turner explores ambiguities in the material world

By ANNA MORGAN
Staff Reporter

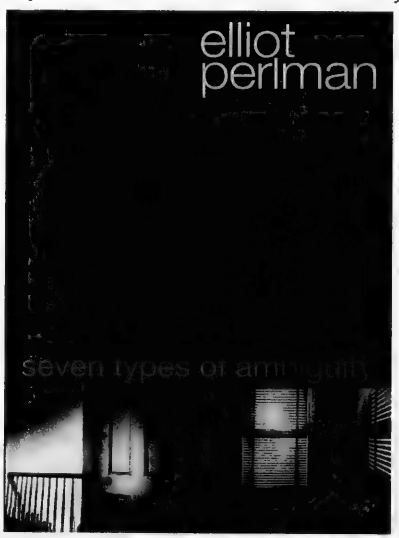
While the sheer width of *Seven Types of Ambiguity* may appear daunting, Elliot Perlman's novel about obsessive behaviours in the material world quickly turns into a compelling page-turner.

The psychological thriller revolves around the kidnapping of a little boy as seen through the eyes of seven, sometimes unexpected, characters. They are linked by a Quixote-like protagonist, Simon Heywood, who is struggling with the moral ambiguities of our times.

Elliot Perlman

Drawn from a 1930s work on poetry by William Empson, the title itself alludes to the ambiguous nature of events as they are perceived and interpreted by individuals saddled with the baggage of their own histories. On a more general level, the novel explores the political, economic and social challenges facing the western world – from insider trading deals related to privately run health-care systems to the hypocrisies inherent in the academic world.

With astute clarity, Perlman describes the recent professorial trend toward literary deconstructionism in universities with the observation that "with their clumsy, jargon-ridden opacity they succeeded in intimidating those students not already under their sway. The term 'theory' came to be understood as their theory." It is an observation that could be applied to several schools of thought in current academia.



Perlman portrays the relationships between brokers and analysts who work in the financial markets as seen through each other's eyes. One broker watches the "walking out" of a colleague who put too much money on a stock that tanked and imagines how he will always "remember certain half-whispered comments from colleagues who he would not have expected to so relish his demise."

But most of all, *Seven Types of Ambiguity* is a novel that explores the nature of despair. It is a portrayal of the world today where extremism defines the environments and heroes aren't all good and villains aren't all bad. "Everything is messy and life is really a series of reflections of shades of gray," said Perlman, who was in Toronto recently at the Harbourfront International Reading Series.

Although he is a self-professed liberal, Perlman said that "being a liberal doesn't mean you have a monopoly on morality… It is not unusual for circumstances to leave people feeling marginalized and, despite their values, lead them to hurt those around them."

Perlman, who now divides his time between New York City and Melbourne, grew up in Australia and attended Mount Scopus Memorial College, a Hebrew high school in Melbourne, before completing a BA in economics and politics and a law degree. He worked for five years as an associate to an Australian Supreme Court judge while completing *Seven Types*. A film based on his first novel, *Three Dollars*, will be released next month in Australia. His second book, titled *Reasons I Won't Be Coming*, won the Betty Trask Award (U.K.) and the Fellowship of Australian Writers Book of the Year award.

While his parents were born in Australia, he said that he was taught about anti-Semitism and Israel from a very young age. "All three of my books are [affected] by a Jewish sensibility whether or not any of the characters are overtly Jewish."

Writers observe the world around them and therefore can't entirely be a part of that world. This reflects the Jewish condition in that "whatever apparent successes Jews make in the Diaspora, because of the system of the virus that is anti-Semitism, we are always, to a lesser or greater extent, on the outside."

This awareness informs the descriptions of the insecurities that consume his characters and drives the fast-paced narrative.

The other aspect of being Jewish that influences Perlman's writing is, as he puts it, the strand of humanism that is "interested in ameliorating hardship and making society better.

"It's a secular humanism, in the sense that I'm not a practising Jew, but I'm unequivocally very Jewish in terms of my values and my self-identification with things Jewish," he said.

The Law of Joint Custody

Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

What happens when two divorcing parents are in constant conflict, claim they cannot agree on anything, and cannot cooperate? Will the Courts refuse to order a shared parenting schedule (or not) just because one parent refuses to cooperate with the other? Is such a decision in the best interests of the child? What is the law of Ontario, and how has it been recently applied?

In two apparently contradictory decisions called *Kaplanis* and *Ladisa*, released within days of each other in January 2005, the Ontario Court of Appeal has told divorcing Ontario parents that shared parenting will work in some situations and not in others.

Parents' inability to communicate precludes counselling

In *Kaplanis,* the trial judge ruled that since each parent thought that the other parent was "fit", it was a good idea to force warring parents to share the children's time. She therefore ordered them to seek counselling. But this couple proved to be unable to communicate effectively and therefore, the Appeal Court ruled that counselling was inappropriate. Since the father never asked for sole custody to begin with, the Court of Appeal's remaining choice was to award sole custody to the mother and order a new trial on what kind of access should be awarded to the father.

The most interesting part of this decision is that although the Court recognized the inherent right of the Courts to "order counselling," it empowered a Court to make such orders *only in cases where the evidence shows that the parents are able to communicate and get along*. That evidence may come in the form of third party reports from social workers, psychologists, or the Children's Lawyer. Otherwise, a Court can't simply force people into counselling anymore.

By contrast, in *Ladisa*, the Court upheld a decision by Justice Linhares de Sousa in favour of a shared scheduling arrangement for two children and against the wishes of the mother who, on appeal, was insisting on sole custody. The key piece of evidence about these parents was strikingly different than in *Kaplanis*: "According to the testimony of third parties, including teachers, a former hockey coach, other hockey parents and neighbours, the parents, when together, have always acted appropriately towards each other and towards their children. Their conflict has not been obvious to [their observation.]" In addition, the children were very close to both parents and there was a history of co-parenting.

Jockeying for position in co-parenting arrangements

While it may appear that we have no consistent rules, that is not true. If there is a history of co-parenting and communication notwithstanding the strife, then the parent who attempts to bolt from that type of cooperative parenting arrangement by suddenly claiming a greater degree of control will likely lose. However, if the strife is so aggravating that the level of communication has negatively affected the parenting, then the awarding of sole custody will be more likely.

The problem is that some litigious parents, meaning the type of parent who "plans for" and "strategizes" his separation, often begins to "co-parent" shortly before he separates from his wife (or her husband) to gain a tactical advantage in anticipation of "third parties" investigating the relationship between them and their children. Previously neglectful fathers or mothers suddenly become instant Bill Cosbys or Mother Teresas. One then has to be careful who investigates the fractured family, meaning: just who reports to the Court? There are very few truly respected child custody assessors who have the sophistication and experience to see through such tactics. Buyer beware.

Previously neglectful parents suddenly become Bill Cosbys and Mother Teresas

On behalf of myself, my family and the firm of Beard Winter LLP, I wish you a Happy and Kosher Passover.

John Syrtash is a partner and family law lawyer with the Toronto firm of ***Beard Winter LLP****. Neither B'nai Brith Canada, Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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Arts & Travel

TJFF the largest Jewish film fest worldwide

By BILL GLADSTONE
Special to The CJN

"Today I am a film festival," is the jocular slogan of the upcoming Toronto Jewish Film Festival as it enters its 13th season, the traditional "bar mitzvah" year.

But the annual springtime event, which is scheduled to screen 101 films from May 7 to 15, has also reached a more significant milestone: it is now the largest Jewish film festival in the world, showing more films than similar fests in San Francisco, New York or Jerusalem.

While the honour seems appropriate for a city that also hosts the world's largest international film festival each September, executive director and co-founder Helen Zukerman continues to express delight and enthusiasm at the growth of the pet project she has nursed since its 1993 debut, which saw 19 films screened over five days.

"I absolutely adore the process of this festival, because it's always a challenge and it's always rewarding," she said. "There are always surprises and it's always a pleasure to do. And just when you think you've seen a film about everything, something happens and you get something like *The Unshod Man*, or *Edelweiss Pirates* or *Perla*. The stories are endless, just endless."

While nearly a dozen films fall into the "coming of age" category, which is this year's unofficial theme, Zukerman noted that a more appropriate theme might be "spotlight on Israeli films," since 14 feature films on the festival program – including the highly celebrated opening night offering, *The Syrian Bride* – were made in Israel.

***The Syrian Bride* opens the Festival May 7.**

According to the Montreal-born Zukerman, it's been a blockbuster year for Israeli fiction films: she speaks glowingly of titles such as *Bonjour Monsieur Shlomi*, *Henry's Dream* and *Or*. "The quality of the films coming out of Israel has taken a giant step forward since we began doing this 13 years ago," she observed. As a case in point, *The Syrian Bride* (Saturday, May 7, 9:30 p.m.), co-written by Israeli director Eran Riklis and Palestinian screenwriter Suha Arraf, has already earned 15 international awards since its release in 2004.

Since the departure of former programming director Shlomo Schwartzberg, the festival has assembled a panel of six programmers, including Israeli filmmaker Amit Breuer, who now lives in Toronto, and newly appointed programming co-ordinator Larry Anklewicz, who writes on cinema for *The CJN*. The team winnowed this year's choice offerings from a field of some 300 submissions. "Everyone brought their own take on the everlasting question,'What is a Jewish film?'"Zukerman said. "It's a never-ending debate."

In addition to the festival's roster of Israeli films, numerous entries deal with various aspects of the always-sensitive issue of Israeli-Palestinian relations. "Music, from religious to rap" is another thematic grouping, and includes material for two midnight screenings that will please the hip-hop set: *Jericho's Echo*, which profiles the Mohawk haircuts and pounding rhythms of Israel's punk rock scene; and *Channels of Rage*, a dynamic examination of the "anger and competing nationalisms" of an Israeli and an Arab rapper.

A number of festival choices fall into a thematic category that might be loosely labeled "the blame game." *Protocols of Zion*, for example, is a tough and disturbing documentary by New Yorker Marc Levin, which examines the spurious myth that the Jews were behind the 9/11 attacks. Another is *Sister Rose's Passion*, a profile of the remarkable Catholic sister whose research prompted the Vatican Council's 1965 declaration that the Church could no longer blame the Jews for the death of Christ.

Yet another festival track is "Jews from distant lands," which includes two kindred docs about Jews in Iran as well as the remarkable Russian film *Papa*, which prompted the festival to send a special unpaid emissary to Moscow to secure. "Oy! Did we go through agony to get that!" Zukerman exclaimed about the 2004 film, which she described as "probably the first Jewish-content film that Russia has produced in a long time."

Described in the program as a "heartbreaking historical melodrama," *Papa* is set in an imaginary shtetl in 1929 as well as in Moscow in the prewar and war years, and features a shtetl Jew as its hero.

As usual, Holocaust-related films continue to be a staple of the Jewish cinema: witness *Edelweiss Pirates*, a documentary about a little-known group of young Germans who attempted to sabotage the Nazis in Cologne in 1944; and *Perla: The Last of the Seven Dwarfs*, a riveting tale told by an 80-year-old about a dwarf family of Romanian entertainers upon whom Josef Mengele conducted gruesome experiments.

Although the festival is considered a great success as it moves toward adolescence, its box-office revenues barely cover one-fifth of its expenses – a large part of which is used to import the directors and other special guests whose involvement has become a festival hallmark.

"The festival has never paid its way – we're not supposed to, really," Zukerman said. "The box office pays 21 per cent of the cost. We also get some government funding, but most of our funds are privately raised by our wonderful director of development, Roz Davidson. We exist by the generosity of our friends."

Screenings take place at two venues, the Bloor Cinema just east of Bathurst St., and the Al Green Theatre, Miles Nadal JCC, at Bloor and Spadina. The opening film is $20; general admission for most other films is $10 or $6 for seniors and students with ID; and weekday matinees are $6. Three types of festival passes are also available. For details, phone 416-324-9121, e-mail boxoffice@tjff.ca or visit the website www.tjff.com.

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Send your response to: Shuly Nathan contest,
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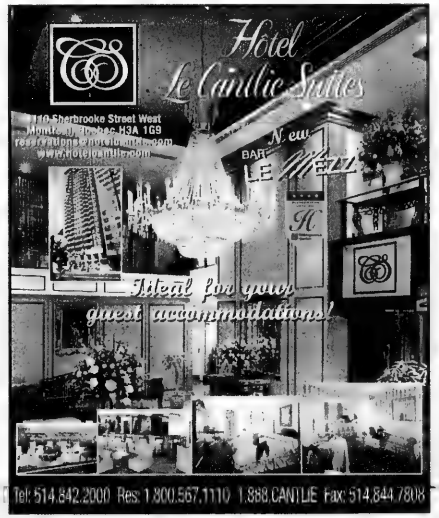

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Arts & Travel

Travel Talk

BY BILL GLADSTONE

TWO SPECTACULAR EXHIBITIONS OFFER DISTRACTION FROM OTTAWA'S POLITICAL CIRCUS

The National Gallery of Canada is celebrating its 125th anniversary with a rare and extraordinary exhibition, "Leonardo da Vinci, Michelangelo and the Renaissance in Florence," opening at the Ottawa institution on May 29.

The show features some 125 paintings, drawings, sculptures and prints by the likes of Michelangelo, da Vinci, Andrea del Sarto, Bronzino, Piero di Cosimo and other celebrated Florentine masters. The National Gallery collaborated with a host of prestigious institutions including Florence's Uffizi Gallery, the National Galleries in London and Washington, and even the Vatican, to bring these treasures to Canada.

"Florence from about 1500 to 1550 is one of the most outstanding periods in the entire history of art," said curator Dr. David Franklin, noting that most of the pieces had never travelled to North America before nor been seen anywhere together in one place.

The gallery intends to display the Jacopo Pontormo drawing *Reclining Male Nude*, an important recent acquisition, alongside the imported masterpieces. The exhibition remains on view until Sept. 5.

Another spectacular museum show in the capital region may also help to distract public attention momentarily from the dizzying political scandal swirling around Parliament Hill.

The exhibition "Pompeii," which opens in May at the Canadian Museum of Civilization in Hull, offers nearly 500 artifacts from Pompeii, Herculaneum and other sites that were buried in lava and ash after the catastrophic eruption of Mount Vesuvius in 79 CE.

Considered the greatest natural disaster of the ancient world, the Vesuvius eruption destroyed Pompeii, a city often associated with wealth and pleasure, leaving a perfect time capsule of city life at the height of the Roman Empire. The exhibition tells the story of the human tragedy of the eruption through frescoes, sculptures, jewelry, body casts and household items.

"Since the first archeological discoveries in the region in 1738, people have been fascinated by the history of Pompeii and by stories about the volcano's survivors and victims," said Victor Rabinovitch, the museum's president and CEO. The objects on view will be "the most complete, intact archeological remains of life in Roman times, and they have rarely been allowed out of Italy," he said.

"Pompeii" runs from May 27 to Sept. 12.

* * *

Jewish China: Beijing, Harbin, Kaifeng, Xian, Chongquing, the Yangtze River, Suzhou and Shanghai are among sites included on the itinerary of Harriet Morton's 18-day fall tour, "China, A Journey Through Jewish Eyes." The group is slated to visit many Jewish sites and share Shabbat with the Kehillat Beijing Congregation. The Great Wall, Forbidden City, Summer Palace, Terra Cotta Warriors and Three Gorges are also included in the itinerary.

Travel dates are Oct. 19 to Nov. 5. New Wave Travel, 416-928-3113, ext. 245. www.newwavetravel.net

* * *

Travel Notes

• Thousands of Jewish children were hidden in Christian homes during the Holocaust. "Life in Shadows: Hidden Children and the Holocaust," is a travelling exhibition of documents, photographs and objects assembled by the United States Holocaust Memorial Museum. It's on view at Chicago's Spertus Museum until July 31. www.spertus.edu

• Planning to visit the Emerald Isles? For a free copy of the new *Ireland Travel Magazine and Vacation Planner*, contact Tourism Ireland, 800-223-6470 or info.ca@tourism ireland.com

• Club Med in Eilat reopened recently after a two-year renovation project. The club is now kosher and remains a favourite destination for families as well as couples and singles.

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Arts & Travel

Hot Docs to feature Spotlight on Israel theme

By SHELDON KIRSHNER
Staff Reporter

The 12th annual Hot Docs, the Canadian International Documentary Festival, runs in Toronto from April 22-May 1. Films will be screened at the Royal Ontario Museum Theatre, the Isabel Bader Theatre, the Bloor Cinema and Innis Town Hall. All but the last of the following films will be shown at a new program, Spotlight on Israel, sponsored by Vision TV, Canada-Israel Committee and Israel's consulate. For tickets and info visit www.hotdocs.ca or call 416-530-9105.

***

Aharon Appelfeld, one of Israel's most celebrated novelists, sits in a Jerusalem cafe and talks, a flood of memories streaming out. In Adi Fuch's gripping and empathetic *Applefeld's Table*, he recalls his happy childhood in Czernovitz, his horrific experiences during the Holocaust, his new life in pre-state Israel and his ability to listen to his inner voice and mine these bittersweet reminiscences. Excerpts from his novels are also read.

His bald pate glowing in the light, Appelfeld recalls that his parents' house was full of pleasantness and tenderness and that summer holidays with his grandparents in the country were idyllic.

With the Nazi occupation, he entered "a world of horror," during which he heard his mother's "death scream," witnessed death in "all its shades," and suffered pain, hunger and disease. Through sheer willpower and immense powers of creativity, he transformed all that negativity into "a world of meaning" in more than 30 books, nearly all of which touch on the Holocaust.

Arriving in Palestine in 1946, when he was just 14 but completely matured as a person, he was interred by the British in a refugee camp. He then lived on a kibbutz, where he learned Hebrew and obtained an education. "We came to Israel to build and be rebuilt," he says succinctly. But much to his puzzlement, the Holocaust was not a subject that was discussed in his new homeland.

Having no trusted friends in whom he could confide, he poured his feelings into a diary. As an emerging writer, he wrote about kibbutzim, but soon discovered that the most authentic material in his literary repertoire was the Holocaust. As he puts it, "The past is not an obliterated time. It's the present."

***

Oriental, Avi Nesher's intriguing film, posits an original link between belly dancing and the failed Camp David summit of July 2000. Elina, an attractive young woman of Russian-Jewish origin and a dedicated belly dancer, recruits a traditional Israeli Arab band for a concert she is planning. She and her Arab collaborators soon find themselves enmeshed in a variety of disputes and, suddenly, her concert seems in jeopardy.

The relationship between their misunderstandings and Israel's failure to resolve its differences with the Palestinians at Camp David due to different negotiating tactics and clashing values, is what lies at the core of *Oriental*.

Elina looks for order and precision, but her Arab colleagues don't agree with her somewhat rigid approach. When she learns that "reality can accommodate many narratives," she and her Arab collaborators succeed. The Israeli and Palestinian negotiators are not as fortunate. They become embroiled in a welter of mutual suspicions, which wreck their talks. An astute Israeli negotiator sums up the impasse: Israel fears that a permanent peace agreement will only be temporary and unravel. The Palestinians fear that an interim accord will harden into something permanent and leave final status issues unaddressed.

***

Continued on page 61

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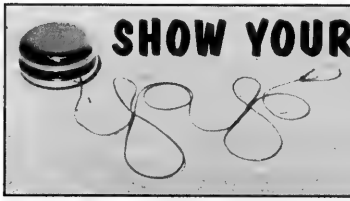
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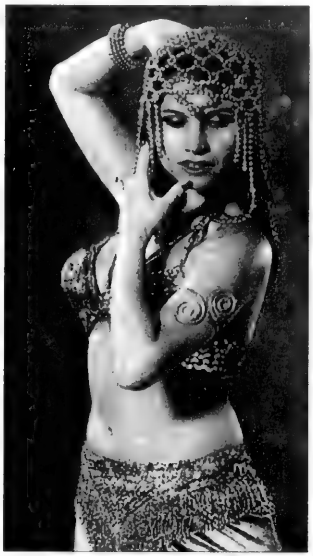
Oriental *seeks link between belly dancing and Camp David*

Continued from page 60

Dan Setton's *The Next War: Radical Zionists in the Holy Land* is a disturbing profile of a sect of young, extreme Jewish settlers in the West Bank who want to turn Israel into a theocracy and expel the Palestinian inhabitants of the territories. Some of them, known as "hilltop youth," live in unauthorized outposts, which Israel has promised to dismantle under the 2003 road map to peace. Still others reside in settlements such as Kfar Tappuach and Bat Ayin.

Influenced by the racist teachings of the late Rabbi Meir Kahane, whose party was banned by Israel, the Kahanists believe that if they do not destroy "the Israeli secular entity" and cleanse Arabs from its towns and cities, redemption will elude them. "War now," chants a typically misguided Kahane acolyte.

This riveting documentary revolves around two themes: their plot to bomb an Arab girls' school in eastern Jerusalem and the cat-and-mouse games they continually play with the Shin Bet, Israel's internal intelligence agency. One of its former directors warns that their extremism poses a strategic threat to Israel. One can clearly understand that after watching this chilling movie.



Belly dancing is linked to the failed Camp David summit in Ari Nesher film.

***

Keep Not Silent, by Ilil Alexander, boldly explores the underground world of "Ortho dykes," or Israeli Orthodox Jewish lesbians. After taking solemn vows of marriage and giving birth to children, Yehudit, Ruth and Miriam discover that they prefer the company and love of women, and can no longer live lies as "straight" individuals.

In desperation, they turn to rabbis for advice. They are not marriage counsellors.

Yehudit is told that her "weakness" is comparable to murder and that she should live alone in a religious setting. The rabbi seems oblivious to her fear of being alone and lonely. Ruth's husband, Boaz, is informed by a rabbi that her adultery with a woman is less objectionable than not covering her hair in public. Miriam is advised to continue having sexual relations with her female lover as long as she keeps her marriage together. Such advice prolongs their agony.

***

Watermarks, by Yaron Zilberman, revisits the legendary Hakoah sports club of 1920s and 1930s Vienna, which produced an Austrian championship soccer team and a roster of excellent swimmers who competed in the Maccabiah Games.

This engaging and nostalgic film focuses on Hakoah's women's swimming team. Today, they are all in their 80s and live mainly in Israel. The ladies recall their youths, and the difficult choices they had to make.

Hakoah was formed in 1909 out of sheer necessity. Some regular sports clubs in Austria simply did not accept Jews. Within a few years, however, Hakoah was the world's biggest club of its kind, with over 3,000 members.

Watermarks turns on their warm reunion in Vienna and their final dip together in a familiar pool.

***

Palestinians in the West Bank under Israeli occupation feel fear, anger, rage and suffocating pressure. *Soraida: A Woman of Palestine*, by Egyptian-born filmmaker Tahani Rached, reflects these sentiments through the eyes of Soraida ben Hussein and her neighbours in Ramallah, a city re-occupied by Israel in the spring of 2002 after an unprecedented wave of Palestinian suicide attacks.

A secular nationalist, and a militant in the first intifadah, Soraida is an articulate spokesperson for the Palestinian cause. She favours a two-state solution and an end to bombings in Israel proper, but supports attacks on soldiers and settlers in the territories.

This two-hour National Film Board of Canada production, which unfolds against the backdrop of rumbling Israeli tanks and Israeli soldiers cradling rifles, is far too long and repetitious. But its message of opposition to the occupation and yearning for statehood is loud and clear.

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D: ADI JAPHET FUCHS ISRAEL · 46 MIN
ROM THEATRE · APRIL 26 · 3:30PM
Meet Aharon Appelfeld, one of Israel's most celebrated writers, at his favorite haunt. His daily visits to a small table at a Jerusalem café are the inspiration for the stories that spring from his imagination and memory.

WORLD PREMIERE!
THE CRY OF THE OWL
D: EREZ LAUFER ISRAEL · 72 MIN
ROM THEATRE · APRIL 27 · 4:00PM
The powerful and beautiful women of Namibia's Himba tribe share their hearts, huts and innermost feelings about men, sex and the struggles of daily life in rural Africa.

DIET LIEBOVICH
D:AVISHAG LEIBOVIC ISRAEL · 18 MIN
ISABEL BADER · APRIL 26 · 7:15PM
The filmmaker turns the camera on her chubby (and hilarious) family as they diet, choke down protein shakes and "anxiously wait for lunch".

GRACE
D: ILAN YAGODA ISRAEL · 78 MIN
ISABEL BADER · APRIL 27 · 1:00PM
An unforgettable story of six families, all saying goodbye to their most beloved. This poignant verité-style doc takes the viewer inside an Israeli hospice, where letting go is haunting but quietly beautiful.

KEEP NOT SILENT (ORTHO-DYKES)
D: ILIL ALEXANDER ISRAEL · 52 MIN
BLOOR CINEMA · APRIL 26 · 9:15PM
INNIS TOWN HALL · APRIL 28 · 9:30PM
A bold exploration of the underground world of 'Ortho-Dykes', a secret society of Orthodox lesbians, including a mother of ten, a rabbi's daughter and a woman whose husband condones her gay affair.

THE NEXT WAR: RADICAL ZIONISTS IN THE HOLY LAND
D: DAN SETTON ISRAEL · 80 MIN
ROM THEATRE · APRIL 27 · 9:00PM
Award-winning filmmaker explores a tipping point in the Arab-Israeli conflict: the growing militancy of Israeli extremists determined to fight for a pure Jewish Holy Land.

ODESSA ODESSA
D: MICHAELE BOGANIM ISRAEL, FRANCE · 96 MIN
ISABEL BADER · MAY 1 · 4:00PM
INNIS TOWN HALL · APRIL 26 · 7:15PM
The filmmaker travels from the Ukraine, to Brighton Beach to Israel, following the lives of "Odessa Mama's" vanishing Jewish community in this lusciously cinematic doc.

ORIENTAL
D: AVI NESHER ISRAEL · 46 MIN
ROM THEATRE · APRIL 26 · 3:30PM
What do the Camp David Peace Accord and belly dancing have in common? Find out by going behind the closed doors of the Israeli-Palestinian negotiations and following an attractive Jewish dancer collaborating with traditional Arab musicians.

SAY AMEN!
D: DAVID DERY ISRAEL · 65 MIN
BLOOR CINEMA · APRIL 26 · 9:15PM
INNIS TOWN HALL · APRIL 28 · 9:30PM
Outing himself isn't easy for David Dery, the youngest in a large, loud and traditional Orthodox family who can't understand why he won't invite a nice girl home for Shabbat dinner.

SENTENCED TO MARRIAGE
D: ANAT ZURIA ISRAEL · 60 MIN
ISABEL BADER · APRIL 27 · 7:45PM
Kafkaesque battles of the sexes confront all married women in Israel who cannot legally divorce without their husband's consent, often leaving them trapped by religious courts and unable to ditch their deadbeat mates.

WALL
D: SIMONE BITTON FRANCE, ISRAEL · 96 MIN
ROM THEATRE · APRIL 28 · 4:00PM
ROM THEATRE · APRIL 29 · 9:45PM
The most controversial borderline since the Berlin Wall, Israel's 400-mile long security fence and the escalating war over its political and cultural fallout is explored in this stunning doc.

WATERMARKS
D: YARON ZILBERMAN ISRAEL · 77 MIN
ISABEL BADER · APRIL 26 · 7:15PM
Jewish women revisit their shared past as European swimming champions in 1930s Vienna. Amidst the increasing Nazi threat and anti-Semitic propaganda, these members of the famous Hakoah Sport Club inspired millions.

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Arts & Travel

Eye on Arts

By Bill Gladstone

ISRAEL'S GESHER THEATRE TO PRESENT ACCLAIMED PLAYS BASED ON WORKS BY SINGER, BABEL

Gesher Theatre, Israel's renowned bilingual Russian and Hebrew theatre company, makes its Canadian debut in June with the Toronto performance of two acclaimed plays, *Shosha* and *City (Odessa Stories)*. While *Shosha* is to be performed in Hebrew and *City (Odessa Stories)* in Russian, patrons will be offered simultaneous English translations via headset.

Shosha, an adaptation of the 1978 novel by **Isaac Bashevis Singer**, offers an assortment of colourful characters in 1930s Warsaw, including bohemians, philosophers, communist revolutionaries, Jews and gentiles. The story is told through the eyes of Tsutsik, a young writer, and his childhood love, Shosha, as their world falls under the ominous shadow of Adolf Hitler's ascent to power.

City (Odessa Stories) is an adaptation of **Isaac Babel's** Odessa stories. The play, which was Gesher's successful debut production, is an anthology that portrays Odessa's Jewish-gangster underworld before World War II, and has been described as "*Fiddler on the Roof* meets *Three Penny Opera*."

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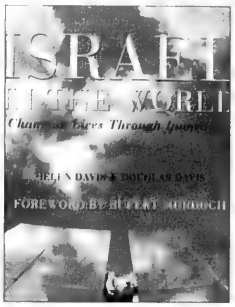
The productions are being presented by **Leslie** and **Anna Dan** in association with the Koffler Centre. The Toronto producer is **Robert Topol**, formerly of Livent. Toronto Centre for the Arts, 5040 Yonge St. Exclusive limited engagement, June 1 to 5. 416-872-1111 or www.ticketmaster.ca

* * *

Names in the News: The Toronto launch of **Helen** and **Douglas Davis's** book *Israel In The World*, which spotlights some of Israel's many scientific, medical and other innovations and breakthroughs, drew a crowd of VIPs last week to the Indigo bookstore at Yonge and Eglinton. Foremost among them was Israeli **Deputy Prime Minister Ohud Olmert**, who praised the book as a model for how Israel should be represented to the world. "It says to the international community, 'Stop this bias – stop focusing on those issues which characterize the State of Israel in an unbalanced way, and focus on the real things,'" he said.



Dignitaries in attendance included **Belinda Stronach**, **Susan Kadis** and **Senator Consiglio Di Nino** from Parliament Hill and Toronto deputy mayor **Mike Feldman**. Also present were Bahai community representative **Gerald Filson**, Somalian community representative **Dr. Mohamed Kassim**, **Chaviva Hosek** of the Canadian Institute of Advanced Research, **Mark Persaud** of the Canadian International Peace Project, **Joseph Mapa** of Mount Sinai Hospital, and numerous top-level representatives from the Israeli government and several community organizations.

Stan Morais, general manager of El Al Canada, presented a spectacular door prize to lucky ticket-holder **Carol Wilding** of the Mount Sinai Hospital Foundation. The prize? Return air travel for two to Israel, along with a complimentary four-night stay at both the David Citadel Hotel in Jerusalem and the Sheraton Hotel in Tel Aviv. The affair was co-hosted by Indigo's **Heather Reisman**, who is giving the book prominent display in the chain's flagship store.

* * *

More Names in the News

• Author, journalist and film producer **Linda Frum** is the new chair of the UJA Federation of Greater Toronto's Women's Campaign & Advocacy, which raised $7 million last year towards the federation campaign. She's the daughter of the late Canadian broadcasting legend **Barbara Frum** and sister of **David Frum**, *National Post* newspaper columnist and former speechwriter for **George W. Bush**.

• Teachers **Meir Balofsky**, **Donnie Friedman** and **Dr. Jack Lipinsky** have co-authored *Telling Our Story*, a middle-school textbook that recounts the Canadian Jewish legacy from its beginnings to the aftermath of the World War I era. The book launch was April 14 at the Beth Tzedec Congregation.

* * *

Arts in Brief

• Markham Little Theatre presents *A Chorus Of Disapproval*, a "classic backstage comedy" by **Alan Ayckbourn**. Markham Theatre for Performing Arts, 171 Town Centre Blvd. $20.50-$17.50. April 20 to 23, 8 p.m. 905-305-7469.

• **Karen X. Tulchinsky** reads from *The Five Books of Moses Lapinsky*. Winchevsky Centre, 585 Cranbrooke Ave. $6 members, $8 non-members. Thursday, April 21, 7:30 p.m. 416-789-5502.

• **Fern Lindzon** and her **Jazz Quartet** play at the Montreal Bistro, 65 Sherborne St. Wednesday, April 27, 9 p.m. to midnight.

• "A Peaceful Heart," an exhibition of acrylics on canvas by **Tobi Snajdman**, is at Gallery on the Bay, 231 Bay St. N., Hamilton, Ont., until May 1. 905-540-8532.

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55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND/LOTS FOR SALE
210 LAND/LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
265 PEOPLE SEARCH
270 PERSONALS
273 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE

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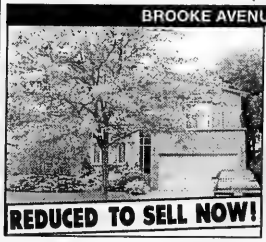

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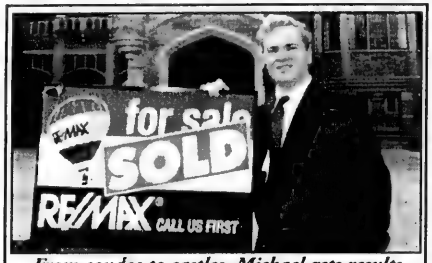

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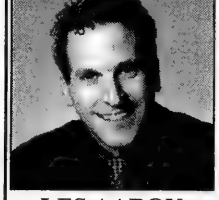

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$538,800 Bathurst/Centre 4 bdrms, 3 baths, eat-in kit w/out to deck, LR/DR comb, hrdwd, mn flr fam f/plc. UPGRADED! GORGEOUS!

$519,000 Bathurst/Clark 5+2 bdrms, 4 baths, LR/DR comb, mn flr fam rm w/plc, office, eat-in large kit w/out to fncd grdn, fnshd bsmt, entry frm dbl gar. Showings commence at 12 noon May 5th, 2005.

$439,900 Bayview/Greenlane 4+1 bdrms, 4 baths, eat-in kitchen, walkout from family room to deck, nanny's suite, cvac, cac, circuit breakers, main floor laundry, double garage.

$429,000 Bathurst/Clark 4+ SOLD 96% OF ASKING aths, entry frm dbl gar, mn flr lndry, w/out frm mn flr fam r n, fnshd bsmt, walk to shuls.

$304,900 Hilda//Steeles (Thornhill) 3 bdrms, 3 baths, fnshd bsmnt, entry frm gar, interlock drv. **NEW:** windws, furnace, c/air, frdge, dryer.

$1,048,000 Balmoral Estates/off of Faywood, quiet crt, 4+1 bdrms,(can convert to 5 bdrms), 5 baths, gorgeous hrdwd flrs, LR/DR COMB, huge fam rm, 2 f/plcs, 3 walkouts, magnificent eat-in kit, premium applncs, w/out fnshd bsmnt, spa + hot tub, f/plc, pool.

$229,000 Bathurst/Antibes condo CORNER STE, 18th flr 2 bdrms, 2 full baths, master ste walk-in clst, jacuzzi, hrdwd flrs, eat-in kit/ wndws, **N/E** views, balc. pkng. **FOR SALE/FOR RENT @ $1,500/mo.**

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$599,000 CORNER SUITE, 1800 sqft, 2bdrms, 2baths, 2 jacuzzis, inste sauna, **GRANITE, MARBLE, HRDWD,** eat-in kit prem. applncs wndws, balcony, NW views, pkng, guest suites, gatehouse security.

THE TOP 8TH FLR. PENTHOUSE 3300 sqft, 3 bdrms, 3 full baths, fam rm, **LR/DR** comb f/plce, **SOL,** eat-in white kit, lndry rm, 6 applncs, c/vac, **6 walk-outs,** huge terr, **N.S.W. & EAST views. 5 pkgs.**

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Royal LePage congratulates Elli on her continued success!

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ALAN NEWTON

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Chag Sameach

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• 113 Thornridge Drive	$2,700,000
• 16 Forest Heights Blvd.	$2,295,000
• 64 Babcombe Drive	$989,800
• 305 Franklin Avenue	$819,000

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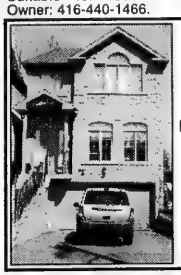
10 PRIVATE HOUSES FOR SALE

Bathurst/Wilson area. House for sale on large corner lot. Suitable for reconstruction. Owner: 416-440-1466.



Bathurst/York Downs Private Sale. Luxury home – 30 months new, 2400 sq. ft + finished basement. Upgrades throughout – Massive Master WIC. Must be seen to be believed. **Open House –** Saturday Apr. 30 12-4 & Sunday May 1 12 – 4. $662K, Flexible Closing, Contact
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Yonge St., 1/2 block north of Clark. Spectacular, spacious, "Condo for Sale" total 2,000 sq. ft., large corner, 3 bdrms. + 2 walk-in showers in 2 large bathrooms, many upgrades, 2 parking side by side near elevator door, + large locker. Private sale by owner $299,000. 905-762-9838.

Bathurst/Steeles, spacious, breathtaking, condo for sale, many upgrades, 2 bdrm. + 2 bathrm. + 2 side by side parking, near elevator door. Hardwood floors everywhere. Ready to move-in. Private sale by owner $285,000. 905-762-9838.

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10 PRIVATE HOUSES FOR SALE

75 APARTMENTS FOR RENT

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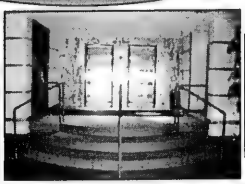

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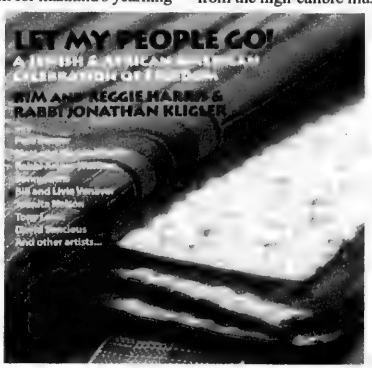
Arts & Travel

CD features Haggadah melodies and gospel music

By MORDECHAI BEN-DAT
Editor

No story in the Bible has left as large an imprint on the shaping of western values through the ages as that of the Exodus from Egypt.

The liberation of the Israelites from slavery became the paradigm for mankind's yearning for freedom and for the power of human hope and has found its various expressions in western literature and music since the story was first told.



The arrival, therefore, on the eve of the Passover festival of the CD *Let My People Go: A Jewish & African American Celebration of Freedom* is a felicity worth savouring.

It is an inspiring fusion of traditional songs from the Pesach seder, African American gospel songs and spirituals and the occasional Civil Rights-era reading.

The collection will resonate with anyone who enjoys the lyricism of the sweetly sung, familiar melodies of the Haggadah and the deeply resonant harmonies of black gospel song.

It is an especially memorable musical experience for those listeners who recall the tears, the travail and the triumph of the mid-60s Civil Rights movement in America. Indeed, the 16-page booklet that accompanies the CD is a historical booklet, opening up with the now timeless photo from 1965 of Civil Rights leader Martin Luther King and educator and social activist Abraham Heschel marching together in Selma, Ala.

That photo provides the visual context for the splendid musical offerings that follow.

The first song sets the tone and the content of the CD. It combines the key hortative injunction of the Haggadah, *"B'chol dor va dor..."* ("In every generation, mankind must see itself leaving Egypt"), with the riveting gospel *I'm On My Way*.

The work is a collaborative effort of folksingers Kim and Reggie Harris and Rabbi Jonathan Kligler, all of whom have richly entertaining voices. But the record features many more voices, young and old, and benefits from the high-calibre musical arrangements.

One quibble I have with the producers of the CD is the inclusion of a poem by Palestinian poet Mahmoud Darwish. My equivocation does not relate to the legitimacy of the yearning of the Palestinians for their own freedom. Darwish is an internationally recognized poet and considered by many to be the voice of the Palestinian people. And the short poem and its musical rendering are undeniably moving.

Rather my irritation at the poem's inclusion relates to the fact that most of Darwish's national longings relate to the founding of the State of Israel as a form of original sin. Palestinians are not only without a state, his poetry posits, but they were all dispossessed of their lands and homes by the creation of the Jewish state.

This is an untenable premise – morally and historically. And it diminished somewhat for this listener the poignancy in the linkage between the redemption of the Hebrew slaves and that of the inheritors of the black slaves in America.

Despite my quibble, however, the energy and the emotions the CD evokes are an effective mood-setter for Pesach and a compelling social- studies instruction for the constantly renewing relevance of the story of the Exodus.

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Israel defies prognosticators by winning IIHF hockey gold

By PAUL LUNGEN
Staff Reporter

There's an old saw in hockey circles that's repeatedly been proven true in the playoffs: the most talented team on paper doesn't necessarily win on the ice.

The NHL record book is littered with the names of great teams that fell short of expectations: the 1971 Boston Bruins for one, and the Ottawa Senators – pick a year – for another.

Hockey's playoff aphorism recently proved true to the benefit of Israel's senior national hockey team. Earlier this month, the boys in blue waltzed into an IIHF World Championship Division II tournament in Belgrade and defied prognosticators who had them pegged for relegation. Instead they skated away with the gold medal.

En route to the gold – the team's first since 2000 in Iceland – the Israelis upset the tournament favourites from Serbia and Montenegro, which squandered the advantage of playing on home ice.

Though more talented than the Israelis, the Serbs learned a brutal hockey lesson to never underestimate your opponent.

Israeli national coach Jean Perron, who led the Montreal Canadiens to the 1986 Stanley Cup, said the key to the gold medal for the Israelis was the second game against Serbia and Montenegro. In the first, they tied a mediocre team from North Korea, 4-4, and most onlookers believed the Israelis were playing to form.

But in game two, the Israelis came out flying and jumped to a 2-0 lead. Employing Perron's strategy of pressuring the Serb defencemen and employing the third winger high to intercept the Serbs' long passes through the middle, the Israelis bottled up the fast-skating Serbs and put them on their heels. It was 3-1 after two periods and the final was 5-1 in Israel's favour.

Israel went on to a four-win and one-tie record. Serbia finished second in the tournament and North Korea third.

Perron said he was surprised the Serbs didn't adjust to his strategy until the third period, but by then it was too late.

"When I look at Serbia after we beat them in the second game, I wondered how did we do that. They had such a great team," he said.

Moshe Eizenman, whose three sons, Alon, Erez and Oren, all suited up for Israel, said Perron's coaching and scouting had a huge impact in the game against Serbia and throughout the tournament.

"Perron made a difference in the way he read the play on the other teams, and he prepared the team to take advantage of the mistakes he saw in the other teams," said Eizenman, who attended the tournament.

Perron created a professional atmosphere where the team concept superseded personal agendas, he added.

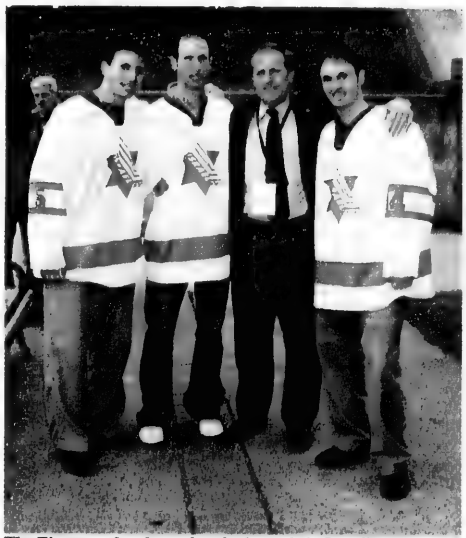
Alon Eizenman, who played professional hockey this past winter with ASG Tours in France, echoed his father's assessment of Perron.

Perron's vast knowledge of the game was clear, Alon said.

"Given the constraints he was dealing with, he put in an aggressive defensive scheme. We were very careful defensively, but told to put on pressure, that they'd make mistakes. It was a trap for the most part with two fairly aggressive forecheckers."

Alon, who played on Israel's other gold medal team in Iceland, said this year's squad was much better. "I was shocked at the progress the Israeli team has made in quality of players and of its play."

The experience was particularly gratifying in that he was able to share it with his two brothers, he added.



The Eizenman brothers played a key role in Israel's gold medal victory. Seen here, from left, are Oren Eizenman, who was selected as best forward in the tournament, Alon Eizenman, coach Jean Perron and Erez Eizenman.

Perron said the Israelis readily accepted the roles he assigned them and "nobody complained. As far as the team concept was accepted, I was surprised."

Perron said Israel iced two good offensive lines, led by the Eizenman brothers. (The Eizenmans scored 15 of Israel's 21 goals, including four game winners.)

At the back end, Perron went with four defencemen: Daniel Spivak, Ron Soreanu, Daniel Bochner and Ron Berman. They were a mobile crew, in good shape, intelligent with the puck, had good size and played sound positional hockey, Perron said.

Goaltender Jevgeny Gussin, who allowed 11 goals in five games, played very well, Perron added.

Bochner, who received an offer to play professional hockey in Belgium next season, said beating the Serbs was satisfying, especially since they had laughed when they watched Israel's first practice.

"Even before the game, at the warmup, you could see them laughing," said the 6-1, 190-lb defenceman. By the middle of the game "they were getting really frustrated. They were yelling among themselves."

Oren Eizenman, who plays NCAA hockey for the RPI Engineers, led the tournament in scoring, registering 14 points on 10 goals and four assists. Sergey Frankel was fourth in scoring with one goal and nine assists and Alon Eizenman, who missed the first two games as his team played in the French elite league championship (they lost to the Mulhouse Scorpions), scored three goals and added three helpers.

With the victory, Israel moves up to the IIHF's Division I (which includes countries ranked 17 through 28 in the world) and will face off against teams stocked with professional players, among them France, Italy, Estonia, Lithuania, the Netherlands and Romania.

"It's going to be tough, but we'll do our best," said Perron.

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THE MATZAH MAKERS: The Aviv Matzah factory in Beni Brak was in full operational swing last week making matzah. [Israel Sun]

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1 1/2 cups carrots, grated	salt
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1/2 green bell pepper, seeded & chopped	

Preheat oven to 375°F. Grease 12 muffin tins. Heat oil in a skillet. Saute onion, celery, carrots and peppers 2-3 minutes, or until onion is translucent. Place drained spinach in a bowl. Add eggs, sauteed vegetables and matzoh meal. Season with salt and pepper. Mix well. Spoon into prepared tins, about 3/4 full. Bake 35-40 minutes. Yield: 12 small kugels.

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Money Matters

Rabbi Jay Kelman, C.A.

The allegations emanating from the Gomery inquiry implicating members of the governing Liberal Party and their friends in a taxpayer-funded fundraising scheme are discouraging, but not unexpected, considering the potential monetary gain involved. People who profit illicitly must return their gains, possibly adding on a 100 per cent penalty. Jewish law states that a *ganav*, a thief, who tries to hide his activities, must pay back double the amount stolen. Interestingly the *gazlan*, the brazen crook who openly steals, pays no such fine. At least such a person is not hypocritically hiding behind a cloak of false honesty. Thus, the armed bank robber pays back what he stole and no more – God will deal with the fear he creates in people – while the government bureaucrat lining his pockets pays double.

Understanding the all-pervasive desire for money, our sages tried to ensure that only people whose integrity is rock solid should be trusted with community funds. Jewish law at times actually forbids giving money to people whose honesty is not a matter of record.

Our elected officials are, truth be told, a reflection of the values of the society they represent. While people tend to get excited about government waste, I see no evidence that the practices of government officials are any more or less dishonest and corrupt than societal practices at large – be they in corporations or, sad to say, in many not-for-profit organizations, including those providing "religious" services. In a society with an egocentric culture, with many people predominantly, if not exclusively, concerned with their personal interests irrespective of the public good, we should expect no more.

Our legal codes say that when electing communal officers one must vote "for the sake of heaven." Despite the fact you may personally benefit more from an alternate candidate, Jewish law stipulates that you should vote with the interests of the wider community in mind. While this notion may sound foreign, it is the basis of a properly functioning democratic society. Western philosophers understood that we must be willing to give up some of our rights for the benefit of society as a whole. In the end, we all personally benefit from such an approach. This applies equally to our elected officials, who must vote with more than re-election on their mind.

Comments to info@torahinmotion.org.

Let them come and eat

By AVRUM ROSENSWEIG

URBAN WRITER

I have never experienced hunger, going without a morsel of food to eat and not knowing where my next meal will come from. Imagine, however, as we do on Yom Kippur in a condensed fashion, that physical sense of gnawing emptiness, nourished by the fear of one's weakening body. Envision hunger with all its desperateness and disrespect. Then look at your child, or someone you love unsparingly, and consider what it would be like to see them suffering from hunger and not having the means to feed them. Is there any greater parental or familial torture?

I believe that it is for this reason the Passover Haggadah emphasizes, in bold letters, "Those who are hungry, let them come and eat." We are charged on Pesach to actually set a place for a person whose stomach grumbles with the melancholy rumblings of hunger, and we are commanded to consciously and aggressively open our doors to search for a tired creation to come and share the seder with us.

Indeed, the command on Pesach is to not passively respond to the pleas of those searching for food. We are instructed to assertively create a metaphysical place where human beings, regardless of their vigorous or skinny girths, are one in unity, not one in solitude. We the satiated and we the hungry have a symbiotic relationship, each one relying on the other as partners in providence.

In 2005 Toronto, our dread of the stranger – and the city's prevalent fear-culture, which has put millions of dollars in the pockets of alarm companies – prevents us from acting on this dictate in a direct way.

Yet hunger exists in our community, so we rely on organizations with the mandate to feed the malnourished – organizations such as Mazon Canada, a Jewish response to hunger; Tomchei Shabbos, a group of anonymous people who deliver food clandestinely to those who can't afford Shabbat or holiday fare; the National Council of Jewish Women, which conducts a righteous annual food drive that delivers more than 3,500 boxes of matzot, grape juice and Passover meals to shut-ins, new immigrants and other Torontonians; and Congregation Habonim, which, in partnership with Ve'ahavta, holds a spirited and welcoming annual Passover seder for the homeless.

Wouldn't it be honourable and remarkable, however, if on the first night of Pesach, as the sun sets on the Toronto horizon, we actually saw and heard our Jewish neighbours – dressed in fine, shiny attire on Sultana Avenue, Dunvegan Road, Clark Avenue or Palmerston Boulevard – broadcasting noisily like the newspaper boys who once announced the headlines of the daily tabloids, "A PLACE IS SET AT OUR TABLE WAITING FOR YOU! THOSE WHO ARE HUNGRY, LET THEM COME AND EAT! THOSE WHO ARE THIRSTY, LET THEM COME AND DRINK!"

Before the first seder, contact someone you know who survived Auschwitz or Birkenau. Ask them to describe hunger and the underground seder they conducted at risk of death, singing from memory the words of the Exodus and their dreams of freedom, and bidding the ravenous and famished to join them in their paltry Passover Holocaust cuisine.

And when the Pesach seder is about to begin and your holy table of distinction is set with your finest dishes – as well as the shank bone, maror and matzot – clutch your children's hands and lead them outside, where the elements are the uninviting host to many hungry human beings. Together, shout and holler with piercing sincerity that grand invitation, "Those who are hungry let them come and eat."

Wait for a moment. Then wait again. They are listening and might just honour you by appearing and following you into your home – where a place has been set just for them, and where Judaism ensures that not a single Jew is a stranger in a strange land.

Chag Samayach.

(Avrum@veahavta.org. Download the Sudan Haggadah compendium at www.veahavta.org.)

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Passover Greetings

The Canadian Jewish news

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Lady in an interior (The artist's wife) Oil on panel by Isidor Kaufmann (1853-1921)

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We are all connected

Editorial

The literature in this supplement deals with subjects ranging from the celebration of Shabbat, to childhood memories of a Passover seder with family, to the effect the Holocaust had on survivors. But one theme that remains constant is the connection that Jews feel to one another.

Although some secular and religious Jews in Israel and North America are divided both spiritually and politically, the holidays are always a time when Jews of all levels of observance can unite with family and friends to celebrate our rich history and culture.

What we have to remember is that when we observe a holiday, we must not simply go through the motions, but also teach the future generations what it means to be a Jew, that our customs and traditions have meaning and are not arbitrary.

The holidays should also be a reminder that we are a resilient people. We have overcome slavery in Egypt, expulsion in Spain, genocide in Europe, and we will continue to defeat the obstacles that stand in the way of peace in Israel.

With a population of less than 13 million Jews worldwide and the number declining on an annual basis, it is more important now than ever that we stay united and hold on to some part of our Jewish identity.

There are many ways to stay connected to Judaism. Hearing the blowing of the shofar on Rosh Hashanah, or lighting the Shabbat candles every Friday night, or coming together with family on Passover to dine and sing the Four Questions can make us feel a bond with our religion.

I eat matzah on Passover not because I have to, but because I want to feel a connection with my community, to remember the suffering of the Jews who lived before me, to reflect on what it means to be a Jew today.

My hope is that this collection of poetry and prose written by Jews, young and old, with different backgrounds and positions, will provide readers with an understanding that it doesn't matter where you come from – we are all connected to one another.

Sheldon Kirshner's photographic essay on the Jews of India is a testament to that fact.

This Passover, take a step back, enjoy the richness of our culture and accept that being a Jew is not just a designation, but a privilege.

— Sheri Shefa, supplement editor

Two risings before shaping

By Sarah Rosenfeld

Brushing the crust with egg yolk beaten with a little bit of water first gives a nice shine to the challah once it has baked in a hot oven for about an hour. The sun beats down on its sesame seed-tiled roof and the braided egg bread, saffron yellow inside, bursts into an enormous wholesome flower.

I baked a challah for his family the first time I met them, wrapped it in a brown paper bag and tucked it away in the trunk of the car. The vinyl upholstery stung my bare legs, while I sat in traffic on the expressway out of Montreal. I fiddled with my ring, twisting it round and round my swollen finger. The summer heat made everything swell. The city seemed to expand and contract behind a thick veil of car exhaust.

"I knew we should have left earlier," he muttered, flicking down the sun visor and tilting his head to one side. He grinned at me from behind silver aviator sunglasses that reflected my face, which was squinting back at him uncertainly in the harsh sunlight.

I stuck one arm out the window, surfing my hand through the waves of hot air. With his broad-knuckled fingers on the steering wheel, he checked me out against the window frame, glancing sideways at me against a backdrop of metallic cars moving like parched crabs in the sand.

"Stop looking at me!" Half laughing, I slapped his blue-jean knee and giggled. My stomach squirmed underneath my tank-top.

"I like looking at you. I like you. I even like you when you're sassy." We were coming up to the part of the expressway where the asphalt and tar become a pinball game, roads twisting and looping in figure eights and arcs, multi-coloured billboards luring us into their shiny picture-perfect worlds.

He reached over to rub my leg, running his hand over the flesh and exploring the smoothness of the skin but feeling the bristle where the hairs were growing back. "What do you feel like doing later? Feel like catching a flick?" he asked.

"We'll check what's playing at… Stop!" I objected. "Stop feeling my legs, I know what you're going to say!" He grasped my thigh muscle, his mouth upturned in a smile and bent over to kiss me on the cheek. I pushed him back with a sticky hand.

"Watch where you're going. What are you doing? We're going to have an accident. Keep your eyes on the road."

He pulled himself upright and stiff in his seat, both hands evenly spaced on the wheel, a mocking smirk on his lips. The wide-bottomed station wagon in front moved sluggishly along, brake lights flashing red with each rattling bounce forward.

"What's this idiot doing?" he fumed. We careened out of the lane and I jetted back into the seat, gripping the vinyl piping tightly, picturing the bread being tossed from side to side amidst the tennis rackets and windshield wiper fluid in

Continued on page B3

'Doesn't that look delicious'

Continued from page B2

the trunk. I imagined the whole package coming undone, the challah twisting out of its paper bag and the sesame seeds scattering like frightened ants into the dense jungle of carpet.

"I hate it when you do this! You know I hate it!" I said, wailing over the rumble of the engine. We flew by still portraits: a man smoking a vanilla pipe, a young woman on a cellphone, a floppy-eared dog drooling over the side of a pickup. Swerving back into the lane, the car came to a halt in one final jerk, tires shrieked, the bumper barely skimming the new silver polish of a Porsche. I scowled at him, at his playful eyes.

"You know I hate it when you do that. You always… I really hate it! If you do it again, I'm getting out of the car. And you do it more because you know I hate it. It would be such a stupid way to die."

The man with the pipe sped past leaving a trail of vanilla smoke. Their lane was moving faster now.

But winding up the ramp, we were invincible. Nothing could stop us hurtling towards the open space, the grey plane of the road. The office buildings loomed behind, glass walls glinting like new pennies.

Usually, we don't say much in the car. He says, "Gum?" and I take a piece. I say, "Can we listen to The Who?" and he slides a CD into the stereo. We open the windows wide just as we're hitting the open stretch of highway, pouring out from the bottle's neck. The sun blinds us when it sinks towards the horizon. *Pinball wizard* and blasts of air flap and fart against our ears, drowning out the world.

In the excitement of meeting his mom and dad, Bubbie Rose and Zaide Ben, I forgot the challah in the car. It was probably still growing in there, swelling in the heat, sesame seeds spitting as the crust expanded, dotting the dusky sky with golden stars. I remembered it when we started on the salad and thousand island dressing, and I had to wait shyly in the front hall for him to bring the car keys. Closing the unfamiliar front door behind me to stop the air conditioning from leaking out, I left fresh footprints on the lawn, just cut. Barbecue smoke wafted over from the backyard.

She sliced the bread into thick velvety pieces

Bubbie Rose was still busy in the kitchen when I came back with the bread. She was doubled over into the fridge, rummaging through the bottles and jars of condiments in the door. "Murray, you got pickles?"

"I think there's some in there, Ma. Look in the door," he hollered through a mouthful of salad.

"I'm looking, I'm looking," she sang to herself.

I waited patiently, studying the old photographs tacked to the fridge door with an assortment of magnets: Support B'nai Brith Women, a wooden ladybug, I love Miami Beach.

"Doesn't that look delicious," she exclaimed, eyeballing the challah as she emerged from the fridge with a wide jar of murky green pickle juice clasped in her hands. "Murray?" she shrieked. "Murray? I found the jar but no pickles."

"OK," he answered matter-of-factly. "Sheila, we need pickles."

"I'll put it on the list."

I pulled the challah out of its wrinkled bag, careful not to shower the counter top with seeds and crumbs. "Should I cut it into slices? Or does everyone want to tear pieces off?" I asked, standing uncomfortably with the empty bag in my hands.

"Hold on a minute, let's see what we can find here," she answered distractedly, opening up all the kitchen cabinets with her dry, creased hands. She pulled a smoky glass plate from one of the highest cupboards, stretching up on her tippy-toes, the other dishes clattering back into place.

"Doesn't that look delicious," she reminded me, smoothing out her duster snapped snugly over her blouse.

"Bubbie, ask her about how she gave me the business the whole way here in the car and you won't think it's so delicious anymore." He was sitting at the table, impatient, picking at the bits of iceberg lettuce he'd left on his plate.

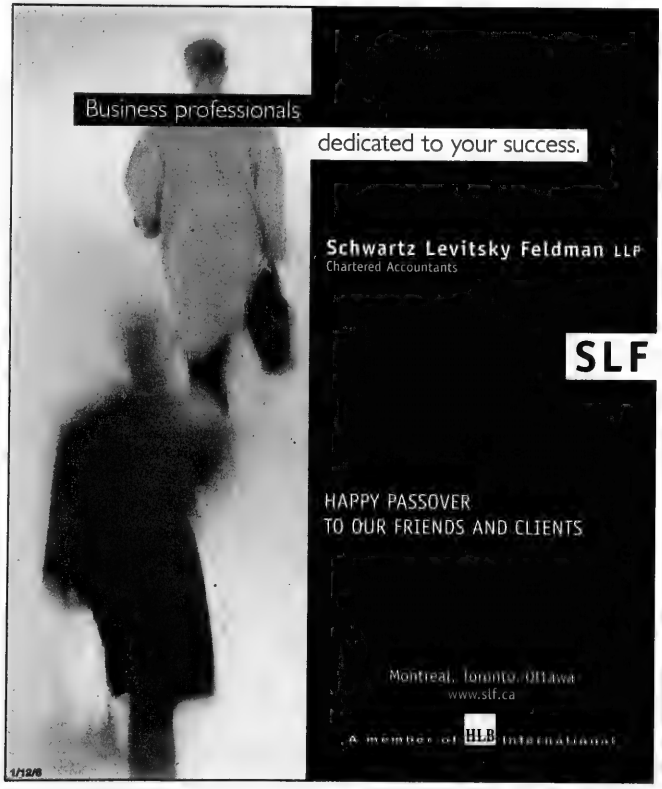
Bubbie Rose picked up the challah and let it drop – thump – onto the plate. "You be quiet. I don't see you bringing anything to the house."

The cat slipped past, black and fluid, leaving through the open back door where the hamburgers sputtered and smoked on the barbecue. I caught his eye from the dining room and he smiled, squishing one side of his face into a boyish wink, rubbing-his stubbly chin.

"Don't let him give you any trouble," she said elbowing me, and I blushed, thinking how we'd been naked barely an hour before at his apartment, twisting ourselves in the blankets, kissing until we both had chapped lips.

She sliced the bread into thick velvety pieces. "It's so soft. How many times did you let it rise?" she asked, noshing on the bigger crumbs that fell to the plate. "A good challah needs at least two risings before shaping." She carried the loaf to the table, her eyes twinkling like diamond rings.

Outside, the trees shivered in the cool evening breeze. A sprinkler fanned water over the neighbour's lumpy lawn covered with crabgrass and dandelions. The cat paused at the edge of the balcony, a black silhouette against the overgrown impatiens, pink and red, sniffing the new fresh scent rising from the watered grass.



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2005 Literary Supplement
Passover Greetings

Zaida

By Helen Goldenberg

Today I feel so despondent. My wonderful 85-year-old grandfather is in hospital undergoing an emergency operation. My wise and amiable grandfather.

I remember an early Passover. My mother, father, sister, baby brother and I (with a large roasting pan of gefilte fish) travelled 50 miles from Turner Valley along a dusty, bumpy road to join our family in Calgary.

When we arrived at our destination, our weariness dissipated the moment we entered your house. Aunts, uncles, cousins were at the door to welcome the tired travellers.

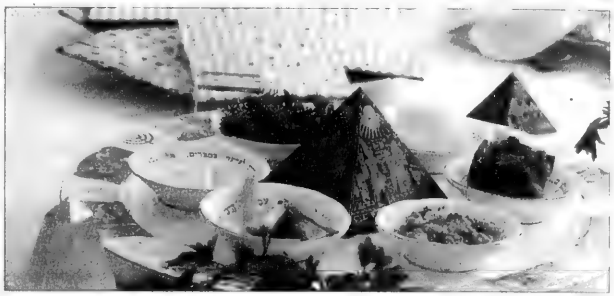
I greeted everyone and ran to the kitchen to give my Bubba a big hug. I ran to the living room to hug you, Zaida. I remember I suddenly grew shy and hesitated. You picked me up and gave me such a welcome. Little wonder that I loved my grandparents.

Wonderful aromas flowed from the kitchen as we examined the beautifully set Passover tables. The silverware shone, the glasses sparkled on the white tablecloths, used only for the days of Passover. The tables held bottles of home-made red wine, bowls of salt water and hard-boiled eggs, containers of horseradish and plates filled with matzot. A large seder plate and the plate with a cover dividing three pieces of matzah was placed on the first table.

A pitcher of water used for washing hands, a towel and a bowl rested on a table by your chair, Zaida. The tables seemed to go on forever through the living room, the dining room and sitting room. Strangers were always invited to join us.

We sat with our cousins at the "children's" table where we even had our own seder plate. The seder commenced. I glanced up to watch you daven, Zaida. Your yarmulke sat perfectly on your greying hair, as majestic as a jewelled crown on a monarch. Your elegant white gown covered your suit. How serene you looked, your body swaying to and fro in rhythmical motions as you read from the Haggadah.

As the night progressed, we grew fidgety, but managed to keep our eyes on you, dear Zaida. We may have appeared attentive as you davened, but the truth is eight pairs of eyes where watching your every move to see where and when you would hide the afikoman. Together we chanted the four questions in Yiddish.



A seder table as seen in *Entertaining on the Jewish Holidays* by Ella Banin, Modan publishing

We ate a delicious meal and the moment arrived. We surrounded you, Zaida, to search the entire area. We searched and ran all over, and finally, when the small piece of matzah was found, we greeted the lucky finder with cheers and claps. Funny, I can't ever remember who found the hidden object, possibly because of all the sips of wine I was allowed to drink. It didn't really matter, because we were all rewarded with coins. I realize now it was being together as a family that resulted in the happiness and excitement we shared.

The little ones fell asleep. The older children remained to join the adult table to sing songs and wait for Eliyahu. When we opened the door, no one actually ever appeared, but if we looked hard enough, the full glass of wine seemed to ripple, and somehow a tiny bit of liquid seemed to vanish.

Oh Zaida, please give me the secret of maintaining the magic of the evening for my children and grandchildren. Please tell me how they will also experience fond memories of our Jewish heritage and in turn will one day understand the importance of what you have taught me.

God willing, my darling Zaida, you will again be seated at the head of the table when we celebrate Pesach again this year.

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A Very Happy Passover

Faigie & Rubin Zimmerman and Family

First Passover in Uniform

By Gordon Berger

U.S.-born Montrealer Gordon Berger enlisted in the U.S. Army in March 1942 and served as company clerk at Fort Hancock, N.J., where he was stationed for basic training. Following is an incident he remembers from his first Passover in uniform.

One day after marching drill was over, a rather frail-looking GI approached me apprehensively. He asked if he could speak to me in confidence. I knew most of the men in Company G but didn't recognize him.

"Sure, why not," I said. "How's it going, soldier?" An easy opener.

"You're Jewish aren't you?" he asked.

His assumption was true.

"Yeah… some of us are. Why?" I asked, wondering where the conversation was going.

"I thought so," the GI said. "I'm a rabbinical student, and I… we… some of us have a problem. Maybe you can help.

"It's the second day of Passover, and to tell the truth, with all this marching and exercise, we're a bit worried about what we're going to eat. Maybe you could speak to the lieutenant to see if…" He looked at me hopefully.

My first reaction was to suggest he speak to the lieutenant himself, but I thought again. Maybe he was right. It might be better if I spoke on their behalf since I enjoyed a good rapport with the lieutenant.

"What in the hell are you doing in a combat outfit?" I asked.

His answer made good army sense. "There are three of us. When we enlisted, they told us we would be assigned to the Medical Corps because we weren't far enough along in our yeshiva studies to qualify for the Chaplain Corps."

Enough said. At least, I could try to help them.

"I'll speak to the lieutenant in the next half hour," I said. "You men wait for me outside the headquarters tent."

***

I was certain the lieutenant would be sympathetic and I was right.

He shook his head in disbelief. "Just one more army snafu," he said. "They weren't supposed to be here in the first place. I'll try to help… It's an officer's obligation to see that his men eat properly, right soldier?"

"Yes sir," I agreed, wondering how the hell he was going to resolve the problem.

"Tell those men to report to the base hospital immediately and to ask for Captain Levine. I'll phone ahead and alert him. You better go with them, Berger, to be sure that they don't get sidetracked."

I guess I must have looked puzzled.

His stern military gaze softened. "Not to worry, Berger… just trust me. Now, get going."

***

The three rabbinical students and I walked quickly, two abreast, for the mile and a half to the hospital. We located Captain Levine, who steered us into a curtained-off area, where he asked, "Which one of you is Berger?"

We all wore fatigues and none of us had a distinguishing stripe, so there was no other way he could tell us apart.

"I am, sir," I answered. He nodded, and proceeded to examine the other men, checking their eyes and ears, and peering deep into their throats.

"Mm-hmm. Just as I thought," he said. "These are all advanced cases of predisposition to ravenosia acutus. These three must remain here for observation and be put on a special diet for the remainder of this week."

The rabbinical students became agitated and looked at me in despair. All I could do was shrug my shoulders. I had never heard of ravenosia acutus.

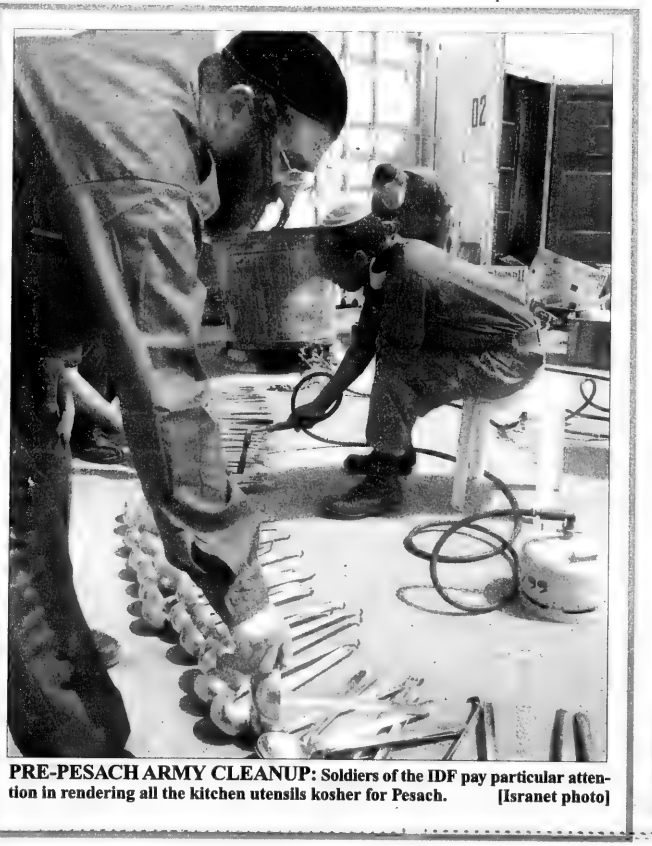
"Not to worry, men," said Captain Levine. "Your diet will consist entirely of kosher for Passover food and, Berger, be sure to tell that lieutenant of yours – my brother-in-law – that his quick thinking has saved Fort Hancock from a very severe epidemic!" The captain gave me a big wink.

I chuckled all the way to headquarters, where I still had my duty rosters to type for the next day. The lieutenant was waiting for me, exulting as if he had demolished a Nazi panzer division by himself.

As I entered the building, he asked, "Berger, would you like a piece of my mother's homemade gefilte fish?"

"Yes sir," I replied. "Maybe with some *chrain*?"

On the last day of Passover, the rabbinical students were released from the base hospital and transferred to the Medical Corps. Despite their week-long confinement with ravenosia, they had all gained a few pounds.



PRE-PESACH ARMY CLEANUP: Soldiers of the IDF pay particular attention in rendering all the kitchen utensils kosher for Pesach. [Israpet photo]

Moishe Shlemazel

By Stanley Herbert Weisberg

In my parents' birthplace, the town of Podzencheen in the western part of Poland, there were many men named Moishe. One of them, my mother's second cousin once removed, was known by the entire town as Moishe Shlemazel.

Now, as you have probably guessed, Moishe Shlemazel was so named because he was a very unlucky person. And he was so named not out of malice but out of compassion. You have all heard the expression, "everything he touches turns to gold." In Moishe Shlemazel's case, everything he touched turned to stone. Not lead. Lead you can sell. That is how bad his luck was.

Now Moishe might have been a shlemazel, but he was also a mensch. Just because someone is unlucky does not exclude him or her from being an honourable person. Surprisingly, Moishe Shlemazel did not consider himself to be unlucky. However, the entire population of Podzencheen did and they all felt sorry for him.

It started in his teens when his father, Yankel, died suddenly of a stroke. The townsfolk considered it to be a tragedy, but not Moishe. What they did not know was that his father suffered the stroke during one of his frequent beatings of his eldest son, Moishe, who was trying to communicate with God at the time. He was thankful that his prayers were finally and irrevocably answered.

As a result of Yankel's death, Moishe had to quit school to run his father's fabric store and support his mother and younger brother, Abraham. All of the citizens of Podzencheen again pitied him. But Moishe hated school and tried hard not to show happiness at his good fortune in having an excuse to drop out.

As the townsfolk expected, the fabric store did not do too well under Moishe Shlemazel's management. It seemed that when Moishe ordered a large quantity of a popular material, it immediately went out of fashion. Then, when Moishe knocked the price down to get rid of the "gatherer of dust," it immediately came back into style again. The townsfolk felt sorry for him but after all, a bargain is a bargain and they snapped up the material before he could up the price. After a few years, the once-prosperous store was barely bringing in enough to support Moishe, his mother and brother.

Finally, Moishe changed his tactics. After all, a shlemiel he was not. He watched until his wholesaler cut the price on a once-fashionable material. Moishe waited months until he knew the wholesaler was getting anxious to sell. He then offered a ridiculously low price to take the entire stock. Then keeping one bolt for himself, he rented a horse and wagon and took the rest to the province of Galicia, where the people had a reputation for being behind the times. With his mother, Rivka, looking after the store, he peddled the material no one else wanted, door to door until he sold it all – and at a handsome profit.

Rivka, with her illness, became a complainer, a real kvetch

Moishe was now doing really well. So when Abraham turned 18 and asked if he could enroll in the University of Vienna, Moishe promised to support him. Not long after Abraham left, Moishe's mother fell ill. Now poor Moishe Shlemazel not only had to look after the store by himself, he also had to look after her. The store was easy but Rivka, with her illness, became a complainer, a real kvetch.

Not only did the business suffer, but Rivka's incessant demands for attention drove Moishe crazy. After more than a year, she passed on. Almost the entire Jewish population of Podzencheen came to the funeral and whispered to anyone who would listen, "Poor Moishe Shlemazel, he is now an orphan." Moishe, who loved his mother, was thankful that she was out of her misery and was no longer the source of his misery.

Now, with his full concentration on the store, Moishe was able to build his business up again. After all he had not only himself to support but Abraham, whose letters always ended with a humble request for more money. Moishe never refused. Do you think that now God or the "evil eye" or whatever was responsible for his misfortune would leave him alone? No!

In 1914, Moishe was drafted to fight against Germany and its ally, Austria. Because of the war, the price of textiles went up and Moishe was able to sell his store and attached home at a handsome profit. Uncertain of his future, Moishe sent the entire proceeds to his brother. It cost him dearly to smuggle the money into enemy Austria. In his enclosed letter, Moishe begged Abraham to avoid getting drafted into the Austrian army by fleeing to America.

Meanwhile, Moishe fought in the trenches for three years. That is, if you call shooting over the heads of the enemy fighting. Moishe, like many other Jewish conscripts, was loath to shoot at an enemy who might be a fellow Jew, and in this case, even a brother. After three years of trench warfare, Moishe was badly wounded in his left arm and the doctors had to amputate it. Losing his arm earned him an honourable and early discharge from the army and Moishe returned home to Podzencheen.

The town was now divided into two groups: those who wanted to call him, compassionately, Moishe-one-arm and those who still referred to him as Moishe Shlemazel. Regardless of what they called him, everyone pitied him. Moishe, on the other hand, considered himself fortunate to have survived three years of a bloody war and to be able to come home in exchange for an arm, even though the war ended for Russia and Poland three months later. Moishe still felt that missing three months of war was worth the loss of an arm.

Continued on page B7

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'Moishe fell on hard times'

Continued from page B6

Without his home and store and the meagre pension that he'd been awarded on his discharge, which had stopped after only two months because of the Communist Revolution that saw Poland enter a war with Russia, Moishe fell on hard times.

But with the enthusiasm of a survivor, Moishe tried to raise enough money to rent a horse and wagon and buy bargain textiles to sell in Galicia. Without any collateral and only one arm, the bank would not lend him any money. His friends who said that they would, did not have any money to lend. Moishe finally had to swallow his pride and move into the Podzencheen's poorhouse. Contrary to the belief that Jews are a stingy, money-grubbing people, every Jewish community in Europe in those days, well before government welfare, had a poor house. These were run by the community and not by the synagogue or the government. There, needy Jews were given basic shelter and food. Even if you did not live there, you could always drop in for a meal.

The little money that Moishe earned running errands and doing odd jobs, he used to clothe himself and help pay for his upkeep at the poorhouse. Finally, the war with Russia ended, but he had now been living in the poorhouse for more than three years. He was so unhappy and miserable, that many nights he cried himself to sleep. He had no prospects for the future.

Without an arm, he could not find a job and without a job he could not find a wife. His life, if you could call it living, was at a dead end.

In the past, he had ignored being called Moishe Shlemazel. Events in his life were either misinterpreted to be bad luck, or they were only temporary setbacks. However, now he began to believe that he really was cursed. Now that this latest war was over, the only thing that kept him going was his desire to find out if Abraham was still alive. If he could only see him one last time, his miserable existence would then have had some meaning.

> ***'Now he began to believe that he really was cursed'***

Without money, there was not much he could do. He prayed daily that Abraham had survived the war. Now that postal service had resumed, he wrote letters to his brother's last address and to the University of Vienna. No one had heard from Abraham for years. Moishe was now more determined than ever to find a job and earn enough money to try and find Abraham.

One afternoon Moishe lay resting against the side of the poorhouse. Exhausted from a morning of wood-chopping, Moishe, eyes closed, was trying to envision what his brother would look like, if he was still alive. He had not seen Abraham in more than eight years and had not heard from him in six years. Suddenly, someone was shaking him awake from his daydream.

"Moishe, Moishe, wake up! Oh my God! What has happened to your arm?" Moishe slowly opened his eyes.

"What a nice dream," he thought. "Here is what Abraham would look like as a man, right in front of me, elegantly dressed like a Polish count."

"Moishe, Moishe, look at me. It's me, Abraham. Thank God, I found you."

Moishe wiped his eyes with his one hand. Abraham dragged him up into a massive hug. As soon as Abraham tried to speak, he began to cry and when Moishe tried to speak, he cried also. There were tears of joy but also of sorrow and shame that they had not found each other sooner. They remained like this, holding each other, for a good half hour. Finally they pulled apart and sat down in the grass. Their knees were too weak to hold them up. Abraham sat next to Moishe and looked up at the sky while he told his story. He could not look at his brother without breaking into tears.

With the huge amount of money that Moishe had sent him in 1914, Abraham had had enough money to escape to America. Once there, thanks to Moishe's gift, he was able to continue his studies at the prestigious Boston Medical School. Upon graduation, he set up his medical practice in Newark, New Jersey. His practice was an instant success, especially with Jewish families who had unmarried, eligible daughters. An entire extended family would switch doctors to see this new prospect. But Abraham was still unmarried because a commitment would cost him at least half of his lucrative practice.

Abraham stopped talking, but he would not let Moishe say anything. One look at him and where he was living already told Abraham more than he wished to know. He had come to find his brother and to take him with him back to Newark. He had not expected to find Moishe in tattered clothes, maimed and living off charity. Abraham could hardly look at Moishe; it broke his heart.

Finally Abraham spoke.

"Come on. Come on, shlemazel. Let's go home."

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2005 Literary Supplement
Passover Greetings

A Time to Die and a Time to Live

By April Shour Laufer

Her coat hung from her stooped shoulders. With her right hand she clutched her coat at mid-chest as if trying to keep the chill of the brisk spring air from entering her body. It made it seem that she was wearing clothing too large for her small frame. Her eyes focused on her footsteps as she walked with a steady, firm pace.

People moved on either side of her, passing her in both directions. The women wore long coats and clicked along the sidewalk in high-heeled shoes. The men wore carefully creased trousers and shiny loafers with tassels that bounced.

Those who looked saw an elderly woman, too thin, even for her small-boned frame. They saw sunken eyes encased in dark, deep circles. Tucked under her scarf, her hair was an ancient grey colour, not the silvery grey that so many other women her age had, but a tired, washed-out colour that seemed to suit the rest of her appearance. Yet she exuded a certain energy. She walked with such determined steps it seemed as if some great errand lay ahead of her.

Felix Nussbaum's self-portrait with Jewish identity card, *1943 A Time to Die and a Time to Live*

Her morning walks up and down Bathurst Street between Roselawn and Lawrence avenues, a distance of one mile each way, had become a habit over the past 10 years. She had lived in this neighbourhood ever since she arrived in Toronto, more than 60 years ago. She knew the buildings, the streets, the movement of the people.

These days she went into the stores for necessities, never just to browse. She didn't pay attention to any of the conversations of the other shoppers as their words floated around her.

"Mr. Brent is using a cane."

"I thought she was going in for surgery at the end of the month."

"He had a heart attack and then a stroke."

"I'm going to buy these treats for the grandchildren."

She would walk only as far as Lawrence then abruptly turn around and walk home, stopping along the way to collect the few items that she needed. Today, she stopped to purchase some fruit and a package of tea biscuits. She bought her biscuits in one store and then her fruit in another – the two stores were side by side. The owners recognized her and greeted her with a friendly smile asking if that was all. She didn't look up at their familiar voices.

Continued on page B9

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'The odours were of luncheon borschts and fried potato latkes'

Continued from page B8

"Yes, that's all," she replied.

She counted out her change, peering into her small, worn change purse to try to distinguish which coins she was offering. She needed to take out her reading glasses but she couldn't be bothered. She knew the storekeepers always returned any extra dimes or nickels that exceeded the amount of her purchases.

She put her purchases into a small mesh shopping bag that she took from her purse. It was time to go home. She walked, looking down and watching as the sidewalk passed under her feet. She was tired today. More tired than usual. She looked up to check how far she was from her apartment building. One more block.

Her apartment was one of several tall nondescript buildings that lined the street and cast their shadows over the sidewalk. She arrived at her building, took a single key out of her purse and opened the front door to the lobby. Fifteen more steps from the lobby and she stood in front of the elevator.

She looked up as the elevator made its descent. It moved very slowly and made loud creaking noises. The elevator doors slowly jerked open. She looked around to see if anyone else might be coming along, but there was no one. Lately, she didn't like to be alone on the elevator. She was worried it was going to break down, and the thought of being alone in the elevator and waiting to be rescued made her nauseous.

As the elevator's doors began to close, she had to hurry to avoid getting caught in the unforgiving doors. She gave a kind of small rabbit hop onto the elevator, looked at the buttons and pressed 5. The elevator began its slow, cranky ascent, then bumped to a stop on the fifth floor. The doors opened slowly and she took a careful step onto the tired carpeting of the hallway; it was frayed, worn through so that you could see the dull linoleum beneath it.

> ***It was nice to hear the language of their youth***

The odours in the corridor were of luncheon borschts and fried potato latkes. Her stomach grumbled. She looked in her purse for the key to her door and extracted another single key from one of the small pockets on the inside of her purse. She unlocked the door, clutching her purse under her elbow while her mesh shopping bag hung from her wrist. The key wouldn't wiggle in quite right, and she had to put her purse and bag down by her feet to unlock her door. She finally managed to open the door, and with her shoulder, pushed it slowly open. She bent to pick up her purse and shopping and slipped into the apartment.

When she had decided to live here so many years ago, it had impressed her as a sturdy, reliable door, but now it just seemed heavy. She used two hands to shut the door and lifted the chain lock into its place. Stepping onto a faded oval rug, she ignored the mirror that hung on the wall. In the days when she was working, she had always been careful to check her appearance before she stepped out, adjusting a hair here, making sure her lipstick was neat. But now the mirror was too high for her to even catch a glimpse of herself. Her friend Pearl told her that people shrink as they age.

She shrugged off her coat and placed it on the hanger in the front hall closet. It was just two steps into her dining room where she dropped her groceries onto the table. She didn't have the energy to put anything away. Seven more steps into her living room and she settled into her favourite chair.

She thought she should make herself some tea to quiet her stomach, but having relaxed into the chair, she didn't want to disturb the peace that settled about her.

Beside her chair was a small end table with a lamp and one of the many books she was currently reading. She was a voracious reader but found that lately she was rereading books she had enjoyed in the past. She decided that she liked knowing the ending, she didn't like surprises.

Her friend Pearl was going to come over later in the afternoon. Usually she came at least once during the week, but she was in a wheelchair since she broke her hip, and sometimes the companion Pearl had hired didn't feel like pushing her to visit her friend in the apartment across the street. Still, they managed to keep up their visits, alternating apartments, sometimes weekly, sometimes biweekly.

When Pearl did come over, she would put out tea biscuits and some fruit. They would sit and speak Slovak to each other while Pearl's companion smoked a cigarette outside on the small balcony. They spoke Slovak, not because they had any secrets that they wanted to keep from the companion, but just because it was nice to hear the language of their youth. They would sit together, sipping tea in easy comfort with each other, enjoying the warmth of the afternoon sun that flowed through the windows.

Continued on page B10

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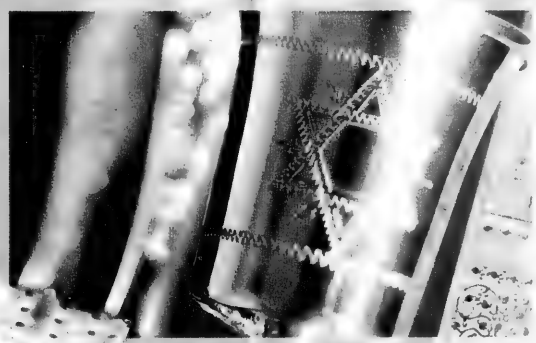

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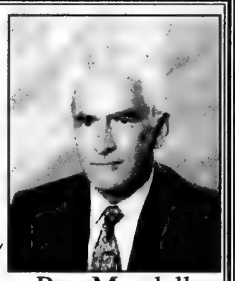

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'Her nights were filled with a sense of dread'

Continued from page B9

Though it was true that most of the time she was alone, she told herself she really didn't mind. She had her books that occupied most of her days, but the nights... Her nights were filled with a sense of dread that made her feel panic-stricken, and so she would keep reading because she was afraid to fall asleep. Of this, she never spoke to Pearl.

Pearl had lost her two children and her husband in the Holocaust. One day when she happened to be visiting Pearl, she saw a book on Pearl's coffee table, something new. She had picked it up, flipping through its pages. She remembered Pearl had told her that her nephew had put together her memoirs into a book. She had not meant to read it, but somehow the words jumped out at her and she found herself reading the description of Pearl's last minutes with her children.

"Auschwitz... The doors of the train opened... everyone had to jump out... we were separated... glanced behind me... the two children... alone... hand in hand." She quickly closed the book placing it back on the coffee table. After that one time, whenever she visited Pearl, the book was nowhere to be seen.

They never spoke of the families they had both lost. In all their years of knowing each other, they had filled the void in their lives with casual conversations about friends, work, weather and politics. The long, uneventful afternoons when they sipped tea gave them a companionship that was enough. Yet she was forever caught in a backward glance at her life, wondering where everyone had gone.

After a restless night, she would rise and take her morning walk and then return and settle into her chair. Sometimes she would try and fight the sleep that weighed on her eyelids, but she almost always ended up drifting off. Then her memories poured forth like a deluge and she was plunged into an ever-deepening sadness. She woke up from this fitful sleep gasping for air as if she were drowning in her own tears. And the memories were always the same.

1944 Czechoslovakia. The Germans occupied their town. All the normal activities of the Jews were restricted. Her family was still in their own home, but every day, they watched as more and more people were rounded up.

On that fateful morning, she had slipped into her parents' empty room and snuggled into the warmth and comfort of their heavy feather quilt. She must have dozed off because she was suddenly startled by the sounds of crying and loud and angry voices.

'When she woke, she felt as if she was suffocated by the memories of that day'

The cries seemed to stop as quickly as they had begun. She heard voices. She strained to listen to the different words and sounds. Then she heard a noise on the stairs. A man's voice and the sound of heavy boots stepping onto the landing. She tried to make herself as small as possible burying herself deep under the quilt. Even though she felt as if she were suffocating under the weight of the quilt, she was too afraid to move. She never saw her parents or sisters again. They had disappeared.

She had grown old as that child and now, in her old age, she wished for some other memory to shape her sleep. When she woke, she felt as if she was suffocated by the memories of that day. She would catch her breath finally, and wipe the tears from her cheeks.

The doorbell rang and she slowly pushed herself up from the chair. "Coming," she said. She unlocked the door and there was Pearl.

"I've come for tea," Pearl said brightly. In a few minutes, they were seated in the living room. As the water was boiling for tea, she opened a package of cookies and offered Pearl a plate of fruit.

"Have you seen this morning's paper?" Pearl asked with some eagerness.

She looked at Pearl. Some of her anxiety started to leave her bones as she listened to Pearl's soft but animated voice.

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Coughing and Wheezing in Florida

By Eleanor Kunigis Moidel

Everyone at the clinic was coughing and wheezing while waiting to be seen by a doctor. The coughing attacks were suffered by old and young alike. Babies on daddies' laps, elderly people, alone or with family members, single people, men, women and toddlers: all were suffering from respiratory ailments. The germs and bacteria made no distinction between race, religion, age or sex.

As people sat waiting to be called in to see their designated doctor, conversations continued among family members and new conversations started between people who had never before met.

Two couples sat across from one another. The women started to speak. Before long, after just some preliminary information, it was clear that they had similar backgrounds. Both couples had come to Canada after World War II. The women exchanged information as to where they lived, how many children each had, where the children lived and where they were visiting from.

One of the women asked the other why her husband wasn't saying anything. Did he not understand English?

"Of course," she answered. "He understands English."

"Does he understand Yiddish?"

"Yes, he understands Yiddish. He prefers to speak Polish."

"Why?" asked the first woman.

"He just does."

Nothing more was said for several minutes. Then, as if there hadn't been a break in the conversation, she said, "He saved my life. If not for him, I wouldn't be here."

Then, very quietly, the first woman who had been asking all the questions said, just above a whisper, "Maidanek." Without hesitation, the second one answered, "Auschwitz." Again, nothing more was said.

I sat in a chair listening to all of these exchanges, understanding the Yiddish and the English and, yet, not really capable of understanding anything at all. These two couples were lifetime members of a private club to which I did not belong. They were survivors of two concentration camps. Only they understood each other. No one else could.

The nurse poked her head out the door and asked one of the couples to come in. The doctor was ready for them.

The following thoughts ran through my head as I sat awaiting my turn. Languages can be understood when spoken. Events and experiences cannot, unless one has lived through the events. No amount of reading, no lectures, no movies, no documentaries can ever prepare us for understanding anything about this exclusive club. It is a club comprised of survivors, a club of victims who lived through the darkest years in human history. All they uttered were the names of the camps in which they had been victims of unspeakable cruelties. For them nothing more needed to be said. They understood one another as no two people on earth could ever understand one another.

I hope that whatever respiratory problems they had were cured by the doctors and nurses. We need them. They are the last witnesses to the Shoah.

Remember Passover

By Karen Sue

Search beyond the sands of time,
A distant age, across strange lands.
Try to Remember, Remember?
Our Passover story, rebellion over oppression
Glory of freedom, bitters/sweets, four questions.
Teach to Remember, Remember?
Seders rich in tradition, share wine with grain harvest,
Read ancient Haggadahs, future orators among us.
Pray to Remember, Remember?
Tell folk tales, find matzah, sing ancestral songs,
Stories rich with our history, commemorate those long gone.
Tell them to Remember, Remember?
I promise to remember, I promise.

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PRE-PESACH PREPARATIONS: The streets of Bnei Brak come alive with pre-Pesach shopping and sundry other activities. It is customary in some households to buy new items of clothing for the children to wear to help celebrate the springtime festival of freedom. [Israel photo]

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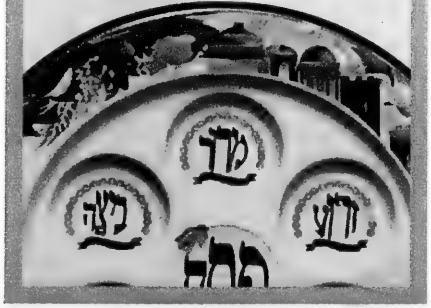
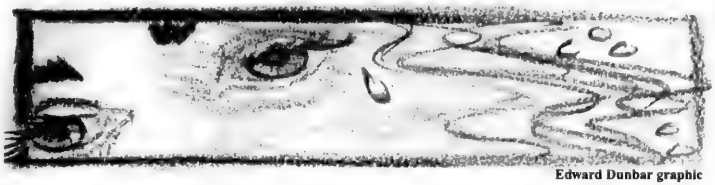


With My Own Eyes I Saw It

By Roselle Stone

You have to have mazal for everything, I always say. My zaide, may he rest in peace, used to say, "only shlemazels believe in mazal," in plain English, "only the unlucky believe in luck." So, if this is true, why did this story have such a good ending? It was pure luck, mazal.

I was about 10 years old at the time, a curious, inquisitive child, and one who loved to run errands. It was depression time, and the ordinary working man earned about $8 to $10 a week, that is, if there was any work. We were poor, so running to the store to buy something was a very important event.



Edward Dunbar graphic

One bright April day, Mamma was busy at home preparing for Passover. Such preparations, I can't begin to tell you. Jewish immigrants, in those days, with very little money, somehow prepared for Jewish holidays, with God's help. The house was turned upside down, steel-woolled, scrubbed, aired and koshered beyond words.

My dear mamma, with so much on her mind, remembered that she forgot to buy some Passover pepper, and asked me to run down to the Jewish market, which today is called the Kensington Market. I was delighted to get out of the house at the drop of a hat. We lived just around the corner of that wonderful place. As a matter of fact, it seemed, at the time, that all the Jewish people lived just around the corner, or close by.

So, I ran down to the market, and believe me, this was some marketplace. Store on top of store, stalls on top of stalls, peddlers on foot, on wagons, on bicycles, on pushcarts, loaded with all kinds of fruits, clothing, household items and whatever else anyone could possibly need, at bargain prices. Every inch of space was used to display wares of every description. Men, women, children, everyone yelling on top of their voices, "bargains here, pay less," in languages I couldn't understand. So much turmoil, colour and excitement, one had to see it to believe it. Being an inquisitive child, I stopped, looked, listened, and had a ball.

Mamma warned me ahead of time to make sure the pepper was fresh, not from last Passover, that it was clearly printed "Kosher for Passover" and that I shouldn't pay more than 15 cents. So I kept repeating over and over to myself, that I shouldn't, God forbid, forget. But I was still a child and could very easily be distracted.

Suddenly there was screaming and screeching. A crowd gathered and I was in the midst of an experience. A woman, shabbily dressed, holding a chicken under her arm, hysterically cried and screamed something in Yiddish like, "God help me, I've been robbed. There are *ganovim* (robbers) in this market. Blood money, $8, a whole week's wages, a week of sweat. For months my Mendel didn't work, we went hungry, the children cried for bread, I didn't have any to give, now what will I do? Where will I turn? Please God, somebody help me, Oy, oy, I'm – I'mmm…"

She fell to the ground in a faint. A woman loosened her clothing, another poured some water on her face. A few men ran in all directions to look for that thief, that scoundrel, that pickpocket, that lower-than-low human being who would pull such a mean trick. The crowd gathered around, crying out "*aza umglick*," (such a tragedy), and cursing at whoever the thief could be. I stood motionless, bewildered, shocked, and full of sympathy for this poor soul.

When she finally came to, she started to cry out and continued to search all her pockets. The expression on her face suddenly changed. She stopped her hysteria for a moment. She pulled her hand out of her pocket and there, in the palm of her hand, was a ring. A man's gold ring with a stone in it. "A gold ring," the women around her shouted, "a gold ring with a stone in it, yet." Everyone around her closed in to see this amazing discovery. Everyone was excited and almost in unison shouted, "The thief's ring. That's the *ganef*'s ring. It must have fallen off his finger when he reached into her pocket for the money. It's a miracle," they continued, "it's a miracle."

By this time, I was so breathlessly happy, that I ran all the way home, forgetting entirely about the Passover pepper, and bursting to tell Mamma about this wondrous thing that happened at the market place.

God works in mysterious ways, it is said, and this was a perfect example. With my own eyes, I saw it!

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No Latkes at Chanukah??!!

By Rose Romberg

It was an 18-inch flatbread pizza, topped with feta cheese, mushrooms, tomatoes, black olives and a potpourri of herbs. I resisted an insatiable desire to bite into it.

What a treat it would be for the children at my brunch celebrating the last day of Chanukah. Especially since Edward had emphatically warned me, "Mother, no latkes. We're all on diets. Remember, No latkes."

"OK, OK!" I answered, mimicking his tone.

Imagine, no latkes on Chanukah! Unheard of! I had even made the applesauce. That extra ingredient I had added turned it into a gastronomic tour de force.

Of course, I knew their real concern was for my welfare. It was only two weeks since my eye surgery. Lynn had given me quite a battle insisting that the brunch be held at her home. But I convinced her I was fine.

During the past few days, I gingerly put up the decorations, prepared food and baked an apple torte. The fridge and freezer were filled to bursting with containers of tuna, salmon patties, eggplant, pickled beets, vinegar cucumbers and fresh vegetables for the tossed salad, not to mention "strudel and mandelbroit."

Ricki, my daughter-in-law, was bringing her famous yam and pineapple casserole. Lynn, my daughter, was contributing a tray of lox. Lori-Ava, my granddaughter, had dropped off a huge wicker tray filled with an array of dried fruit that could grace a royal table. Yet here was I in the bake shop just to buy a challah, when my hungry eyes saw this mouth-watering flatbread. I purchased both.

Driving home from the bakery, all I could think of was that scrumptious flatbread. I could almost taste it. Back at my apartment, to my chagrin, I realized that there was no way to get this flatbread into my fridge or freezer. I knew this before I purchased it. Then I thought, what were balconies for, if not for storage? It's freezing out there.

Then I remembered the squirrels; how they had destroyed my garden, digging out bulbs and kicking out earth all over my new, green indoor-outdoor rug.

"I'll outsmart those destructive little rascals." I knew there was a good reason why I saved those two sturdy cardboard boxes, I thought.

I wrapped the flatbread in several layers of plastic bags, placed it in a carton and sealed it with strong tape. Then I placed it in a second carton, taped and roped it securely and set it in a protected corner of the balcony. I covered the boxes with a heavy rug, put a large stone on top and surrounded it with six large stones. I then pushed the chaise lounge against it for further protection. Even a raccoon couldn't get at it, let alone little squirrels. With that in mind. I went back into my apartment, satisfied that for the next two days it would not spoil.

On Sunday morning, I got up at 5:30. Ever since I entered the realm of the Golden Years I require very little sleep. I brushed my teeth, showered, tidied the bathroom and bedroom, and in a fresh cotton duster, I headed for the kitchen. I drank my usual two cups of boiled water with fresh lemon.

I had set the table the night before with my best china, crystal and cutlery. My musical brass menorah on a tray surrounded by fresh flowers served as the gleaming centrepiece. I turned on the dining room chandelier to get the serving trays from the buffet drawers, to have ready in the kitchen. It pleased me to see my festive table.

With everything organized, I went back to the bedroom to dress for the occasion.

It was 9 a.m. The sun shone through my peek-a-boo curtains. It was a glorious sunny, but very cold day. I donned a heavy cardigan to bring in the carton with my gastronomic pièce de résistance – the flatbread pizza. I reached out to unlock the sliding door when my eyes almost popped out of my head.

Continued on page B15

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2005 Literary Supplement
Passover Greetings

'I was outnumbered'

Continued from page B14

Just having had my cataracts removed, I thought, my God, what has the doctor done to me? It couldn't be snow I was seeing, because my balconies are protected with the wide overhangs. At first glance, it did look like snow. But no, there were six squirrels with huge beautiful, bushy tails nibbling and frolicking about, having a joyous time. The two large grey ones, I assumed, were the momma and papa squirrels. The four little ones could only be their kin.

Did they, too, know about Chanukah, because they were certainly celebrating. My green rug was blanketed with a substance that looked like little clusters of barley. Did those little rascals drag something on my balcony from another balcony to mess up my lovely, clean floor? Why me? Still in shock, but my eyes more focused, I also noticed their droppings were all over the rug among the food they were nibbling.

I began to shout and bang at the window to scare them off, but to no avail. The papa and the mamma stopped nibbling, stood on their hind legs, stared at me, not blinking an eye, as if to say, "How dare you?" Their bushy tails were like flags on a battlefield waiting for a signal to charge.

I was too frightened to go out. I was outnumbered. But then I realized I had to get my carton, and that motivated me. My mind snapped back into focus. I rushed to my utility closet, picked up the broom and charged out on the balcony. I swung left and right, left and right until they were gone.

"You miserable little…" I shouted. "I'll teach you to mess up my balcony. If I ever see you set foot on here again, I'll… I'll… poison you and not give a care!"

Then, with difficulty, I moved the heavy chaise lounge for my prize package. I stood frozen in shock. But not because of the weather. For a long moment, I stood riveted. Incapable of even crying. I just stood and stared. I couldn't accept what I saw. Then I burst out laughing.

The rascals had outsmarted me. Yes, they did manage to saw through all that heavy cardboard and protection I had so carefully applied, because that exotic flatbread pizza had aroused their keen sense of smell, as it had mine in the bake shop.

Back in the kitchen, I made haste. I gathered potatoes, onions, eggs, matzah meal, oil and reached for the frying pan. I made only 12 latkes. No latkes on Chanukah? Unheard of…

Shikuz Shomen

By Israel Sarna

Don't look now, Daniel!

Handovers
Pullouts
Security transfers
It's enough to excuse
Our hiding out
in the Diaspora

When, I wonder…

Turn away, Hasmonean!

World opinion
International pressure
UN resolutions

When, I challenge…

Adjust your view, zealot!
Even Human rights
Even Peace
Can be made into idols
To be worshiped blindly
No matter the crooked cost

When, I question…

Close your eyes, Bar Kokhba!

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When, I demand…

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The Day I Struck Out Joe DiMaggio

By George L. Bernstein

I first saw Happy Svenson the day we moved in, sitting on the steps of his porch reading a magazine. He looked up and smiled when the movers cursed, as they whacked their elbows and knees against the furniture while unloading the truck.

Dad lost his business in Toronto during the Depression. After he successfully applied for a job as a teller at The First National Bank in Detroit, the family moved to Windsor. The manager told Dad he was overqualified and might get a higher salary elsewhere. Dad took the job because in the 1930s, elsewhere was really nowhere.

Our new house was a tiny but neat brick semi-detached on Windsor's west side, between the recently built Ambassador Bridge over the Detroit River and the salt mines, just this side of LaSalle. Dad could make it to work in 12 minutes on the bridge, compared to 30 minutes crossing the river on the old car ferry.

On weekends however, Dad would drive his Chevy, bulging with family, food and sports paraphernalia onto the car ferry for our international journey. Bert and I would race up the rails just to the stern of the ship's bridge. With our peaked admiral's caps shielding our eyes from the sun, we would peer ahead, keeping a sharp watch for subs and whales. I'd call loudly down to Dad, "Periscope off the port bow. Depth charges ready".

Bert would yell, "Killer whale 92 degrees starboard. All hands to action stations." Sometimes Dad, far below, would get into the act and aim Bert's baseball bat at the sinister targets.

***

Bert and I would cross the street and whistle for Hap to walk to school with us. Hap was two years older than Bert and me, who are twins. His mother had died when he was an infant. He was brought up by his dad and an older sister, a part-time usher at the Palace Theatre, and also not bad looking.

'We were devoted Tiger fans'

We were devoted Tiger fans and worshiped Tommy Bridges, the Detroit ace curveballer. Dad took us to Navin Field on every Sunday Tom started a game. We sat directly behind the catcher and gaped in awe as that curveball broke down and away, right at the knees, just catching the outside corner of the plate. Hitters waved their bats in frustration at the ball that was rarely there.

We practised pitching in front of the house, with the same motion and wind-up used by Tommy. Hap watched from his porch, elbows on his knees, chin in hands, looking as glum as a manager ready to send his pitcher back to the minors. We threw all summer long but couldn't get a single pitch to break.

Around the end of July, Hap shook his head, looking more glum than usual, let his magazine drop, climbed out of his chair and slowly crossed the street. Slouching over to me, he motioned for the ball, like a manager about to call for a relief pitcher in a bases-loaded-in-the-ninth situation. Hap was about an inch taller than me, but had a stoop that made us look even. His hair was wheat coloured with a shock almost covering his right eye, and he tilted his head

Continued on page B17

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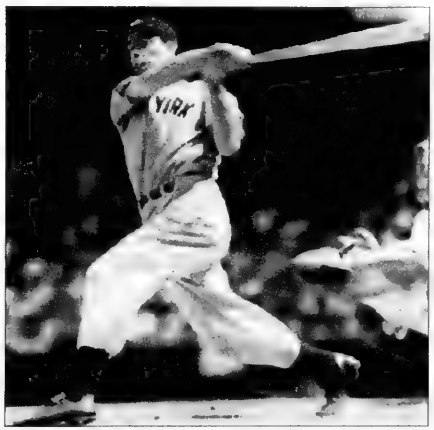

Joe DiMaggio

'I reluctantly decided I was really a fastball pitcher'

Continued from page B16

when he looked at you. Gripping the ball, he spread his thumb and index finger widely apart. Then came the wind-up, just like Tommy Bridges, and he threw a real neat curve to Bert, who slapped the ball into his glove yelling, "*Steerike* three."

Bert fired the ball back to Hap, who flipped it to me. "Keep throwing just that way and soon the ball will do a rhumba for you." When we heard the pleasant lifting lisp to Hap's voice, Bert and I would smile at each other.

I kept throwing all of August but couldn't get a little two-step from the ball, let alone a rhumba. At the end of summer, I reluctantly decided I was really a fastball pitcher. When I threw my first fireball, Hap slouched more quickly from across the street and motioned for the ball again. "Mike, the elbow – jeez, the elbow; don't move it forward like that. Let the forearm move ahead." With Hap expressing so much emotion, I knew he was about to reveal his secret. "Elbow back, rotate forearm, palm down, roll the ball off your index finger – like this!" There it was. I threw the ball at Bert just like Hap showed me, like Tommy Bridges, like all the great curveballers of history, dating back to the pre-dinosaur age; a slow, tantalizing curve, breaking down and away, right at the knees, just catching the outside corner of the plate. The perfect pitch! Hap, Ben and I jumped up and down in glee and ran into the house for some chocolate milk that Mom had just made.

Hap was a frequent visitor to our place. We listened to the radio after school; all the great programs – *The Shadow, The Green Hornet, The Lone Ranger* and *Jack Armstrong, the All-American Boy* – sponsored by Wheaties, "the breakfast of champions." Hap's dad had been disabled in World War I and the family lived frugally on his veteran's pension. A radio was a luxury they couldn't afford.

'Hap had never known any Jewish kids'

Hap had never known any Jewish kids and was fascinated by some of our customs. He stood in reverential awe when Mom blessed the Sabbath candles, her auburn hair covered with a white embroidered shawl, hands held over her face and eyes as she whispered a short prayer. The mezuzah, however, cast a spell over Hap; watching our fingers touch it on the right post of the front door and then touching our fingers to our lips. Mom explained that the mezuzah contained a tiny roll of parchment on which a holy scribe had written, with a quill pen, God's sacred words from Deuteronomy. Hap gazed up at it, eyes wide with wonder.

When Bert and I reached our 13th birthday, according to our tradition, we would reach manhood. First, though, we must read my portion of the Bible in the synagogue, on the Sabbath of our bar mitzvah – our confirmation. Hap sat with the family in the front row, wearing a silk prayer shawl around his neck and shoulders and kippah on his head.

Bert did the reading beautifully. While chanting the sacred words from the holy Torah scroll, my soprano voice transmuted to a hoarse whisper as I suffered my first and only attack of laryngitis. The congregation, eyes lowered in understanding compassion, silently vocalized each word for me, coaxing me on, like one would with a faltering runner close to the finish line. I stepped back as I finished the reading, knowing full well I would never make it to the Met. The great Beniamino Gigli, the greatest according to Dad, was to have no pretender to his operatic throne. Just at the moment my raucous biblical soliloquy ended, Hap began applauding. The rabbi, cantor and congregation, including the pretty girl in the front row of the women's section, looked up, appalled. But when Hap's wheat blond hair and sky blue eyes shone in the morning rays of the sun coming through the large stained-glass windows, the congregants smiled and nodded in ecumenical rhythm.

On the way home, Hap nudged me. "Mike, sorry for the applause, but you did sound like a bullfrog and I was just trying to get the pressure off you." I looked back at my parents bringing up the rear. Dad was chuckling, but Mom had an earring-to-earring frown.

A few days later, Dad was reading the paper in his wicker chair on the front porch. Hap and I were playing checkers beside him. Bert was rooting for Hap to win because I hadn't shared exactly half of my Sweet Marie candy bar with him. Hap whistled exuberantly as he beat me with a triple jump.

Continued on page B18

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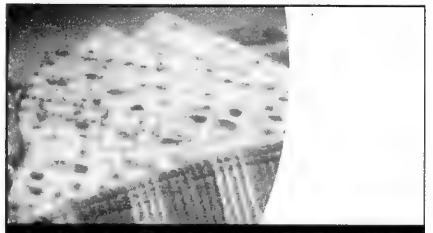
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'Hap's mezuzah rested in my tunic pocket'

Continued from page B17

Then he suddenly asked Dad if he could kiss the mezuzah, just once in a while. None of us had ever seen a non-Jew do this before and I figured that Dad was really cornered. This had to be the best curveball Hap ever threw. Hesitating only a second or so, Dad answered, "Hap, anyone who loves God can kiss the mezuzah." Dad was stretching things a bit, because, and I didn't know till later, when it came to religion, things were not that simple.

Bert and I started high school together, the year and month World War II began, September 1939. When Mom saw the giant headlines in the *Detroit News* that Dad brought home, she held Bert and me close to her and silently wept.

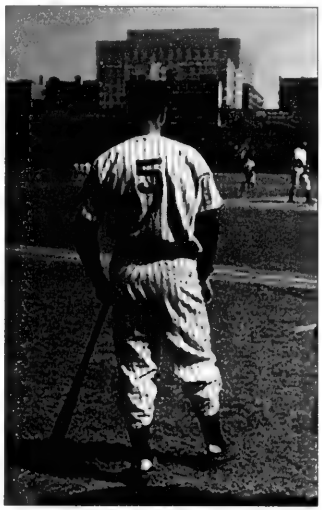
When Hap turned 17, he left high school and joined our Essex Scottish Regiment. After his last home leave, before being shipped to England, Mom and Dad were mystified by the disappearance of our mezuzah. Since it had to be replaced at once, they spoke to Rabbi Ben-David. The next morning, Dad proudly affixed a new mezuzah to the doorpost, one made of pure Jerusalem stone.

'My knees wouldn't stop shaking'

The Essex Scottish Regiment was one of the Canadian units that hit the beaches at Dieppe, a heavily defended French resort town. The daring cross-channel raid took place in the early morning of August 19, 1942. The *Border Cities Star* reported heavy casualties. After notification of the next-of-kin, the War Department would release names and casualty figures.

A few weeks later, Hap's father, Victor Svenson, walked up our steps, dressed as if for Sunday church and knocked. It was a Saturday afternoon. Bert opened the door asking Mr. Svenson in. He then ran to the kitchen. "Mom, come quick, I think Hap's dad is sick." Mom rushed to the hall and saw Hap's father, tears rolling down his cheeks.

"Mrs. Brodsky, Hap was killed at Dieppe." Mom held his hands and they wept together. Bert and I looked on in disbelief, eyes watering and stunned. My knees wouldn't stop shaking. "Hap never did any real wrong, he never hurt anybody. I received his effects this morning. Your doorpost prayers were found in Hap's tunic pocket." He returned the mezuzah to Mom. "The day he left to catch the train to Halifax, he was a frightened boy and must have felt more secure carrying the prayers. Wherever Hap is now, I know he'll feel better if you forgive him".



Joe DiMaggio

"There's no need to forgive Happy, Mr. Svenson. Carrying the mezuzah – the Lord's words, is no sin, it's a mitzvah, a blessing".

The following year, Bert and I left for England on a Liberty ship named the Compass Rose. These mass-produced tubs had one prime purpose – incapacitating soldiers for combat, by virtue of the loss of all intestinal contents, and the intestinal tract itself.

Hap's mezuzah rested in my tunic pocket. I had a strange feeling that he was watching me in his creaky chair, throwing curveballs from behind the moon, beaning the fellows taking potshots at me. I was nicked just once; likely, because of the only hanging curve Hap ever threw.

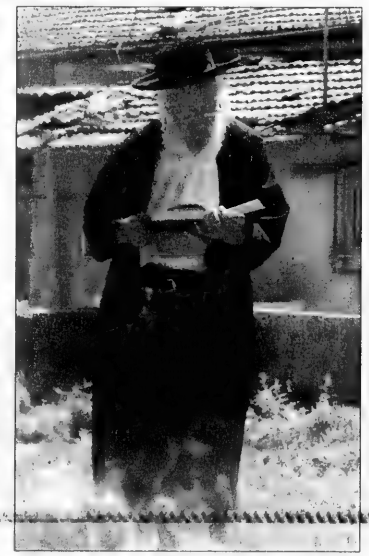
The years never end. Each year passes forward into the next and the next passes backward into the year before it. I still kiss the mezuzah when I enter or leave my house. When so doing, I'll sometimes think of Happy Svenson, who taught me, at the age of 13, how to throw that tantalizing slow curve, breaking down and away at the knees, just catching the outside comer of the plate, the perfect pitch, the pitch that struck out Joe DiMaggio in the ninth, with the bases loaded, gaining for me everlasting fame and immortality.

2005 Literary Supplement

Passover Greetings

BURNING THE CHAMETZ

One of the last pre-Pesach preparatory acts is the burning of the chametz that was gathered the night before the seder. In these three photos we see different chametz-burning bonfires that are set up on the streets in many neighbourhoods in Israel to enable local residents to fulfill the mitzvah of ridding the home of all chametz in time for the holiday. [Isranet and RNS/ Reuters photos]



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The Jews of India through photographs

The interior of the Pardesi Synagogue in Fort Cochin, in southern India, as seen from the women's gallery. It is the oldest synagogue in India. The original structure, destroyed by the Portuguese colonialists, was finished in 1568.

As its smallest minority, the Jews of India may be an endangered species.

Sixty years ago, India was home to about 30,000 Jews. But today only 5,000 live in this immense country, mainly in Mumbai, which was known as Bombay until a few years ago.

The community continues to shrink as Jews make aliyah or immigrate to western countries. As a result, some synagogues have been closed or sold.

Though minuscule in size, Indian Jewry is astonishingly diverse.

There are Bene Israel Jews, Cochin Jews and Baghdadi Jews. In the past, they did not always get along.

Jews first arrived in India about 2,000 years ago as traders from the land of Israel. Later, they were joined by Jewish immigrants from Spain, the Middle East and Europe.

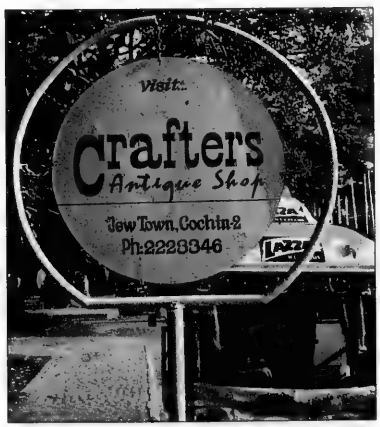
Indian Jews, whatever their origin, always say they have never been victimized by state anti-Semitism.

India, though locked in occasional ethnic violence between Hindus and Muslims, has always left Jews in peace and respected their religion and culture.

This collage of photographs was taken by Sheldon Kirshner, who visited India recently at the invitation of the ministry of tourism.

For further information, contact India Tourism in Toronto, 60 Bloor St. W., Suite 1003. Call 416-962-3787.

Some shops in Fort Cochin's Jewtown carry Stars of David to attract Jewish tourists.



Signs such as these are found all over Fort Cochin, whose Jewish population has greatly dwindled.

Joshua Shapurkar, a Bene Israel, stands in front of Shaar Harahamim, Mumbai's oldest shul. It was opened in 1796 and is in a Muslim neighbourhood today. Though never vandalized, the synagogue was protected by guards during the 1991 and 2003 Gulf wars.

The Jews of India

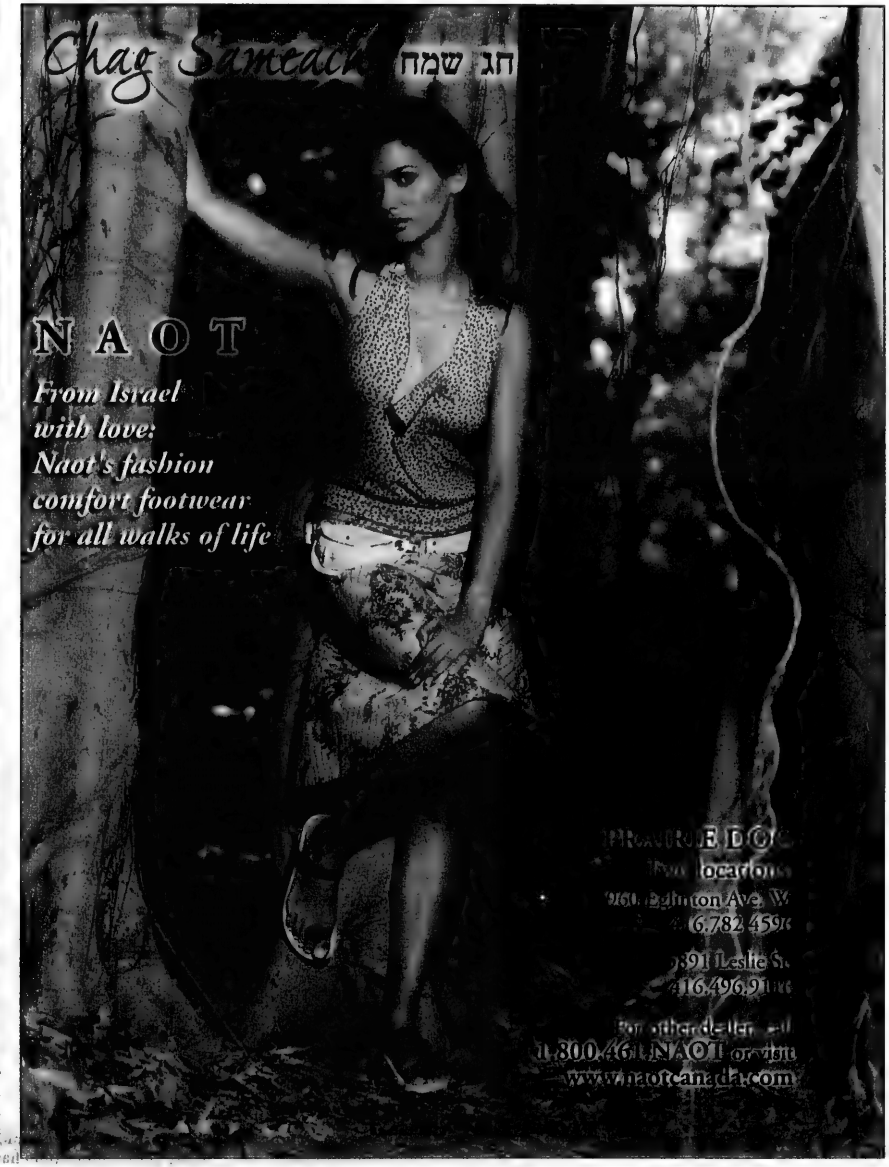
In Parur, 40 kilometres north of Cochin, a lone synagogue, painted in beige and green, stands abandoned in a largely Christian neighbourhood. The last Jewish family in Parur, population 75,000, made aliyah last year.

The Kottayil Kovilakam shul in Chennamangalam, 50 kilometres north of Cochin, is being renovated by the Indian government. It's at the end of a narrow road that cuts through a dense jungle. A decade ago, 20 to 25 Jewish families lived around here. Now there are practically none. In a gully near the synagogue, a Jewish cemetery overgrown with bushes and weeds moulders away. Six boys, all about 15 and divided between Hindus and Muslims, were asked if they knew anything about Jews. They shrugged their shoulders and giggled. When asked about Israel, they engaged in a mock sword fight. They thought Uganda is the capital of Canada.

The Kadavubagam Synagogue in Ernakulam, a big city adjacent to Fort Cochin, has been converted into a nursery. On the left side are bird cages and potted plants. The Munavirul Islam High School is across the street, in a mainly Muslim district.

A sign in Malayalam – a Dravidian language spoken in the state of Kerala – close to the Kadavubagam shul.

Benjamin (Benny) Issac, left, 62, is the director of ORT in Mumbai, India's largest city. Sharon Galsupkar, right, 28, works in ORT's Jewish educational department. Both are from the Bene Israel community. ORT offers vocational training programs and trains prospective immigrants to Israel. ORT also runs a kosher kitchen (which can supply meals to visitors) and a kindergarten and rents out a room to Jewish travellers.



Broken

By Tova Raz

The man wore an old gray sweater that was too long in the arms but too short in the middle; it had obviously been washed many times. His pants were made of a shiny blue polyester that had not been in style since the 1960s. The shoes he wore were a dulled brownish-orange colour and they ended with a pointy toe – those too were from the '60s.

Standing next to him in the checkout line, his wife was dressed only slightly better. She wore a narrow skirt in different shades of brown that ended in a straight line just at her knees and a coat made of an unrecognizable cloth, probably wool. Though her hair was once a mousey brownish colour, it had not been dyed in a long while – the white roots were at least three centimetres long and were clearly visible.

The couple were about 65 years old. The man held their basket of groceries, not a large cart like many of the other shoppers used, but rather the small hand-held red kind. In it, were two onions, one head of garlic, a bag of potatoes, a small bottle of oil, one cabbage, one litre of milk, a bar of soap, a bag of mixed dried fruit for a cooked compote, one box of plain matzah, a small bag of matzah meal, one jar of red horseradish and a frozen fish (it looked like a carp). They had not added their carton of eggs to the the basket for fear that the eggs would break. As a precaution, the wife carried it in her hands.

In a manner known only to couples who have been together a long time, the two turned toward each other at the exact same moment. Without warning, the red basket in his hands collided with the carton of eggs in hers. Taken aback, the woman let go of the eggs for a mere second, but that was enough to send the carton flying to the floor. Upon impact with the tiles, the carton opened and the eggs fell out. A large "omelette" now decorated the floor by checkout 3.

The man let out a cry of surprise, drawing the attention of the cashier, who briefly raised her eyes from the keys of her register. Blankly, she stared at their two faces and promptly returned to her duties without a second glance. The accident didn't distract her for even one short moment.

"Maybe she didn't notice," whispered the man to his wife in Yiddish as quietly as he could.

"Why are you speaking Yiddish?" the wife asked.

The man replied, "I think the workers here don't speak Yiddish. The cashier certainly doesn't understand."

"What do we do now?" the wife asked in a quiet voice, half whimpering half whispering, as if pleading with him to save her. She stood between the newspaper display on the right and the candy display on the left. On the floor at her feet lay the mess of the broken eggs. Two egg yolks remained complete while the others broke and their bright yellow colour spread across the tiles.

"Pick up the carton. Get it quickly," he said. "So she doesn't notice."

"It's dirty. I can't," his wife replied in a whisper. The woman bowed her head down in fear. She cast a quick, surreptitious glance at the cashier, trying to discover whether the other woman was looking at her and whether she knew what had happened.

"Quick. Pick up the carton so that she doesn't see and put it somewhere else. Fast. Go bring another carton," he urged. "And hurry! Our turn is coming up. Look, the woman ahead of us is about to pay her bill."

As she bent down to pick up the empty carton, her narrow, short skirt crept up, exposing the loose white skin covering the back of her thick thighs.

"Stand up. They can see everything," he whispered.

With her knees still bent, she looked up at him wide-eyed. "What can they see?" she asked as she rose.

"It's not important. Walk fast. Go already," he whispered anxiously. He stood in line at checkout number 3 and impatiently looked around from one side of the store to the other. He hoped that she would return promptly, before their turn came up at the register.

But she had yet to arrive by the time he stood in front of the cashier.

Without breaking her concentration and connection with the keys of her register, the cashier mumbled a quick "How are you today, sir?"

Though he understood the verbal greeting, he could not understand why a complete stranger would ask him about the his well-being.

"Thank you, thank you," he answered with a thick foreign accent and a nod of his head. His eyes roamed from the back

Continued on page B23

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Frank & Judith Wilson and family, and Ray & Rosalie Moscoe and family wish all our family, friends and clients a very happy and healthy Passover
TES The Employment Solution

'There are some good people in this world, too'

Continued from page B22

of the store, where his wife had disappeared, to the front, where the cashier stood. All the while, he hoped his wife would finally reappear.

As if recalling what had happened five minutes earlier, the cashier stood up on tiptoes, bent over the conveyer belt, looked at the floor on the other side and tried to estimate the size of the mess made by the broken eggs.

The man didn't notice this. At that moment, he was too busy looking to the back of the store, trying to hurry his wife by frantically waving his hands.

But she was still far from the front of the store, walking with her head bent toward the floor, her mind filled with worries: "How much would the broken eggs cost?"

She mentally reviewed the list of dishes she had planned to prepare for the following evening's Passover seder and tried to calculate what they would have to do without to cover the cost of the broken eggs. It would probably have to be the bottle of kosher for Passover wine. They would simply have to manage with the kosher grape juice for the blessings this year. The chocolate-covered matzah they would not give up.

At the front of the store, the cashier picked up the telephone receiver, placed it over her mouth, and said in a clear and commanding voice: "Johnny, cleanup at checkout 3. Cleanup at checkout 3. Thank you."

She hung up the phone and started scanning the contents of the red basket – the onions, garlic, oil, and all of the other items at what seemed to the man like an incredible speed.

The woman finally came up and stood behind her husband. "What took you so long?" he asked in a harsh whisper.

"I looked for something I could use to wipe my hands," she said.

> ***The chocolate-covered matzah they would not give up***

"That's what's important to you? That's what's important to you now?" he scolded.

The cashier looked up from the register and casually asked: "Why don't you go get another carton of eggs to replace the ones that broke?" Didn't you want eggs?"

"*Yo, Yo,*" he answered in Yiddish. So thrown off was he by what she said, he had automatically reverted to his mother tongue. "Eggs, eggs – right," this time he remembered to answer in English. He turned to his wife and carefully took the carton of eggs from her and handed them to the cashier.

Having scanned all of the basket's few items, including the eggs, she asked if they would need any shopping bags. Though he knew very little English, he understood the question and knew that each bag would cost another five whole cents. After having received his negative reply, the cashier pressed the "total" key and the amount appeared on her screen – $27.36.

He quickly took $25 in bills out of his wallet, but had to pick through the coin compartment to find the rest. By the time he was finished, all he wanted to do was gather his purchases and his wife, and walk out of the store.

But out of the blue, the small child who stood in line behind him pulled at his sweater. Surprised, he turned around.

"Michael! Stop!" said the child's mother, looking at the older man in embarrassment. "How many times have I told you not to bother strangers, and certainly not to pull at their clothing?" she asked, not expecting an answer.

When he turned his attention back to his wife, she was standing at the end of the checkout desk. She had taken three used plastic bags from her coat pocket, smoothed them out and was filling them with the newly purchased items. The man came and stood silently by her side.

The cashier adjusted a barrette in her hair and looked halfheartedly at the older couple. "Have a happy Passover!" she wished them, then immediately turned to the cashier on her right and said, "Claire, have you seen Johnny recently?"

As Claire answered only with only a shrug, the first cashier pulled out a roll of paper towels and walked around her station. She tore off a few towelettes, bent down, cleaned up the broken eggs and promptly returned to her position behind the register. She threw the soiled towelettes into the garbage pail at her feet. Looking up at the next customer, she smiled and said in an automatic tone, "How are you today, ma'am?" The mother of young Michael replied, "Good, thank you."

Outside the store, the couple in the old clothes stood still. Wrapping his scarf around his neck, the man said, his voice filled with surprise: "Did you see how they weren't angry?"

The woman, coughing slightly, answered him: "There are some good people in this world, too."

This story was first written in Hebrew. Translation by Sivan Raz.

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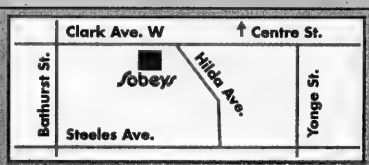

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A group of young students delight in learning the intracies and sharing in the fun of baking matzot. [Isranet photos]

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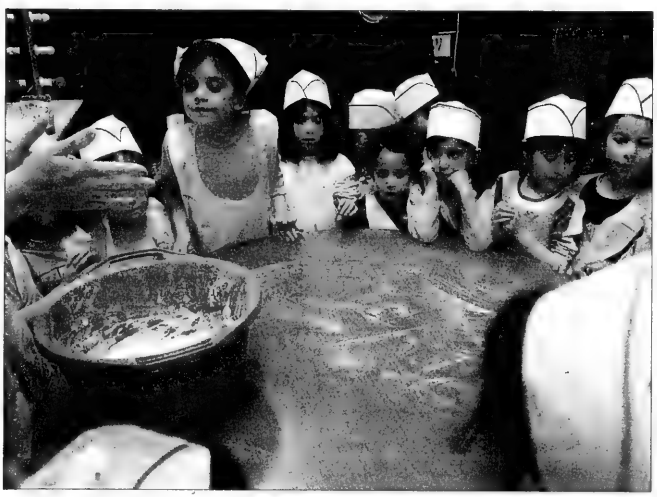
Young matzah makers



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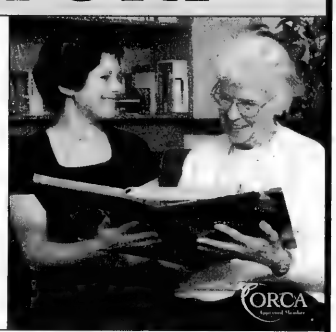

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A second look at *The Five Books of Moses Lapinsky*

By BILL GLADSTONE

Sonny Lapinsky, the memorable hero of Karen X. Tulchinsky's engaging novel *The Five Books of Moses Lapinsky*, is a Toronto boxer who wins the world middleweight crown at Madison Square Garden in 1948 and again in 1954.

Like a champion boxer, the novel itself has impressive staying power and seems nowhere near ready to leave the ring. If the literary sphere were anything like boxing, the book would have reached the intermediate rounds by now.

Raincoast Books of Vancouver, which published it in 2003, produced a Canadian trade paperback version in 2004 and plans to release a first edition this month in the United States.

As well, movie rights have been sold to Ocular Productions, a Winnipeg film company that has hired Tulchinsky – a former Torontonian who teaches screenwriting at the University of British Columbia – as principal scriptwriter.

Because it draws so fully upon the characters, settings and myths of Toronto's Jewish community from the 1920s through the 1950s, *The Five Books of Moses Lapinsky* may be likened to Mordecai Richler's celebrated novel *The Apprenticeship of Duddy Kravitz*, which was painted against the backdrop of Jewish Montreal.

The fact that *Moses Lapinsky* may soon reach the big screen, as *Duddy Kravitz* did three decades ago, is just one of several notable points of comparison between the two novels.

Both present lovable but emotionally crippled protagonists against a realistic social background that dips into the criminal underworld. Also, both are graced with colourful gangster kingpins: Tulchinsky's larger-than-life Checkie Siegelman with his fancy cars and fat cigars, and Richler's immortal Jerry Dingleman, feared and loved as the immortal Boy Wonder.

As well, both novels are relatively rare examples of Jewish tales set partially in the Holocaust era that do not deal centrally with the Holocaust.

Whether *Moses Lapinsky* packs the long-term clout of *Duddy Kravitz* remains to be seen, but it's certainly a worthy contender.

Presented as a sort of fictitious academic biography, *The Five Books of Moses Lapinsky* traces the history of Yacov and Sophie Lapinsky and their sons Sid, Lenny, Sonny and Izzy through the Depression, World War II and the postwar era. The story focuses on a genuine historical event, the Christie Pits riot of August 1933, as a pivotal occurrence that deeply affects the family's fortunes in the chosen homeland of Canada.

The narrator is Moses Nino Lapinsky, Sonny's middle child, a professional historian who probes into and embellishes his family's history and the city's Jewish past with an ironic edge, from the retrospective distance of half a century.

Karen X. Tulchinsky

"My father was a poor Jewish kid from an immigrant family, from the ghetto at College and Spadina, a neighbourhood in which you were more likely to grow up and become a thief, a bookie, a gambler or dead than a world renowned boxing champion," he tells us as he begins his colour commentary on the family's saga.

Although he purports to be delivering an objective biography, Moses shows little concern for sports-related stories. Instead, his concern is the family's deeply personal interior life and emotional background. Thus, while some scenes are set in the gym and boxing ring, many more take place around the Lapinsky dinner table.

Other scenes take place in bowling alleys, newspaper offices, department and grocery stores, delicatessens, restaurants and the sidewalks and back alleys of downtown streets such as Manning, Palmerston, Harbord, College and Spadina. The book offers wonderful and almost unparalleled depictions of the city's historic Jewish neighbourhoods.

The book also follows two Lapinsky sons overseas during World War II and provides impressively realistic descriptions of Dieppe and other battles. Several scenes of pogrom violence in 1913 Romania are also depicted through flashbacks.

However, the story's main battle occurs locally, in Toronto.

Continued on page B27

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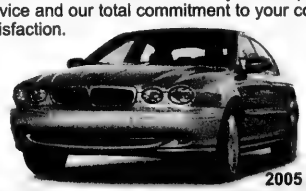
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The Lazar Family

'Sonny is also a great lover'

Continued from page B26

It's the summer of 1933. In east-end Toronto, a gang of toughs form an organization, the Swastika Club, to keep Jews off their beach. Taking their animosity into a Jewish neighbourhood, the so-called Swazis unfurl a large swastika flag at a baseball game in Christie Pits park. The action provokes a riot that draws in thousands of people and goes on for days.

Until that moment, the Lapinskys were just an ordinary family. But five-year-old Izzy is injured in the Christie Pits riot and left permanently brain-damaged. From then on, the event becomes a central traumatic episode in the family saga.

Eventually, through retelling, it is transfigured into myth and permanently floats above the family's mental horizons, like the Romanian pogrom that devastated Yacov's family two decades earlier.

Sonny, who was babysitting Izzy when the accident occurred, is consumed with guilt, rage and sorrow. "All the feelings under the sun, every emotion known to humans and God ricochet relentlessly through Sonny's battered nine-year-old body," the book explains.

Normally a charmer with a sweet crooked smile, he finds emotional release only through punching and hitting. Finding a natural outlet in the boxing ring, he puts himself into training.

Daniel Mendoza, a real life champion boxer in 18th century England.

That's when Checkie Siegelman spots him, instantly recognizes his potential, and becomes his manager.

Tulchinsky provides highly realistic depictions of all aspects of boxing, a subject she admits she knew little about before writing the book.

But it was Sonny's choice – not hers – that he become a boxer, she explained in an interview.

"I knew nothing about boxing," she said, "but no matter how hard I tried to convince the character to do something else with his life, he was determined to be a boxer. So I had to educate myself on the sport… I wouldn't exactly say I am now an expert, but I do know a right uppercut from a left hook."

With his highly passionate nature, Sonny is also a great lover. When he meets Loretta Mangiomi, the sister of his sparring partner, she only has to look at him for that magical chemistry to take hold. "A force stronger than Johnny's hardest, meanest right uppercut swings from Loretta's eyes and pummels Sonny right where it hurts, in his heart, and somewhere deep in his lower belly."

Because she is an Italian Catholic, Loretta and Sonny are star-crossed lovers, faced with an instant impediment. But their attraction is too strong. After Loretta becomes pregnant, Sonny marries her at City Hall, then brings her home to meet the folks. Yacov, however, will not accept his son's marriage to a *shiksa*.

Years go by. Sonny and Loretta have one child and then another, but Yacov doesn't relent. His attitude tears Sophie apart. His anger and inflexible attachment to tradition give rise to the novel's central themes of acceptance, compassion and forgiveness.

One of the novel's key subplots revolves around Lenny, the second son.

Lenny is not athletic like Sonny. Rather, he's bookish and sensitive. As a child, he's victimized by street bullies, and as a teenager, he befriends older male librarians and turns them into role models. The author uses this character to introduce themes and issues related to gender politics, but wisely does not allow any whiff of postmodern ideology to intrude onto the page.

Keen on becoming a writer, Lenny initially works for the *Yiddisher Zhurnal*, but after he is fired for vague reasons, he joins the army. Ironically, his best army buddy is Charlie Bain, a former Swazi who, much to his subsequent shame, had participated in the Christie Pits riot. A far more tolerant and humane figure in his maturity, he deeply regrets his youthful acts of ignorance and malfeasance.

Continued on page B28

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'Something inside him snaps'

Continued from page B27

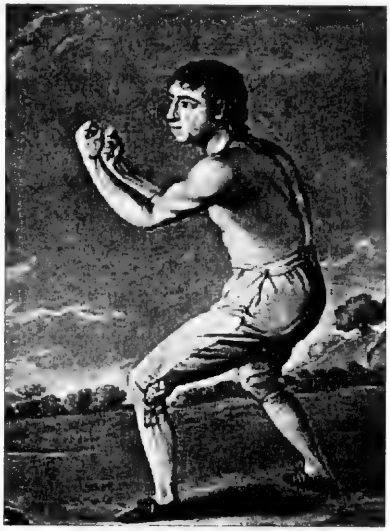
The book's central motif of social violence is echoed in the pogroms, the back-alley bullying, the Christie Pits riot, the blood-sport of boxing and the rising anti-Semitic cruelty in Germany. Unfortunately, the theme is also carried into the Lapinsky household as domestic violence.

For Yacov, the Christie Pits calamity is a cruel echo of the Tiraspol pogrom, when marauding Cossacks killed his five-year-old brother. Days after the riot, something inside him snaps – "the elastic band inside his gut, which stretches from the base of his throat to the centre of his belly" – and he attempts to regain his emotional equilibrium by whipping his children.

Sophie rises nobly in defence of her loved ones. At a time when men traditionally retained the upper hand at home, she orders Yacov out of the house. This key scene reveals Yacov at his worst and Sophie at her best. It also highlights the male-dominated sexual ethos of the times and foreshadows the sea-change that is soon to occur.

A remarkable woman, Sophie seems a bit reminiscent of Ma Joad in *The Grapes of Wrath*: a tough Depression-era mother, she's much stronger than she knows and is the glue that keeps the family together. A tireless scrubber of floors and peeler of potatoes, her natural domain is the kitchen and the home. She is the heart, soul, healer and caregiver of her clan.

Sophie eventually forgives Sonny for marrying Loretta and longs to see her grandchildren. But when she raises the subject with Yacov, he is inflexible. He recites the Mourner's Kaddish and "rocks back and forth at the table, like a rabbi on the Day of Atonement."



Chanpion boxer Daniel Mendoza in action

A key conversation with her best friend, Tessie, again demonstrates how fully the story is steeped in sexual politics. An independent-minded woman, Tess tells Sophie that if she really wants to see Sonny and his family, all she has to do is go see him.

"The trick," she explains, "is to do what needs to be done, and let him [Yacov] think it was his idea… You don't need his permission to meet your granddaughter. Believe me. A stubborn man is just waiting for his wife to make the move. Then he can blame you for it. So? What do you care about that? Pride shmide. Only men worry about silly things like pride."

This is a moment of empowerment for Sophie. She begins to see Sonny's family on the sly, cautiously taking the first steps that ultimately make all the difference in reuniting the family.

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"History keeps repeating itself"

Continued from page B28

Although he plays no part in the central action of the novel, another family member is so important to it that his name is included in the title.

Moses Lapinsky, the narrator, is a generation or two removed from the story. A University of British Columbia historian, he says he was galvanized into writing his own biography of Sonny after a shoddy bio painted him as "a womanizing wife beater who neglected his children."

Normally mild-mannered and "not given to erratic emotions," Moses is angered by the unauthorized book and takes up his pen. It is Moses who shapes the story into five non-chronological books, overlaying key events from the present and the past as if time is cyclical. His interpretative notes add layers of irony, psychological insight and historical distance to the story.

"My theory," Moses writes, "is that it was in the aftermath of the riots that my father's family began to unravel, steeped in guilt and tragedy over what happened to the youngest son, Izzy. This was also the moment that strengthened my father's resolve to become a champion boxer. These feelings were buried deep inside the family. People didn't talk about their feelings in those days, and there certainly was no money for therapy.

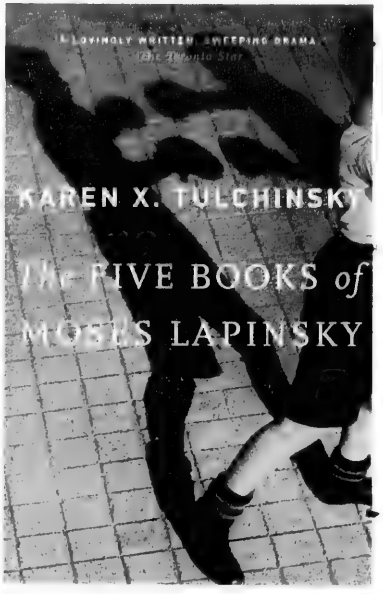
"I surmise that after the riots my father realized two things. One, that with his fists he could hit his mark nine times out of ten, while easily dodging blows from the other guy. And two, that as long as he remained focused on the fire in his belly which came from his rage and sorrow, he would possess a natural ability, what boxers call 'the heart for fighting.' With this secret weapon, as a boxer, he was virtually indestructible."

For the Lapinskys, history keeps repeating itself. For example, Moses knows as a young man that he's cut from the same cloth as Lenny. For example, Moses also rejects the option of violent expression of rage. He can't forget the holes in the walls punched out by his father during his childhood. He records that his father "came close to reciting the Mourners' Kaddish over me, when at the age of 24, six months after discovering I was gay, I revealed the news to him."

To the author's great credit, all of the main characters contain contradictions that make them more human. Sophie has moments of rage, but keeps her anger under control. Sonny, who typically transmutes his inner rage into violence, also has a "deep inner knowing" about spiritual matters. There's a very satisfying unification of opposites here, as if each central character must unite with a shadow self that has always been suppressed.

What is the author's attitude towards the violence that's so pervasive in the novel? Clearly, she's not a pacifist. She strongly disapproves of Cossacks and Swazis, and she seems to have not the slightest admiration for boxing. However, she invites us to cheer when Sonny saves Izzy or Lenny from a bully, and she honours the brave regiments that fought the Nazis. In short, she's a strong proponent of social justice.

Continued on page B30



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'Reunion of father and son'

Continued from page B29

The novel depicts a society rife with division and social prejudices: the message seems to be that there's a lack of compassion in the world. Many of its settings depict the dark underside of society – a shadowy realm of pool halls, racetracks, bowling alleys, bootleg joints and betting parlours.

The illustrious king of this underworld, at least locally, is Checkie Siegelman. He's a marvellous creation: partial to fancy suits, sparkling tiepins and spats, he smokes expensive cigars, drives expensive cars and carries a huge roll of money. He discovers Sonny in a bowling alley, where the nine-year-old was working as a monkey boy, setting up bowling pins in the bowels of the building. He then supervises his boxing career, sporting him all the way to the "holy shrine" of Madison Square Garden.

Because it peers into the lower depths, *Moses Lapinsky* is a work of low realism, composed of tragic and comic elements in almost equal proportion. Ultimately, does it lean more toward comedy or tragedy?

Essentially, in tragedy, a protagonist becomes estranged from the society around him as he loses a central contest: tragedy involves disintegration, death or destruction. In comedy, the protagonist wins a difficult contest and is embraced by the society around him. Comedy typically involves the integration or unification of separated or disjointed parts, most often typified by a happy wedding, to conclude the tale.

This second scenario best describes the action in *Moses Lapinsky*. As I see it, the story resolves as a comedy.

Two bookend scenes open and close the novel. In the first, Sonny is about to face his opponent in a championship match at Madison Square Garden. It's the bout of his life – and he spots Yacov and Sid in the crowd. He's been estranged from his father for 14 years and he turns his anger at Yacov into fighting energy. He wins the crown.

The scene that closes the story occurs two weeks later in Toronto, when the conquering hero steps into Manny's Delicatessen, where he knows Yacov and Sid are sitting with the guys. Tulchinsky achieves more than a technical knockout with this triumphant and understated closing scene. Despite their painful separation, Sonny and Yacov wordlessly reconnect.

This is the essential action of the novel – a coming together of parts, the reunion of father and son. Both Sonny and Yacov have slain their stubborn dragons to achieve this happy resumption of the natural order. The ending of *Moses Lapinsky* is essentially both comic and optimistic. It bodes well for the future of all humanity.

Karen X. Tulchinsky reads from and signs copies of The Five Books of Moses Lapinsky *at the Winchevsky Centre, 585 Cranbrooke Ave., on Thursday, April 21, 7:30 p.m. Admission $6 for members, $8 for non-members, includes light refreshments. 416-789-5502.*

A NIBBLING SIBLING: This young boy appears to be enjoying his matzah during a Pesach outing with his family in Israel. [Isranet photo]

Jerusalem Girls

By Susannah Dainow

In Jerusalem
I wandered through
the cobblestone streets and alleyways
of Meah Shearim,
fascinated by the ultra-Orthodox girls
in their secretive ankle-length skirts,
the girls who loved God
and the word so much that
they kissed it every time they saw it.

I wondered how they could be so secure
in their love.

I'd been
to the Western Wall, been
to Masada, been
to the Holocaust museums, been
to all the important sites and
the major religious quarters.
I had no end of opportunities to do it.

I never did.

I never kissed a mezuzah
the way those girls in Jerusalem did.
I didn't know how.

Those girls…
I puzzled and wondered about them
when I first saw them in Meah Shearim,
and each time I saw them after that –
in Tzfat, city of mysticism,
or on the Orthodox moshav where I spent a silent
weekend.
The image of all those girls has stayed with me,
branded into my memory.
What did they know that allowed them to feel things I'd
never felt?
What secret were they keeping inside their quiet, chaste
hearts?
Those girls, mysteries wrapped in
riddles wrapped in
loose flowing black dresses,
floating over Jerusalem roads and cobblestone pathways,
spirits that the old world left behind…

Peace Earned

By Ruth Bernard

Bent over holy text pondering
grey head in hand he sits
unaware, his allotted hours retreating.
Well read words, yesteryear's buds
burst into blooms, their fragrance
replenish coffers emptied by human greed
one man's holy war, a Tzaddik's way
no gun fired or missile launched.

The Torah his source
persistent striving, laws come alive.
His efforts not only for him,
impregnating mankind's spiritual void.
Silent righteous one whose gift unseen
debt paid in full to life.
Soon he will travel home.
Rest in peace, Zaide mine.

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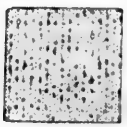
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By I.B. Iskov

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ignite in a moment
bloom at once
bright yellow flickering petals
spike halos
run off into the air

my grandmother would be proud
again and again
lighting her candle sticks
pray respectfully
with mellowed hands
weighted with worries
beneath salt water and scars

my Hebrew is a pretense
I have created myself
wrapped in a Canadian shawl
on a dead end street
move lips in moral denial

a thick fabric of warmth
shades precious
still

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Seraphic Vision

By Pearl Adler Saban

As the moon crescents
in the night sky
And the stars wink
up above
HaShem's evening majesty
is revealed.

And closer to home
you, with your dark eyes,
that familiar, warm, nut-brown shade,
remain deep in prayer, immersed in learning,
wearing your cloak of piety
wrapped lovingly around you
and worn proudly
like a family heirloom passed down through the generations.

You, with the gentle yet impassioned soul.
Proud like a lion – *Ari* – but humble in your manner.
With one purpose: to serve family and HaShem.

Your bright eyes are inquisitive; they also smile behind
their seriousness
because they know the secrets of the angels,
the first order of angels who sit by the majestic throne of
HaShem
serving his needs, coming to his aid.

You, like the seraphim, meet the needs of others.
It is you who answers the questions, but doesn't ask
them.
You, who seeks to share your knowledge, your wisdom,
ready to impart all with others.
It is you who comforts like a father
when you are but only a child.

It is you who brings meaning to life – to *Chaim*.
It is you who breathes life into words, helping to shape
them into tangible ideas,
ideas, that, too,will carry through the generations.

Avarechicha – and I will bless you.
V'yishmerecha and I will keep you.

The Blessing of the Moon **by Harry Liebmann, 1997**

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Pomegranates

By Donia Clenman

I hung you on branches of poems,
spiced dreams with saffron and henna.
Just feasting on your lilting sound,
knowing your colour is ruby,
that your Hebrew name, "Rimon,"
sings like bells on the Levites' gowns,
took me back millennia
to beginnings.

Casually we met in Israel.
A yellow touristy bus,
a guide with a sharp eye for detail;
Or pride of a nation divorced from the soil?
"A pomegranate tree at the roadside
and a ripe fruit on it," she exclaimed,
then plucked it and shared it
democratically.

Through a narrow incision
we peered into your heart:
a field of crimson kernels,
rows of fetile furrows,
each grain a moist harvest.
Why did the monotheistic Jews
choose you for their adornment?
You would do proud fertility goddesses –
Isis, Astarte, a Canaanite Pantheon.
Our lips and hands hennaed,
we sucked uncertain, intrigued.

No pomegranates have graced my table
and on my return, I shied away
from a friend's brimful plate.
Just gazed at the curved pattern
of seeded infinity
and dreamt of "Rimon" before the knife
had shorn us of innocence.

A World Away

By Ken Kalman

Sitting here so far away
I think of what you must be doing
Late afternoon here in Tel Aviv
Mid-morning in Montreal.
I sit and dream then let it go
I see soldiers arrest a troubled Muslim boy
You see a rabbi escort a young Jewess back to her parents
I see the sun setting on a pro-Palestinian peace rally
You see the sun rising on a pro-Israel student demonstration
I am exhausted from a swath of endless threats and sirens
You are refreshed watching our girls board the Hebrew Academy bus
I feel the cool breezes of evening,
For a moment I feel safe.

You feel the warm winds of morning,
You always feel safe.
I watch the news of a car bomb's devastation this morning
You are living this morning
I drink a relaxing cup of tea to calm me down
You drink a pick me up coffee to get you going
I am tired and weary of all this violence
You are energetic and ready for each new mission
And yet we are both here and there
What is a mile or two or a thousand or more
When we are both here together
You are in my heart this evening
I am in yours this morning.

The Telling

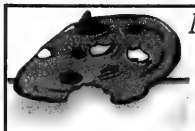
By Brenda Spigelman Ajzenkopf

Why is this night unlike all others
Are questions the youngest must say
We recline, we pray, we ask the Almighty
Please deliver us from Egypt this day.

Bitters and herbs are ours to consume
To remember the Exodus then
We eat, we drink, we cross the waters
Are pursued by Pharaoh and his men.

The Haggadah reading commands that we tell
How our ancestors toil, how they cry
We plead, we bend, we climb with Moses
And receive the tablets at Mount Sinai.

Elijah is here my father sings out
All bear witness as he flies
We tremble, we hide, we wait as he nears
We peer down through his ancient eyes.



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TWO ARE BETTER THAN ONE: These two youngsters show their matzah-eating techniques and their ready smiles to the photographer. [Israel Sun photo]

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Panorama

By JC Sulzenko

At seventeen, I claim my starched maid's uniform
Pack, then travel for days and nights across the country by train
Arrive after dark, impatient to view "Perfect Lake Louise"
The next morning disappoints – mist rides the mountains
A tease of milky jade hints at the famous waters

In the hotel lobby – my domain for the summer –
I walk along walls of windows, between brocade chairs,
a rag in one hand, a bag for ashes, wrappers, old gum in the other
Six days a week, I vacuum, dust the high halls
Scrub sinks, floors, toilets
Cease to see the georgette greens of the lake

All day, people stream past, stop to sit or take photos
just like postcards in the gift shop
Sometimes they say, 'hello,' offer me a tip
Otherwise, I feel invisible

Mid August, the lake turns emerald, clear
A tour bus belches blue-rinse women asking for igloos
and one man in brown checkered shorts
Chewing a stogy, he approaches

"Do you have many Jews here?" his voice polite
Heat rises up my neck, fills my throat
"Do you have many Jews here?" He's smiling.
Smiling!

I can't take a step
My eyes fix on the plush tartan carpet
"How can you tell ?" The words so quiet
I hear my blood rush to their aid

"You can smell them!"

No time to think. I face him.
"Can you smell any now? Take a deep breath!
No? Well, here's one!"
I point to my heart

He opens his mouth
The cigar drops to the floor

I bolt through a mirrored door
Rush down hidden corridors to my one friend
in this glacier summer

I tremble in his arms –
the first time afraid for who I am

The Musical Kabbalist

By Carol Katz

Spiritual revelations
Are foremost in his mind.
A mystical experience
A poem so divine.

Song of the souls
Swaying in the wind
Drinking from the well
Of the Almighty King.

Joyful and blissful
He dances to the moon
He enters a paradise
On the wings of his tune.

He hums a joyful melody
Arms lifting in the air.
He prays to HaShem
And forgets all his cares.

Song, the soul of the universe
The realm of heaven sings
Niggunim without words
To a higher sphere it brings.

Connectiveness to others
How the heavens roar
Chanting and singing
The inner rhythms soar.

To attain a prophetic state
Is the Kabbalist's goal
A musical journey
Of our sages long ago.

Body meets soul
Ruach and nefesh
Anatomy of the spirit
A higher form of rest.

ONE IS BETTER THAN TWO: These two youngsters have a different technique. They prefer to share their piece of matzah. [Israel Sun photo]

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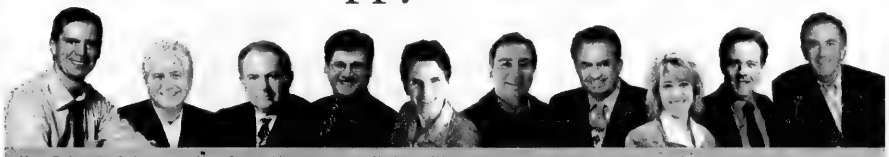

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Bellow restored soul to American literature

Ha'aretz Daily Newspaper Ltd.

NEW YORK — Nobel laureate Saul Bellow, a master of comic melancholy who in *Herzog*, *Humboldt's Gift* and other novels championed and mourned the soul's fate in the modern world, died early in April age 89.

Obituary

Bellow's close friend and attorney, Walter Pozen, said the writer had been in declining health, but was "wonderfully sharp to the end." Pozen said that Bellow's wife and daughter were at his side when he died at his home in Brookline, Mass.

Bellow was the most acclaimed of a generation of Jewish writers who emerged after World War II, among them Bernard Malamud, Philip Roth and Cynthia Ozick. To American letters, he brought the immigrant's hustle, the bookworm's brains and the high-minded notions of the born romantic.

"The backbone of 20th-century American literature has been provided by two novelists – William Faulkner and Saul Bellow," Philip Roth said last week. "Together they are the Melville, Hawthorne and Twain of the 20th century."

He was the first writer to win the National Book Award three times: in 1954 for *The Adventures of Augie March*, in 1965 for *Herzog* and in 1971 for *Mr. Sammler's Planet*. In 1976, he won the Pulitzer Prize for *Humboldt's Gift*. That same year Bellow was awarded the Nobel Prize in literature. In 2003, the Library of America paid the rare tribute of releasing work by a living writer, issuing a volume of Bellow's early novels.

"If the soul is the mind at its purest, best, clearest, busiest, profoundest," Ozick wrote in 1984, "then Bellow's charge has been to restore the soul to American literature."

Saul Bellow

In spite of or perhaps because of all the praise, Bellow also had detractors. Norman Mailer called *Augie March* a "travelogue for timid intellectuals." Critic Alfred Kazin, a longtime friend who became estranged from Bellow, thought the author had become a "university intellectual" with "contempt for the lower orders." Biographer James Atlas accused Bellow of favouring "subservient women in order to serve his own shaky self-image."

Old-fashioned but not complacent, the author strove to ward off the "Nobel curse," not to be softened by literature's highest honour. He kept writing into his 80s and, hoping to make his work more affordable, had his novella *A Theft* published as a paperback original in 1989.

His recent works included *The Actual*, a sentimental novella published in 1997, and *Ravelstein*, a 2000 novel based on the life of his late friend, Allan Bloom, author of *The Closing of the American Mind*. Also in 2000, Bellow was the subject of Atlas' acclaimed biography.

Bellow had a gift for describing faces, and the author's own looks - snowy hair, aristocratic nose and space between his front teeth – were familiar from book jackets. His personality was equally distinctive.

In *Humboldt's Gift*, the narrator's childhood sweetheart refers to him as a "good man who's led a cranky life." His longtime agent, Harriet Wasserman, once described him as being as "deeply emotional as he is highly intellectual and cerebral."

After teaching for many years at the University of Chicago, Bellow stunned both the literary and academic world by leaving the city with which he was so deeply associated. In 1993, he accepted a position at Boston University, where he taught a freshman-level class on "young men on the make" in literature.

Like his characters, Bellow's life was an evolution from the unbearable but comic passion of the Old World to the unbearable but comic alienation of the New World.

The son of Russian immigrants, he was born Solomon Bellows on July 10, 1915, in Lachine, Que., outside Montreal. He dropped the final "s" from his last name and changed his first name to Saul when he began publishing his writing in the 1940s.

When he was 9, his family moved from Montreal to Chicago. Bellow learned Hebrew and Yiddish as a young man, and the Bible was a living text. His family life was one of violence (his father), of sentiment (both parents) and of humour (everyone). Nothing was left unsaid.

The classic Bellow narrator was a self-absorbed intellectual with ideals the author himself seemed to form during the Depression. While he would remember the fear most people had during those years, Bellow found them an exciting and even liberating time.

"There were people going to libraries and reading books," he told the Associated Press in a 1997 interview. "They were going to libraries because they were trying to keep warm; they had no heat in their houses. There was a great deal of mental energy in those days, of very appealing sorts. Working stiffs were having ideas."

He was a contributor to the *Partisan Review*, along with Kazin, Mary McCarthy and the poet Delmore Schwartz, whom he would re-imagine as Von Humboldt Fleisher in *Humboldt's Gift*. He debuted with *Dangling Man*, in 1944.

From the beginning, Bellow was determined to tell a different kind of American story, to depart from the tight-lipped machismo of Ernest Hemingway.

"Do you have emotions? Strangle them. To a degree, everyone obeys this code," Bellow wrote in *Dangling Man*. While the Hemingway hero keeps his problems to himself, Bellow declared, "I intend to talk about mine."

While the Bellow themes were in place from the start, his prose matured later. As the author himself would acknowledge, his early books were too prim, too careful. Only in 1953, with *The Adventures of Augie March*, would readers see another Bellow: the funny Bellow, the immigrant Bellow and Bellow, the son of a bootlegger.

"There was a way for children of European immigrants in America to write about this experience with a new language. I felt like a creator of a language suddenly and was intoxicated. It was truly intoxicating and I couldn't control it. It took me several books to rein it in."

Augie March and the books that followed – *Seize the Day*, *Henderson the Rain King* and *Herzog* – established him as a major writer.

Among his most personal novels was *Humboldt's Gift*, which Bellow described as "a comic book about death," culminating in a graveyard scene as emotional as anything he wrote.

He had five wives, three sons and, at age 84, a daughter. In December 1999, Bellow's fifth wife, Janis Freedman, gave birth to their daughter, Naomi. Bellow, quipped about finally having a girl: "If I didn't succeed at first, I'll try again."

Heather and I wish you a Happy & Healthy Passover

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Appreciating Saul Bellow's Jewishness

By JOHN J. CLAYTON
Jewish Telegraphic Agency

It disturbed me to hear on U.S. public radio and read in the *New York Times* that Saul Bellow was to be seen as simply an American writer – which, of course, he is – and not significantly a Jewish writer.

Maybe they think they're doing him a favour? I think they're bleaching out a lot of the substance of Bellow, who died April 5 at 89.

The *Times* quoted him as saying he had no wish to be part, along with Roth and Malamud, of the "Hart, Schaffner & Marx" of American letters. Well, who would? No good writer wants to be pigeonholed or limited in scope. But he is a deeply Jewish writer – not just a Jew by birth.

Jewish culture, Jewish sensibility and a Jewish sense of holiness in the everyday permeate his work.

As a child, Bellow attended Jewish schools and grew up in a Jewish family, where he learned Hebrew thoroughly and spoke Yiddish as a primary language. It's a Yiddish that never went away.

Isaac Bashevis Singer's *Gimpel the Fool* is read today in Bellow's great translation. Yiddish phrases and syntax are found in many of the novels. In *Herzog*, the protagonist is snobbish about the Yiddish of his wife's lover.

But more important is Bellow's Yiddishkeit sensibility: never a schmaltzy echo of Sholem Aleichem, but a reliance on the eastern European Jewish heart against which to measure life. I'm thinking, for example, of Schlossberg in *The Victim*, the old Yiddish journalist who makes the beautiful speech that defines the moral vision of the book.

It's a great speech and central to Bellow's vision.

Attacking those whose suspicions of human life turn it into something cheap and empty, Schlossberg says, "I am as sure about greatness and beauty as you are about black and white. If a human life is a great thing to me, it is a great thing. Do you know better? I'm entitled as much as you… Have dignity, you understand me? Choose dignity. Nobody knows enough to turn it down."

Saul Bellow

Bellow has said of the "Jewish feeling" within him that it resists the claims of 20th-century romanticism, the belief that man is finished and that the world will be destroyed.

The world in Bellow's fiction is, on the contrary, sanctified. The sanctification is often ironic, often in struggle against the neurotic patterns of characters and the foolish, vulgar, meretricious quality of contemporary life. Herzog, for instance, resists "the argument that scientific thought has put into disorder all considerations based on value… The peculiar idea entered my (Jewish) mind that we'd see about this!"

Of course, Moses Herzog, like so many of Bellow's Jewish characters, feels ashamed that he can't live up to his ideal, his Jewish ideal of a mensch. But it is a Jewish ideal – for Herzog and for Bellow.

In novel after novel by Bellow, there are Jewish characters in a significantly Jewish milieu. *The Victim* concerns a character facing anti-Semitism and his own neurotic defences as a Jew. *Seize the Day* deals with a son who wants love from his cold, un-Jewish father. The novel ends at a Jewish funeral with the protagonist weeping for the dead stranger and for himself. *Herzog* is centered on the complicated world of a Jewish childhood.

Even the late short fictions, especially *A Silver Dish* and *Something to Remember Me By*, are deeply Jewish. *A Silver Dish*, for example, sets a Jewish world view against a Christian one.

Bellow has given us a rich Jewish-American world. But he has also given me, as a writer, a complex style, a way of handling contemporary reality, that he derived from both Jewish and American fiction.

You find in Sholem Aleichem, in I.L. Peretz, in Isaac Bashevis Singer, a way of finding the beautiful, the holy and the meaningful in the midst of the comic, the ordinary and the tragic. Bellow is a poet who works with laughable, vulgar materials and works them in the service of a noble vision.

Irving Howe quotes these famous lines from the great Yiddish writer Mendele Mocher Seforim: "Israel is the Diogenes of the nations; while his head towers in the heavens and is occupied with deep meditation concerning God and His wonders, he himself lives in a barrel." But Bellow has added to this mixture the grace and rhythms of the art novel in English, such as those by Henry James and James Joyce, and the speech rhythms of American writers like Mark Twain. He has given us a new kind of sentence, composed of street talk and philosophy, mixing language of the heart and language of moneymen, *machers*, American sports and con men.

This new sentence has been taken up by all American writers, Jewish and non-Jewish. If Israel is a blessing to the nations, Saul Bellow has been a Jewish blessing to all writers.

John J. Clayton, a retired professor of modern literature and fiction writing at the University of Massachusetts at Amherst, is an award-winning and widely published author of novels, short stories and literary criticism. His work Saul Bellow: In Defense of Man *won awards in literary criticism. His collection* Radiance *was a finalist for the National Jewish Book Award in 1998.*

חג שמח

Best wishes for a happy and healthy Passover

JOHN TORY
Leader, Ontario PC Party

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Back (from L): Ward 5 Councillor Alan Shefman, Ward 4 Councillor Sandra Yeung Racco, Ward 3 Councillor Bernie DiVona, Ward 2 Councillor Tony Carella, and Ward 1 Councillor Peter Meffe.

Wishing you a Happy & Healthy Passover

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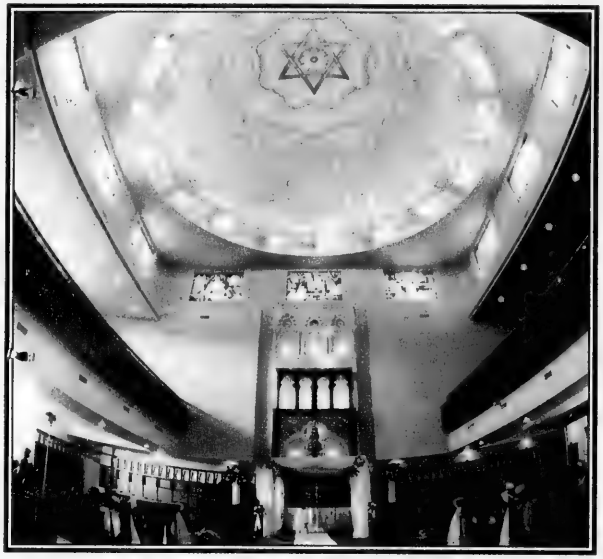

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Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

Jewish groups welcome new pope

CJN wire services

Canadian Jewish groups joined their global counterparts and Israel in adopting mostly positive responses to the election of a doctrinaire, German-born pope last week.

Pope Bendedict XVI

Only hours after Cardinal Joseph Ratzinger was elected leader of the world's one billion Roman Catholics, Jewish organizations around the world were quick to note that the new pontiff had made a point of atoning for his wartime membership in Nazi Germany's Hitler Youth by helping to champion Jewish-Catholic relations.

> ***Hope for continued reconciliation and brotherhood***

"The Jews have nothing to worry about," said Tel Aviv Chief Rabbi Israel Meir Lau, a Nazi concentration camp survivor who last year heard then-Cardinal Ratzinger deliver a speech against anti-Semitism in New York.

"Though as a teenager he was a member of the Hitler Youth, all his life Cardinal Ratzinger has atoned for the fact," Abraham Foxman, national director of the U.S. Anti-Defamation League, told Reuters.

As guardian of church doctrine for a quarter of a century, Ratzinger played a key role in Pope John Paul's pilgrimage to Israel in 2000, where the pontiff prayed for forgiveness for historic Christian abuses against Jews.

In a statement, Israel's President Moshe Katsav congratulated the new pope and expressed confidence that he will "continue the path of the late John Paul II regarding reconciliation and brotherhood between the religions and peoples of the world."

Israel's foreign minister, Silvan Shalom, said he hoped the pontiff will be "a strong voice against anti-Semitism in all its forms."

Ratzinger, who took the name Benedict XVI upon his election last Tuesday, has been called a hard-line conservative, a vigilant watchdog and an enforcer of strict church orthodoxy.

"We hope that under Pope Benedict XVI, the doors to communication between Jewish and Catholic leadership will remain wide open,

Continued on page 42

Canada changes votes at human rights body

By RON CSILLAG
Staff Reporter

A little-noticed change in a vote by Canada at the United Nations is being heralded as an important departure from Ottawa's Middle East policy.

Earlier this month at a session in Geneva of the UN's Commission on Human Rights, Canada abstained on one resolution critical of Israel and voted against another. Both were repeats of Canada's stance in years past, when the same standard measures were introduced.

But Canada's vote shifted on a third resolution, from support to abstention. The resolution expressed "grave concern at the continuing Israeli settlements and related activities, in violation of international law," and "demanded that Israel, the occupying power, comply fully with its legal obligations."

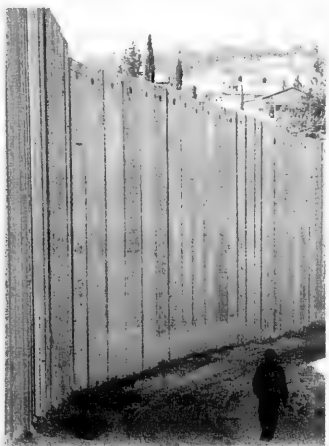
The measure referred to settlements in the "occupied Palestinian territory, including East Jerusalem, and the occupied Syrian Golan." It also specifically condemned Israel's recently announced plan to build 3,500 additional housing units in Maale Adumim on the outskirts of Jerusalem.

The resolution passed by a vote of 39 to two, with 12 abstentions, including Canada.

In his explanation of the vote, Paul Meyer, Canada's ambassador to the commission, said Ottawa considers the establishment and maintenance of Israeli settlements, and the construction of Israel's security barrier, as "contrary to international law and against a permanent and comprehensive settlement to the issue."

There was "much" in the resolution that Canada could support, Meyer stated.

Continued on page 42



An Israeli soldier patrols the security fence near Jerusalem. The fence is constantly condemned by the majority of the 53 member states of the United Nations Human Rights Commission. (Isranet photo)

Shabbat Yom Tov: Shir Hashirim
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Havdallah: 9:04
Greater Toronto Area

Non-profit agency collects leftover food for Israel's hungry — see page 43

The News in Brief

CANADA

New Terror Victim Bill

OTTAWA — Tory foreign affairs critic Stockwell Day tabled a private member's bill last week that would allow Canadian terror victims to sue their attackers, as well as governments and groups that sponsor them. The bill is being backed by families of victims of Palestinian terror – including the family of Yehezkel Goldberg, a Toronto-born doctor killed by a suicide bomber in 2004 – as well as families of victims in the Sept. 11 attacks and the 1985 Air India bombing. They are being supported by a new group called the Canadian Coalition Against Terror. B'nai Brith Canada strongly praised the bill, while Leo Adler, director of national affairs for the Friends of the Simon Wiesenthal Center, called it "the first step in a process to see that the planners, recruiters, financiers and propagandists are made responsible for the fallout of their actions." A similar law exists in the United States.

New B'nai Brith Prez

MONTREAL — Longtime Montreal Jewish community volunteer Gerry Weinstein is the new president of B'nai Brith Canada, the advocacy organization announced last week. Weinstein, who had been serving as B'nai Brith's national senior vice-president, was asked to take on his new post after Harold Davis resigned due to an illness in his family, B'nai Brith said.

WORLD

Church Pushes Peace

CHICAGO — The Evangelical Lutheran Church in America says it will invest in a strategy to promote Mideast peace. At a meeting earlier this month in Chicago, the church council – the governing board, of the five million-member group – approved $100,000 (US) to fund the campaign "Peace Not Walls: Stand for Justice in the Holy Land." It aims to promote Israeli-Palestinian coexistence, reduce Palestinian poverty and achieve a negotiated settlement that includes shared control of Jerusalem. The group also wants Israel's West Bank security fence to be dismantled.

L.A. Jews Targeted

LOS ANGELES — Dozens of Jewish residents, businesses and synagogues in the Los Angeles area have been barraged by hate mail in recent weeks. The FBI, the U.S. Postal Service and Los Angeles police are investigating the large manila envelopes, some of which had "Die Jews Die" scrawled on them. The letters were part of mass mailings and did not seem to be targeting anyone individually, the Anti-Defamation League said.

New Shoah Memorial

BUDAPEST — Hungary's Prime Minister Ferenc Gyurcsany dedicated a new memorial to Holocaust victims in Budapest. Unveiled April 16, it consists of 60 pairs of shoes cast in iron, alluding to some of the thousands of victims shot into the river by the Arrow Cross, the Nazis' Hungarian allies in World War II. April 16, was national Holocaust Memorial Day in Hungary, recalling the day the ghettoization of Jews in the countryside began in 1944. Also April 16, 200 people marched outside the German Embassy in Budapest to support Holocaust denier Ernst Zundel, who is in jail in Germany for spreading hate.

Rallies Against Israel

JAKARTA — More than 10,000 people attended anti-Israel rallies in Indonesia on April 17. The rallies came days before African and Asian leaders were to meet in the capital Jakarta to discuss aid for Palestinians. Speakers at the largest rally, held in Jakarta, called on the United States to end its support for Israel.

CanFor Families Get Share of Record Award

VANCOUVER — Descendants of the founders of CanFor, Canada's largest forestry firm, including five children of current chair Peter Bentley, are sharing in a record $21.8-million (US) award from a fund set up by Swiss banks in 1998 to settle a class action suit by Jews who had assets seized by the Nazis, the *Globe and Mail* reported.

A U.S. judge made the award earlier this month from the $1.25-billion fund in a claim involving the takeover of an Austrian sugar refinery once owned by the Bloch-Bauer and Pick families. In 1938, as the Nazi takeover of Austria loomed, Ferdinand Bloch-Bauer and Otto Pick tried to protect their shares in the refinery by transferring them to a Swiss bank. Under Nazi pressure, the bank sold the shares to a German.

The claim was filed by Maria Altmann, 87, Bloch-Bauer's niece, and another two dozen heirs, including those of refinery shareholders Leopold Bloch-Bauer, who fled to Canada and changed his surname to Bentley, and his brother-in-law John G. Pick, who changed his name to Prentice after also fleeing to Canada. The pair founded Pacific Veneer and Plywood, a forerunner of CanFor, in New Westminster, B.C.

Michael Bentley and Prentice's daughters Elizabeth Jarvis and Marietta Hurst are among the beneficiaries of the award, the *Vancouver Sun* reported.

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CIRCULATION

Total circulation: 40,197 copies.
Total paid circulation: 39,504 copies.

CCNA verified circulation Feb. 18, 2004

SUBSCRIPTIONS

Canada: $34.95, 1 yr. incl. GST.
$62.95, 2 yr. incl. GST.
U.S.A.: $100 U.S funds, 1 yr.
All other countries: $110 U.S. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to Toronto office.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

Canada

The Canadian Jewish news

How To Reach Us

Head Office: 1500 Don Mills Rd., Ste. 205, North York, Ont., M3B 3K4 Tel: 416-391-1836
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Varied Israel experiences lead youth to aliyah

By ADAM SEGAL
Special to The CJN

They have carried out missions in Israel's army, fallen in love, toured the land and volunteered as emergency workers. Through these experiences, five young Canadian Jews have come to the same conclusion – it's time to make aliyah.

"I've been a Zionist all my life," said 19-year-old Joey Lightstone, who is primed to make aliyah this summer.

"I feel that if you're going to support something, you should support it all the way… and the best way [for me] to do that is to join the Israeli army."

Lightstone recently joined fellow young prospective Canadian olim at the Israel Aliyah Center in Toronto to discuss the allure of Israel and the dreams they have for new, improved lives in the Holy Land.

The history major's desire to serve in Israel's army was cemented in 2004, when he engaged in simulated army training through the Marva program (see sidebar).

With his flight just a few months away, he is understandably anxious.

These young people from Toronto feel the time is right to make aliyah and are gearing up to move to the Holy Land. From left, in the top row, are Zach Samir and Jordana Goldbloom and in the bottom row are Eddie Walker, Ari Wexler and Joey Lightstone.

"I'm very excited, but absolutely petrified," said Lightstone, a former participant in the Magen David Adom ambulance volunteer program.

"Leaving everything I know is intimidating."

For Zach Shamir, a 21-year-old student in the York University-Sheridan College design program, moving to Israel can't come soon enough.

"I was ready to go two years ago," said Samir, who participated in Marva two years ago and visited Israel last summer.

"When I'm there, I feel like I'm at home – accepted and completely at peace."

Eddie Walker's love affair with Israel is steeped in romance and serendipity.

In 2004, the Toronto native ventured on a Birthright Israel trip and became smitten with a guide named Romi on his trip.

"We fell in love on the trip," Walker said, a head-over-heels glint evident in his eyes.

"I cried like a baby when I left."

Continued on page 22

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Greater Toronto Area

Iran is not to be trusted

From the editor's desk

Two weeks ago, on April 13, an article appeared in the *National Post* reporting that the government of Iran was about to launch a multi-billion-dollar campaign to encourage tourism, especially from the West, to the Islamic republic.

On the same day, the *Globe and Mail* reported that Iranian judicial authorities had "formally rejected Ottawa's renewed request for a forensic examination of Zahra Kazemi's remains." Kazemi was the Canadian Iranian photojournalist who was tortured and murdered in Iranian custody in the summer of 2003. The Iranian judiciary, it must be recalled, first denied Kazemi had been killed in custody, then said she died of a fractured skull and brain hemorrhage, but acquitted the individual charged with Kazemi's death.

The juxtaposition of the two articles on the same day could have comfortably fit into the pages of *Alice in Wonderland*, so surreal was the unintentional twinning of the stories.

But, alas, there are no childlike saving graces to the behaviour of the Iranian rulers. They are dangerous. They harbour deep-seated contempt for the ways of the West and fanatical hatred for the sovereign Jewish state. They bear strict watching. Ultimately, they will have to be confronted.

The question is where and how.

When Israeli Prime Minister Ariel Sharon visited U.S. President George W. Bush earlier this month, the majority of the media's coverage dealt with the impending Israeli civilian withdrawal from Gaza and with an apparent difference of opinion between the two leaders on the subject of the announcement by Israel that it would accommodate the natural growth of Ma'aleh Adumim – on the outskirts of Jerusalem – by allowing the addition of some 3,500 homes there.

But the two men also spent a great deal of time discussing the question of Iran's nuclear program, though western media attention on this issue was scant.

The Israeli media, not surprisingly, covered this aspect of the summit meeting widely.

They reported that Sharon presented Bush with the latest Israeli intelligence assessments of Iran's nuclear weapons program. He called on Bush to expedite diplomatic efforts to prevent Tehran from developing a nuclear weapon.

Israel believes that Iran is prone to economic and other pressures from the international community. An aide to the prime minister said it is still possible to influence the behaviour of the Iranian government, although he added "there is very little time."

Israel wants the subject of Iran's nuclear program brought urgently before the Security Council. The U.S., however, is not rushing to act. It is hesitating, Israeli media reported, "out of concern over difficulties in garnering a council majority for sanctions."

Great Britain, Germany and France are negotiating with Iran to persuade the mullahs' regime to abandon aspirations to develop a nuclear arsenal.

But to no avail.

Moreover, the Americans and the Israelis both believe the Iranians are prevaricating, merely playing for time, and stringing the Europeans along under a facade of bona fide bargaining, while their scientists feverishly try to resolve technical difficulties that are believed to have developed in the Iranians' program.

Israeli media reports suggested that the U.S. and Israel disagreed on the state of Iran's nuclear readiness.

Some American analysts believe there is still a considerable period of time before the Iranians can successfully build a nuclear weapon.

The Israeli evaluation, on the other hand, according to *Ha'aretz*, "says it it is only a matter of a few months from the moment Iran solves its technological problems until it can produce its first nuclear bomb. Israel has therefore proposed [to the U.S.] that futile negotiations, which the Iranians are taking advantage of, be stopped, and sanctions be imposed."

Meanwhile, Iran appears to be trying to immunize itself against the eventuality of its nuclear program being brought before the Security Council. As reported in the *New York Times* this week, "Iran's ruling clerics are meticulously arranging energy sales and building partnerships with influential countries, including China and India, as a way to win stronger friendships around the world." Iran is offering the two countries very favourable terms for securing its oil and natural gas needs far into the future,

In other words, Iran is cultivating China's veto power in the Security Council to stop sanctions from being imposed against it.

At the end of his visit to Bush's ranch in Texas, Sharon was asked whether Israel would take unilateral steps to protect itself against Iran.

"We are not planning any military attack on Iran," Sharon answered. "I think that here it should be a coalition of democracies who believe in the danger, led by the United States, in order to put pressure upon Iran."

But what if the democracies prove incapable of putting pressure on Iran?

Iran is not to be trusted. The family of Zahra Kazemi will attest to this. So too should the government of Canada.

— *MBD*

SeeJN

MONKEY BUSINESS: It is quite clear that the big apes at the Ramat Gan Safari Park are no respecters of tradition. Jewish tradition stipulates that matzah (unleavened bread) should not be eaten in the month before the festival of Pesach (Passover) itself, but only at the Seder table on the eve of the festival. But some folks just can not wait to get their teeth into a nice crispy matzah, while others just will not share their matzah at all. [Isranet photo]

Greater Toronto Area

Parents work to form new school after UCS announces closing

By FRANCES KRAFT
Staff Reporter

Parents of children currently attending United Congregational Schools have mobilized to create a new supplementary Hebrew school following a recent announcement that UCS will cease operations after this school year.

"The group has totally become very proactive," said parent Andrea Pines. They hope to have a new school up and running by September and are looking for new families to join them, she added.

The parents were notified of the school's impending closure in an Apr. 10 letter from UCS board co-chairs Pearl Rosen and Gary Gottlieb. The decision followed the withdrawal of "significant" financial support for the coming year by one of UCS' two sponsor synagogues and the likelihood of the second shul doing the same.

The existing school was formed as a joint effort of Beth Emeth Bais Yehuda Synagogue – the school's current home – and Beth David B'nai Israel Congregation (now Beth David B'nai Israel Beth Am Congregation) in 1974, but became an independent school in 1992. It experienced a month-long teacher's strike in 1995, and has suffered from declining enrolment for at least the past decade.

At its height in the late 1980s, UCS had classes at both locations, as well as at three Thornhill sites, with more than 700 students in total.

The two-day-a-week school currently serves more than 80 students, representing 69 families, from Junior Kindergarten to Grade 7.

A group of about 30 concerned parents met twice last week to weigh their options and plan a course of action. A representative of the UJA Federation Board of Jewish Education, with which UCS is affiliated, was there to offer support.

"We're trying to design a program of quality," said Ari Levy, who has three children at UCS. He added that the parents are working on a business plan and intend to meet the requirements of Conservative synagogues for pre-bar and bat mitzvah education.

For some parents who live within walking distance of Beth Emeth and are unable to drive their children to a more distant school, a nearby location is also a consideration.

The BJE gave the school "a little extra [financial] help" to survive the year, said Seymour Epstein, the BJE's executive director. "We clearly didn't want the children to suffer and have the school close mid-term."

Other donations also helped the school meet its financial obligations this year, according to the UCS board letter.

At one meeting attended by *The CJN*, parents questioned why the UCS board did not let them know earlier that the Beth David board had decided to withdraw its funding for 2005-06 last September. It was only recently, when Beth Emeth had also not committed to funding for the coming year, that the board contacted parents. Rosen said they had been waiting for a decision from Beth Emeth.

Although there were a couple of references to feelings of anger and frustration at the meeting, parents were more focused on dealing with the situation and making plans.

Rabbi Philip Scheim, Beth David's spiritual leader, told *The CJN* the decision not to continue to fund the school was a difficult one that was put off for a long time. Currently, only a handful of children of members attend the school and there are no longer classes on Beth David's site.

"It was a painful decision, but I understand it," he said of the shul board's decision.

"We weren't serving the Beth David community well if only three [members' children] were attending," Beth David president Jay Harris said.

Likewise, Beth Emeth president Pearl Grundland said her board had to make "as prudent a decision as we could. We've been struggling with how to deal with this as a synagogue. It's really a disappointment that it's come to this."

Rabbi Howard Morrison, Beth Emeth's senior rabbi, stressed the synagogue's commitment to Jewish education. He said the synagogue would be "more than glad" to be involved in an "action plan for after UCS."

The rabbi believes the school's closing is "symptomatic of a larger problem" and that it ran into difficulty in part because of increasing enrolment at Jewish day schools.

Continued on page 6

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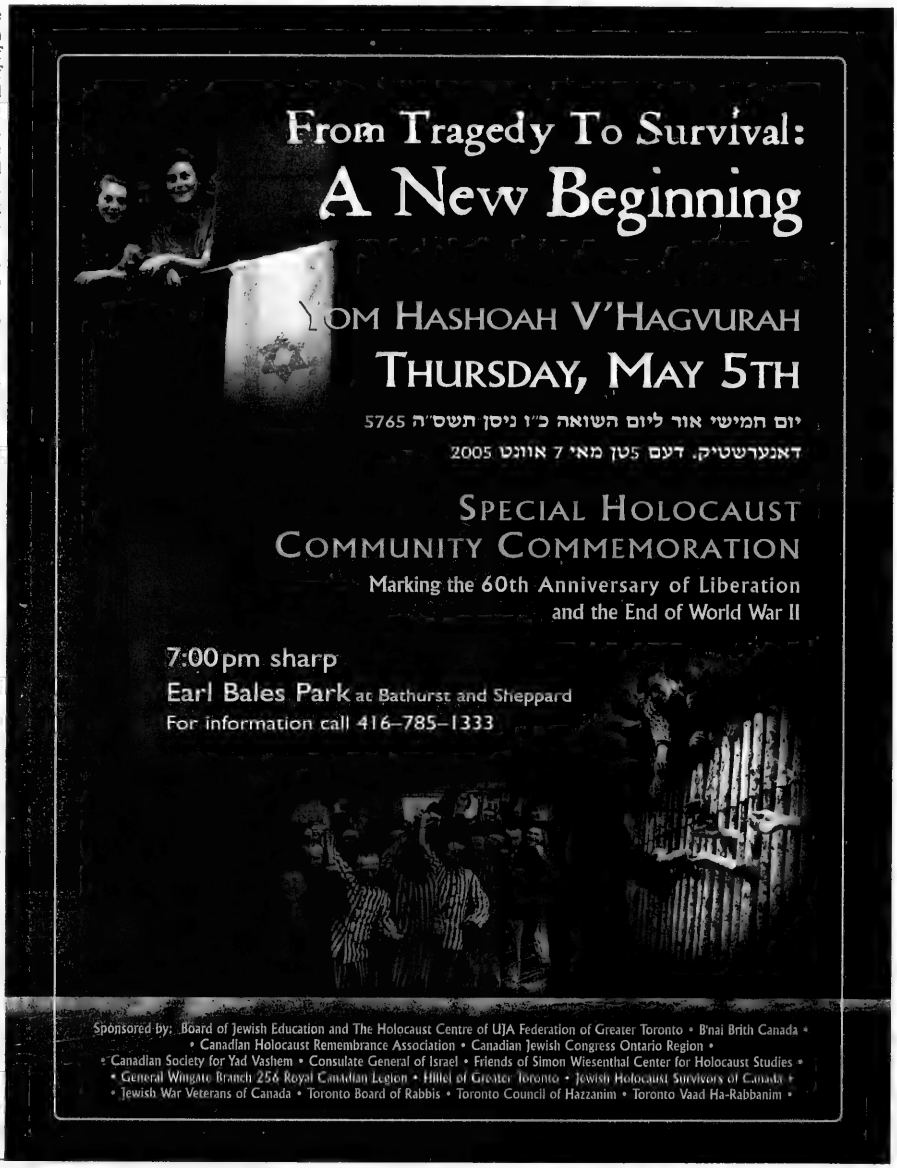
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Greater Toronto Area

Strike averted at El Al Airlines

Union leader calls agreement 'a positive step forward'

By PAUL LUNGEN
Staff Reporter

There will be no strike at El Al's Canadian operations.

El Al Israel Airlines and the union representing 12 of its office and airport workers reached a collective agreement last week that was subsequently approved in overwhelming numbers by the employees.

Dave Neale, president of local 1976 of the United Steelworkers of America, which represents the employees, said the union and El Al worked diligently to come to a settlement, and he called the new three-year collective agreement "a positive move forward."

Stanley Morais, general manager of El Al's Canadian office, agreed that relations between labour and management remained amicable and professional despite a tentative strike mandate adopted by the union.

The Steelworkers had demanded that employees be paid if Rosh Hashanah or Yom Kippur fell on a worker's day off. They also asked El Al to revise its schedule so employees would not have to come back for work only five hours after the end of a previous shift, and they asked El Al to pay the Ontario Health Premium levied by the provincial government on employees.

Neale said that under the new collective agreement, employees will be paid for the High Holy Days only if they fall on a work day. In a letter of understanding between the parties, El Al and the Steelworkers agreed to meet within 30 days to continue discussion of the scheduling issue, and El Al also agreed to write to the Ontario minister of health and to Premier Dalton McGuinty to ask that the health premium be dropped.

While it appeared the union backed down on the last few issues that divided it and the airline, Neale said the complete package provides workers with several improvements over the last collective agreement, which expired in December 2003. Wages will increase by the cost of living and the agreement includes improvements in health benefits. In addition, the old collective agreement allowed for only one day off for Rosh Hashanah if it fell on a work day, he said.

Morais said in the talks leading to the collective agreement, the airline acknowledged that its employees had made sacrifices when business dropped as a result of the 2000 Palestinian intifadah. At the time, workers had their hours cut back by 20 per cent, resulting in a substantial reduction in take home pay.

Stanley Morais

El Al recognized that sacrifice by workers, and in 2004, it returned its Canadian employees to a full schedule, Morais said. El Al agreed to cost-of-living increases in salaries and to other benefits, a far cry from the situation at other airlines, where employees have been forced to take wage cuts, he added.

As well, the airline agreed prior to the strike vote to give employees two days off for Rosh Hashanah if they fell on a work day, Morais said.

For new school to succeed, it has to balance budget: Epstein

Continued from page 5

Epstein, however, said that not all supplementary schools are hurting. Some, he said, are "doing quite well."

There are more than 40 supplementary schools –with about 4,500 students in total – affiliated with the BJE, he noted.

For a new school to succeed, it has to balance its budget, Epstein said.

"It's clear that the union is not the only issue here," he added, referring to a suggestion that union salary levels worsened the school's financial problems.

"If you can't change your costs, you have to increase your revenue," Epstein said.

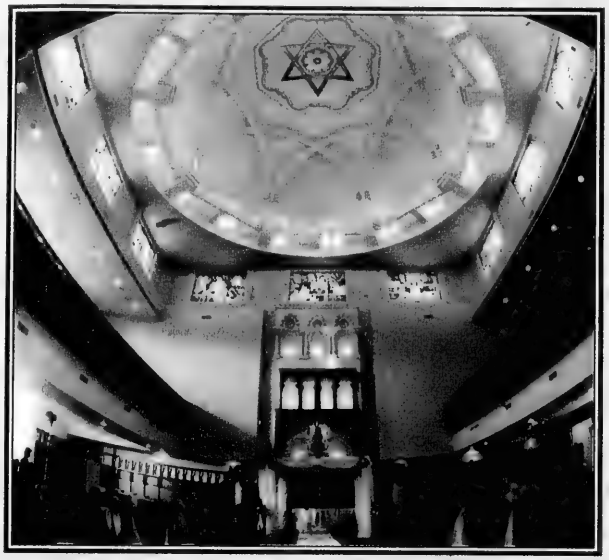
Rosen said the decision to close the school breaks her heart. "I was hoping there would be some option… My only concern now is the education for the students and keeping this precious community we've had all these years together."

With a daughter still in the school and a son who has graduated, Rosen feels the school has fostered good friendships and that the students have learned "so much."

For further information about the new school, contact Marla Borenstein at marla_b@sympatico.ca.

Wishing you a Happy & Healthy Passover

חג שמח



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An independent community newspaper serving as a forum for diverse viewpoints

Publisher and Proprietor:
The Canadian Jewish News, a corporation without share capital.
Head Office:
1500 Don Mills Rd., Suite 205, North York, Ont. M3B 3K4

Dry Bones
ISRAEL IS READY TO PULL OUT, BUT IT'S GOING TO TAKE POLICE AND THE ARMY TO MAKE IT HAPPEN.
WOW! JUST LIKE 3400 YEARS AGO!
?
ISRAEL WAS GETTING READY TO PULL OUT, BUT IT TOOK TEN PLAGUES AND THE SPLITTING OF THE SEA
TO MAKE IT HAPPEN!
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Hoping Benedict XVI will bring blessing

Joseph Cardinal Ratzinger was chosen last week in Rome as the spiritual leader of the world's 1.1 billion Roman Catholics, nearly one-sixth of all the people who inhabit the earth, by a conclave of his scarlet-robed peers. He is the 265th pope in the church's history. The power that runs with his responsibility is awesome. But the history that has run with that power these past 2,000 years has, for Jews, been mostly a troubled, wary one.

After World War II, with the selection of Pope John XXIII, the relationship between the Catholic Church and Judaism began to change. The wariness began to abate.

With the papacy of John Paul II, there was a virtual sea change in attitude by the the Church towards Judaism as a religion and toward Israel as a sovereign Jewish state. The great hope among Jewish leaders and spokespeople is that Pope Benedict XVI will walk on the inter-religious road paved by his predecessor.

In congratulating Cardinal Ratzinger on his ascension to the papacy, Israeli President Moshe Katsav expressed confidence that the new pontiff "would continue the path of the late John Paul II regarding reconciliation and brotherhood between the religions and peoples of the world."

Rabbi Reuven Bulka of Ottawa, Canadian Jewish Congress' chair of religious and inter-religious affairs, echoed Katzav's laudatory assessment of the Pontiff's predecessor and implicitly asked the new pontiff to continue what John Paul II began. "We are grateful for the strides that have been made under the church's previous leadership to place religion at society's centre as a force for good in transforming the world," Rabbi Bulka said.

In an address last Wednesday to cardinals gathered in the Sistine Chapel, Benedict gave a clue about his intentions for the future of inter-religious relations by emphasizing his desire for dialogue between the church and other religions.

"I address everybody, even those who follow other religions...

"To all, I turn with simplicity and affection to ensure that the church wants to continue weaving an open and sincere dialogue with them, in the quest for the real good for man and society.

"I will spare no efforts and dedication to continue the promising dialogue with different civilizations that was started by my cherished predecessors, so that a better future for everybody" can "originate from mutual comprehension," he added.

In the fullness of time, we will know Benedict XVI by his deeds as well as his pronouncements. Until then, we lend our voice to the many that have been raised in good faith and great hope bidding the new Pontiff a vigorous papacy marked by personal good health and understanding and peace among all religions.

We truly hope that Benedict XVI will bring blessing upon all mankind.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

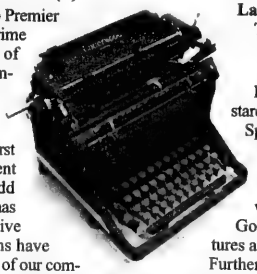
McGuinty and Olmert together (1)

I was very disturbed to see the smiling photo of Ontario Premier Dalton McGuinty alongside Israel Deputy Prime Minister Ehud Olmert on the front page of *The CJN* ("Israel, Canada firm up industrial ties," April 14), given the recent history of our premier. It was not that long ago that McGuinty rescinded the education tax credit, returning the province of Ontario to the status of funding only Catholic schools to the exclusion of all other religions. In addition, the way in which he revoked the credit, doing it retroactively, was very mean-spirited and anti-democratic. We need to constantly remind the community of the injustice that has been done to us by this government and particularly by this premier.

Sheldon C. Basch
Thornhill, Ont.

* * *

McGuinty and Olmert together (2)



On seeing the smiling photo of Ontario Premier Dalton McGuinty beside Israel Deputy Prime Minister Ehud Olmert on the front page of *The CJN* (April 14), one might get the impression that our premier is a warm and supportive friend of the Jewish community of Ontario. Oh, would that this be the case! This is the premier who made it his first order of business to revoke any government funding of our Jewish day schools. To add insult to injury, he did it retroactively, and has to date refused to consider any alternative forms of funding our schools. His actions have brought untold suffering to the middle class of our community, who are buckling under unaffordable tuition fees. He has inflicted severe damage on the cause of Jewish continuity by creating a situation in which many families are abandoning or not considering Jewish education because of the oppressive fees. With friends like this premier, who needs enemies?

Jerrold Landau
Toronto

* * *

Abbas' Holocaust-denying PhD thesis

Journalist Shmuel Segev has claimed that in private correspondence with Mahmoud Abbas, the Palestinian Authority president told Segev that in his doctoral thesis, he said the Holocaust was an exaggeration because he had to write what the Communists wanted to hear, in order to earn a PhD from a Soviet university ("Muslim's criticism of Abbas rebuffed by Jewish journalist," *CJN*, March 31). If Abbas is genuinely a negotiator for peace, why was this information shared only by him and Segev? Surely, any unbiased observer, as well as those who are pro- or anti-Israel, would agree that if Abbas came forth and renounced his thesis, he would obviously be a man of courage, truth, and an absolute mensch. The lack of such a declaration speaks far more eloquently than I.

Khaleel Mohammed
Assistant Professor, Department of Religious Studies
San Diego State University
San Diego, Calif.

* * *

Response to Lockshin

If Martin Lockshin wants to take issue with our complimentary newsletter, *Israel News*, now entering its 11th year of weekly publication ("Offensive material at shul steps over the line," *CJN*, April 7), one would have thought he could have chosen a better context than my friend Arthur Rosenzweig's literal quote from Sefer Devarim of the Chumash. If Lockshin has problems with the quote, rather than call for censorship of our newsletter, perhaps he should be calling for censoring of our Torah.

Larry Zeifman
Thornhill, Ont.

* * *

Crucifixes are not idols

In his letter to the editor ("Jews forbidden to stare at crucifixes," *CJN*, April 21), Rabbi Shalom Spira suggests that Jews are forbidden to stare at crucifixes. The Torah, officially written about 2,000 years before crucifixes were thought of, talks of idols. At present, no western Jew is in danger of losing his faith in God by looking at an idol. Pictures and sculptures are no longer a threat to our faith.

Furthermore, a crucifix is not an idol. It, and Jesus, is the way that Christians use to communicate or get in touch with God – a God that is also our God. I think it is appropriate, and in accordance with true Jewish tradition to respect those who have different ways and customs for worshipping our one God.

Jonathan Usher
Toronto

* * *

Torah in Motion program

We thank you for the article "Orthodox rabbi stresses compassion towards gays" (April 14).

We thank Shaarei Tefillah Congregation and its rabbi, Rabbi Moshe Stern for hosting this event. As a picture is worth a thousand words, we would also like to acknowledge and thank Rebecca Ansel for supplying the photograph used in the story.

In the interest of accuracy, we would like to point out that the program was sponsored by Torah in Motion as part of its ongoing endeavour to addresses critical issues of pressing relevance and concern in the Jewish community.

Ilana Kelman,
Torah in Motion
Toronto

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John Paul II's legacy: 'One step forwards, two steps backwards'

By JACK CHIVO

Feminists, AIDS activists, reform Catholics, equal rights advocates, victims of sexual abuse and members of other faiths opposed to the Catholic Church's practice of proselytizing have expressed critical views of the papacy of Pope John Paul II since his death.

They bring some balance to the assessment of the impact of a papacy that has shaped the history of the world for more than a quarter century. John Paul was known for his strongly held beliefs on many theological, societal or social issues.

Any significant criticism emanating from Jewish circles, however, has been absent, either due to gratitude for a few of the late pontiff's gestures toward our people, or a deliberate desire to disregard a significant number of anti-Jewish, anti-Israel attitudes that emanated from the Holy See during John Paul's papacy.

Lenin wrote a book titled *One Step Forwards, Two Steps Backwards*, and this is, in my opinion, the tenor of John Paul II's 26-year reign. While everyone remembers his visits to a Rome synagogue and to Israel, there is much that raises critical questions about the relationship between the Catholic Church and the Jews over the past three decades.

During his first trip to Poland, as the pope, in 1979, John Paul made a point of visiting Auschwitz, where he barely acknowledged the Jewish victims, but highly honoured the memory of a priest murdered there, Father Maximilian Kolbe. Soon after, he started the process of sainthood for Father Kolbe. In doing so, the the late pope totally ignored the dark past of the Polish cleric, who was the publisher of the most anti-Semitic newspaper in prewar Poland. Among his activities, Father Kolbe was a firm promoter of the forged *Protocols of the Elders of Zion*, which he published and propagated, while calling Jews whom he considered Zionists "the cruel, crafty, little-known Jewish clique." To quote the Jewish historian Rabbi Robert Gordis, "If this is a saint, who needs sinners?"

Even today, the most anti-Semitic radio service in Europe – operated by the Catholic authorities in Poland – is Radio Maria. It has dozens of local stations across Poland and hundreds of thousands of supporters and listeners.

During a recent visit to Israel, the Polish prime minister was questioned by students at Yad Vashem about the anti-foreigner, anti-Semitic propaganda spewed by the station. He defended his government by saying it was a church-run broadcasting organization, but its content was being reviewed.

Despite the fact the station is based in the Vatican and started operating two decades ago, there seems to be no hurry in Warsaw or the Holy See to control its anti-Semitic outbursts.

In Poland, Father Henryk Jankovski of Gdansk, a former senior adviser to the Solidarity movement, once a frequent visitor to the Vatican, but also a rabid anti-Semite, delivered sermons in which he accused the Jews of "satanic greed" and stated that "there is no room for a Jew" in the Polish government. We can read in the Polish newspaper *Zycie* that for the Easter celebration of 2001, Father Jankovski "decorated" his church with huge banners reading: "The Jews killed Jesus and the prophets" and "Poles [must] save Poland."

For almost 20 years, he continued unimpeded with his anti-Semitic rhetoric. Only last October, as reported by the *U.S. Catholic News*, did the archbishop of Gdansk, Tadeusz Goclowski, ask Father Jankovski to "resign" – not primarily for his anti-Semitism, but for "questionable activities with young people," which is code used by the Vatican to describe the pedophilic scandals presently rocking the Catholic church.

Nonetheless, Father Jankovski is still in his position, with no action being taken for his removal. It appears that both the late pope, and the Vatican, who were adamant about quickly removing and defrocking priests who opposed the church's positions on abortion, birth control, ordination of women or social activism, continued to show a lot of tolerance when it came to anti-Semitic propaganda and sex scandals with children.

Polish Primate Cardinal Jozef Glemp, in his anti-Semitic speeches, blamed the few thousand Jews left in his country, for, among other sins, the "alcoholism" among his brethren. And for many years, Polish Carmelite nuns defied court orders and world condemnation and continued to erect huge crosses at Auschwitz in their effort to remove the Jewish memory from the death camp.

In the same vein as Cardinal Glemp, another Catholic leader, Cardinal Oscar Rodriguez of Honduras, has blamed the revelation of the sex scandals involving molestation of children by Catholic priests on the Jews. Neither cardinal was ever censured by the Holy See, and they both fully participated in the election of the new pope, along with Cardinal Barnard Law, the disgraced former head of the Boston Diocese. Cardinal Law resigned from the diocese in December 2002 in the wake of accusations that priests had sexually abused children and allegations that he did not take strong action to deal with the problem.

The late pontiff was very forceful in criticizing world leaders such as U.S. President George W. Bush, British Prime Minister Tony Blair and Cuban leader Fidel Castro, and the Americans, the Russians and the Israelis, for alleged moral failures. If he would have applied the same high ethical standards to his own people, and to his own church, the stigma of anti-Semitism might have been erased from Polish soil and from among church leaders.

Looking back at John Paul's papacy, we can find even more troubling events, which cast a shadow over some significant developments in the Vatican's relations with Jews. In September 1982, John Paul broke with a long tradition of not acknowledging known terrorists by receiving former Palestinian Authority president Yasser Arafat, during a time when the then PLO leader was involved in many terror attacks all over the world. The late pope did not visit the synagogue in Rome until four years after receiving Arafat, in 1986, which speaks volumes about his priorities.

Over the years, Arafat was an honoured guest at the Vatican 10 more times. When he died last year, the official comment from the Holy See was that he was "a leader with great charisma," while John Paul spoke of an "hour of sadness." Compare that with the terse statement from the Holy See after the assassination of Israeli prime minister Yitzhak Rabin and the total silence after the passing of prime minister Menachem Begin, who won the Nobel Prize for peace.

Pope John Paul and Yasser Arafat on August 2, 2001 [RNS/Reuters photo]

Another case in this list of troubling events is the gracious treatment former UN secretary general Kurt Waldheim received from the Vatican. For years, Waldheim covered up his heinous crimes as an SS officer in Croatia and other parts of former Yugoslavia. The Yugoslavian Commission on War crimes concluded, in 1947, that he "was responsible for the preparation and issuing of criminal orders" that led "to murders, massacres and hostages executions".

In 1987, after the world learned about Waldheim's many years of lies and deceit, he became persona non grata to western governments. Former U.S. president Ronald Reagan signed a decree declaring him an "undesirable alien," which meant he wasn't permitted to enter the United States. Unmoved by the world opprobrium, however, John Paul received Waldheim in June 1987, a few months after visiting the Rome synagogue. Adding insult to injury, several years later, the late pope awarded Waldheim, in 1994, a papal knighthood, making him a member of the Ordine Piano, and celebrating him as a "soldier of the faith."

In an interesting footnote to the Waldheim debacle, an article published by the Lehman Foundation of New York after the award was announced suggested that Waldheim might have been involved immediately after the war in the smuggling of Croatian war criminals to South America, through secret Vatican channels, and the recognition was either a late reward, or an attempt to guarantee his silence about the role of the Holy See in that murky enterprise.

In the Vatican statement of 1965, *Nostra Aetate*, the Catholic Church, for the first time, distanced itself from the millennia-old deicide accusation against the Jews. The statement speaks of the bond that ties the people of the "New Covenant" (Christians) to Abraham's stock (Jews). It states that even though some Jewish authorities and those who followed them called for Jesus' death, the blame for it cannot be laid at the door of all those Jews present at that time, nor can the Jews in our time be held as guilty: "The Jews should not be presented as rejected or accursed by God." The declaration also decries all displays of anti-Semitism made at any time by anyone.

Thirty-five years later, on the eve of the late pope's visit to Israel, the Vatican's leading historian, German-born Jesuit Karl-Peter Gumpel, declared in an interview with the CBC on March 17, 2000: "It is an undeniable [historical] fact that the Jews killed Christ."

Was Gumpel reprimanded, chastised or removed from his position? Rather he was promoted and is still in charge of the group of "experts" appointed by the late pope to speed the beatification of Pope Pius XII, another controversial Catholic pontiff. Pius XII chose to remain silent after 1,259 Jews in Rome were rounded up by the Nazis on Oct. 16, 1943.

Was John Paul II an anti-Semite? Most probably not. In my opinion, he simply viewed the Catholic Church's relationship with the Jews as a minor item, often an irritant, in his global strategy that is meant to enhance and strengthen the role of the Church in the world, especially through closer ties with its more than one billion Muslims. He might have also been influenced by the pro-Arab, often anti-Semitic, high-level staff and clergy at the Vatican.

When Jewish matters and sensibilities clashed with the Vatican's agenda, we became irrelevant.

Which we should always remember.

Jack Chivo is a former journalist who lives in Vancouver.

The power of no

We hate the word "no." It's negative. It represents denial and prohibition. In a world of instant gratification, the word no is taboo.

Unfortunately, no is underrated. Self-denial is the foundation of civilization. Thinkers from Plato to Freud have recognized the importance of impulse control in the formation of society. Community and camaraderie depend on our ability to say no to self-ishness.

Rabbi Chaim Steinmetz in Montreal

The power of no is also a critical part of personal development. Self-mastery is a prerequisite to human greatness. Rav Joseph D. Soloveitchik explained that in Judaism, the heroic is not found in mere victory. A true hero must also be capable of self-defeat. The Mishnah says: "Who is powerful? The one who controls his urges." With discipline comes power. A mighty warrior may win battle after battle, only to be addicted to victory. Genuine heroes are masters of their own victories, people who can sacrifice the very object of their ambitions.

Heroic discipline is becoming a lost art. Film critic Michael Medved tells of a visit to a TV show he made several years ago. He brought along his then 6-year-old daughter Sarah. The show's producer offered her a candy bar. Before accepting, Sarah brought it to her father to check if it was kosher. The candy bar didn't have a hechsher, so Sarah reluctantly returned it to the producer.

The producer was shocked, and she berated Medved for denying his daughter a little enjoyment, declaring that his insistence on kashrut would emotionally cripple his daughter when she got older. This producer, an influential pop culture personality, could not understand the idea of self-discipline. To her, any form of self-denial was unhealthy.

Pop culture celebrates self-indulgence, and self-discipline is seen as repressive and depressing. That's why we no longer have role models. Character doesn't matter anymore. Contemporary heroes possess fame and fortune, but little else. Michael Jackson and Monica Lewinsky are modern icons, while the army private in Iraq is a forgotten misfit.

It's time to reclaim the power of no. As self-ishness has become more respectable, family and community have suffered. Marriage and family are based on discipline, character and self-sacrifice. But in a "me culture," leasing a BMW is a higher budgetary priority than a third child. Self-indulgence is more important than an established spouse. Community depends on generosity, a value that is incomprehensible to the selfish, who ask "Why give away anything you might enjoy yourself?"

True heroes don't question generosity. They understand that self-defeat is sometimes the greatest victory, that giving is sometimes greater than taking. They understand there is more to life than candy bars and BMWs.

They understand the power of no.

Let's join our Israeli cousins in their mourning

On Tuesday evening, May 10, and all day on Wednesday, May 11, the entire Jewish world should come to a standstill. In honour of Yom Hazikaron, Israel's Memorial Day, every Jew should light memorial candles at home and contemplate the many lives extinguished by decades of Arab assaults against Israel. Jews throughout the world should mob our often under-attended memorial services. This year – and in all subsequent years – Jewish community calendars should frame those 24 hours in black, marking this as a time when no galas are held, no fundraising takes place, no Jewish sports teams play and theatres go dark. It's the least we can do to honour the many Israeli sacrifices for the Jewish people.

Gil Troy in Montreal

This year, Yom Hazikaron is particularly important, because, while it is not politic to shout it out loud, Israel won this ugly war. The Palestinians miscalculated. Israelis rallied when attacked, demonstrating unexpected unity, discipline and grit.

While Israel must win every war, any war imposes unfathomable losses. North Americans cannot appreciate the ubiquity of the pain, especially when we taste the vitality and joy of Israeli society. But anyone watching closely senses the omnipresent anguish, even when the mourning immediately dissolves into Israel's Independence Day celebrations.

To those saying, "I have no one to mourn, I don't know any Israelis who suffered," we should say, "Shame on you! How could you have lived through these last four years and not opened your heart, your soul, and yes, your pocketbook, to our suffering brothers and sisters? What stopped you from reaching out to those thirsting for solace?" But simultaneously, we must also say, "It's not too late. There remain many bereft families, maimed children, crushed individuals. Now is the time to start not just mourning, but healing."

So this Yom Hazikaron, let us mourn by numbers: more than 21,000 killed defending Israel since 1948; and more than 1,000 Israelis murdered since September 2000, with 10,000 injured.

Let us also mourn the heroes one by one. Let us mourn Benny Avraham, an Israeli soldier murdered by Hezbollah terrorists who tied to kidnap him, then covered up his death to extract political concessions, further scarring Benny's family. Let us mourn Benny's uncle, also named Benny Avraham, who was killed in the Yom Kippur War and is now buried just metres from his nephew. Let us remember Eli Cohen, Israel's man in Damascus, whose information helped Israel win the 1967 War – and whose body the Syrians continue to hold. Let us embrace the families of 1948's Palmach warriors, young men and women frozen in time as their comrades – and the state they founded – grew. Let us make sure that someone says Kaddish for the final generation of the Weiss family, childless Holocaust survivors killed during the 2002 Netanya seder massacre.

Let us envelop all the grieving families with love and even a timely donation. Money is our feeble, yet frequently useful, way of telegraphing our support. But this Yom Hazikaron – and subsequently – we should also join in the mourning rituals that Israelis have developed – the moment of silence, the public meeting, the mass Kaddish, the evening of quiet singing, the personal visit to those whose grief and memories never end.

Heroism is an odd thing – most true heroes are reluctant ones. John F. Kennedy, when asked how he became a war hero, said: "It was involuntary. They sank my boat." Israelis share this matter-of-fact ambivalence. For a small country forced to keep an active army ever vigilant, Israelis have miraculously resisted an addiction to militarism. The hopes of *Shir LaShalom*, the song of peace – not vengeance – will resonate through the streets of Jerusalem on Yom Hazikaron. We should echo them here, too.

Israelis say "*Anachnu mishtatfim betzareichem*," we participate in your sorrow. Traditional Judaism has taught the world how to ritualize memory, from profound mourning rituals, to smashing the glass at weddings, to reliving the Exodus each year on Pesach. This Yom Hazikaron – and in future – let us mourn those who have suffered and hope for peace.

Anyone who has ever endured a shivah knows the power of being comforted by a community. After everything our brothers and sisters have endured, how dare we fail them, individually or communally.

World of our mothers

How did they do it?

Hauling yet another carton of bubble-wrapped dishes up from the basement, to place it alongside the bags and bags of groceries my husband had brought home the week before, I found myself thinking: how did my grandmothers, my great-grandmothers, and their mothers before them manage to make Pesach?

Sara R. Horowitz in Toronto

My Bubbie raised four children in a cramped apartment in Williamsburg, Brooklyn. My great-aunt – bubbie's widowed sister – also lived with the family, sharing a bed with my mother where they both slept, one's feet resting by the other's head. What rare and secret storage space did Bubbie use to store the sets of dishes that came out to grace the table for one week a year?

Each year, overwhelmed by the process of turning over the kitchen, getting a jump on seder preparation and continuing to feed my family, while preparing classes and grading student papers, I envy the select few who have a special Pesach kitchen. If only, if only. It would be capacious, this wondrous kitchen of my imaginings, with ample space not only for dishes and pots, but for the cooking tools that ease the preparations: a food processor, a stand-up mixer, a juicer. What culinary marvels I would turn out with such a kitchen.

Bubbie made gefilte fish from scratch. At the local fish market, she sealed the destiny of several of its scaled denizens who were living out their last moments in great glass tanks. I was about three years old when she took me with her to select the fish. It so traumatized me that I would not eat gefilte fish until I was well into my 20s.

Bubbie chopped the fish in a large wooden bowl with the half-moon blade of a heavy knife. My mother learned to make fish from her, continuing this Pesach tradition for many years. It is intensely difficult work. One year, my sister persuaded her to put the fish through a grinder instead. Another year, my sister proudly presented my mother with the first food processor to hit the market. These time-saving aids greatly accelerated the process of making gefilte fish. We always laughed when my mother insisted that the fish tasted differently, that it was not as good as it was when chopped by hand in the wooden bowl. Her resistance to modernity amused us.

Today, fine-schmeckers like me who pour over cookbooks or watch the parade of cooking television programs nod sagely when the great chefs tell us the importance of chopping – rather than tearing – the delicate flesh of fish. Food mavens affirm – as my bubbie knew – that different procedures can alter the texture and taste of food. Cooking is alchemy, not chemistry. With the right ingredients and the correct process, everything turned to gold in their roughened hands.

This is not simple nostalgia. Like many of my friends, I feel stretched to the limit by Pesach. We marvel at the generations of women who preceded us. In smaller spaces, without our labour-saving appliances and sources of prepared foods, often with more children and more meagre financial resources, they pulled it off year after year. Like most of us, many of them worked outside the home, as well. And their husbands rarely shared in the work, as ours do. But they made Pesach – with greater panache, I dare say, than most of us do today.

We joke that Pesach is proof of God's gender – that only a man would inflict such work on women. (No, in my right mind I don't actually believe in a gendered Divine Being.) Or that the sages who devised and evolved the laws of this holiday might have worked in closer consultation with their wives. (Yes, I know about Bruriah and Rabbi Meir.) Or that the Festival of Freedom enslaves half its celebrants.

You may sometimes hear people say that feminists diminish the traditional role of Jewish women. Nothing could be further from the truth. Particularly at this time of year, we remember with awe the generations of women who preceded us, and honour their memory. My Zaide always led the seder, but Bubbie made it happen. This is the alchemy of the Pesach kitchen: women turned food into gold, and gold into love to nourish the spirit.

The Kirshner File

The Vatican and the Holocaust in Italy

The election of a new pope, Benedict XVI, a German who lived through the Third Reich, brings to mind the still-simmering controversy revolving around one of his predecessors, Pope Pius XII.

Shortly after Rome's liberation on June 4, 1944, Jews from all corners of the world began circulating stories about the help that Pope Pius XII had purportedly extended to Jews during the Holocaust.

Sheldon Kirshner in Toronto

A Jewish chaplain with the French Expeditionary Force in Italy spoke of his "incomparable charity."

An official with the World Jewish Congress thanked him on behalf of the Union of Italian Jewish Communities.

And with his death in 1958, Israeli foreign minister Golda Meir paid tribute to him for having "raised his voice in favour of the Jews."

At around the same time, the chief rabbi of Rome declared: "More than all others, we had the opportunity of experiencing the great compassionate goodness and magnanimity of the pope during the unhappy years of the persecution and terror, when it seemed that for us there was no longer an escape."

How can so many people have been so wrong?

The fact of the matter is that Pope Pius XII, who reigned from 1939 onward, was not quite the philo-Semitic saviour he was made out to be. Neither was his predecessor, Pope Pius XI, who presided over the Vatican when Benito Mussolini's fascist government passed the first of Italy's anti-Jewish laws.

Pope Pius XII

Susan Zuccotti, in *Under His Very Window: The Vatican and the Holocaust in Italy* (Yale University Press), claims that Pope Pius XI's intervention in the 1938 anti-Semitic edicts was limited almost exclusively to Jewish converts to Christianity. "Vatican spokesmen," she writes, "objected only to laws affecting the church's authority to determine who could marry and who could convert and thus be considered 'Aryan.'"

As for his successor, Pope Pius XII, Zuccotti observes that his intercession on behalf of Jews in the Italian-occupied territories of Croatia and southeastern France, with two or three exceptions, was "perfunctory, polite and dilatory."

And after 1,259 Jews in Rome were rounded up by the Germans on Oct. 16, 1943, Pope Pius XII chose to remain silent.

A full week after the roundups, *L'Osservatore Romano* – the official organ of the Vatican – published a fulsome article about the pope's charity, which "does not pause before boundaries of nationality, religion or descent."

Less than two months after this event, the same newspaper condemned an infamous Italian police order consigning Italian Jews to camps within the country. But, as Zuccotti – an American historian – points out, the objection was never repeated publicly.

The pope, she explains in this revealing book, believed that public denunciations of the terror unleashed by Germany and Italian fascists would only make matters worse and touch off reprisals against Catholics throughout Europe.

Pius XII, however, alluded to the Holocaust. In a 1942 Christmas message, he spoke of the need for "a just society," referring to civilians who had been harmed by reason of their "nationality or descent." Then, in a 1943 address to the Sacred College of Cardinals, he spoke of his compassion for those who had been subjected to "exterminatory measures."

In none of these speeches, Zuccotti observes, did he ever use the words "Jew" or "anti-Semitism."

Zuccotti, however, gives the Vatican credit for having saved thousands of Jews from certain death after Germany's occupation of Italy in 1943.

The Vatican's attitude toward Jews can best be understood by examining its pre-Holocaust record.

On April 28, 1928, Pope Pius XI issued a decree attacking anti-Semitism, by far the strongest, most public statement on the subject from the Vatican in the interwar period.

Yet Adolf Hitler's rise to power, just five years later, evoked no papal admonition. Nor did the Vatican express disapproval of the 1935 Nuremberg laws, which disenfranchised German Jews and forbade mixed marriages.

According to Zuccotti, the pope's thinking about Jews was reflected in the reactionary pages of *La Civilta Cattolica*, a bimonthly publication edited and published by conservative Jesuit priests with papal funding.

Founded in 1850, *La Civilta Cattolica* regarded Jews as "the most relentless enemies and persecutors" of the church. In the same article, published in 1928, a writer lambasted Jews for their decisive role in the 1917 Bolshevik Revolution and their control of international banking, finance and politics.

Jews thus bore a responsibility for all the ills of modern society: communism, atheism, liberalism, socialism and capitalist exploitation. But to give them their due, the editors of *La Civilta Cattolica* never indulged in racial anti-Semitism. They ascribed Jewish faults to their religion and culture, not their race or blood.

In line with this philosophy, Pope Pius XI excoriated racism based on biological criteria. But in principle, Zuccotti writes, there is no evidence that he objected to Mussolini's anti-Semitic edicts.

Instead, he broadly asked Mussolini for slight alterations in the laws, so that all offspring of mixed marriages, if baptized at birth and raised as Christians, could be recognized as "Aryans."

In addition, he requested that couples engaged to be wed before the prohibition of mixed marriages be allowed to marry, that mixed families should have the right to employ Christian servants and that Jewish teachers who had converted be permitted to teach in private schools.

Zuccotti says the Vatican was apprised of the Holocaust. Through reports from priests and German and Italian businessmen, bureaucrats, journalists and soldiers, Pope Pius XII was supremely well informed of massacres in Nazi-occupied Europe.

Nevertheless, wartime Jewish issues were not given high priority by the Vatican's Secretariat of State.

During the Badoglio era, the 45 days between Mussolini's fall and Germany's occupation of Italy, the pope rarely attempted to influence Italian policy toward Jews.

For example, the Vatican rejected overtures by Italian Jews and their supporters to press for a total revocation of the anti-Semitic laws. "The refusal should come as no surprise," Zuccotti scathingly observes, "for… the enforced legal separation of Christian and Jews was a policy not displeasing to the pope."

But during this period, the Vatican was intensely concerned about the situation of Jewish converts to Catholicism.

In the wake of Germany's occupation, the Vatican encouraged Catholic institutions – convents, monasteries, churches, schools and hospitals – to shelter Jews.

By one estimate, 4,447 Jews, some of whom were converts, were thus saved.

And in passing, Zuccotti pays tribute to individual priests and nuns who went out of their way to rescue Jews, sometimes with little guidance from the pope.

But all in all, she argues, the Vatican did not distinguish itself during the Holocaust.

Perhaps that accounts for its reluctance to allow a panel of international Catholic and Jewish historians unfettered access to its wartime archives.

Obviously, the Vatican wishes to preserve some of its unsavoury secrets. It will be interesting to see whether Pope Benedict XVI, a conservative, hews to this policy.

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ALVIN H. ROSENFELD is Professor of English and the Director of the Institute for Jewish Culture and the Arts at Indiana University. He is the author of numerous articles on the literature of the Holocaust. In 2002, he was appointed by the President of the United States to the United States Holocaust Memorial Council, which oversees the United States Holocaust Memorial Museum

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Jewish motorcyclists to join Yom Hashoah program

By STACEY STEIN
Special to The CJN

A group of Jewish motorcyclists from Toronto will join other Jewish bikers from North America in a ride to the National Holocaust Memorial Museum in Washington, D.C. as part of a unique memorial to commemorate Yom Hashoah.

Called the Ride to Remember, the event is a first for the Jewish Motorcyclists Alliance (JMA), a loose association of four Jewish bike clubs in the United States and the Yidden on Wheels (YOWies) from Toronto.

Proceeds from the ride, which is intended to honour the 60th anniversary of the liberation of the Nazi concentration camps, will be donated to the Holocaust Memorial Museum and the Friends of the Israeli Defence Forces.

"We are riding to rally at the Holocaust Memorial in Washington in recognition and memoriam of perhaps the single most tragic event in humankind," said Jeff Mustard, president of the JMA and founder of the Florida-based King David Bikers.

"This event will capture the attention of the media, and hopefully the world, and serve as a reminder of the Holocaust so that people never forget."

The idea for the event was conceived last October in Delaware, during a meeting of Jewish bike clubs from the United States, and the Toronto YOWies. The JMA was also formed at this meeting.

With over 500 JMA members, Mustard said he thought the group's size meant they could do something that would have a large impact.

"I thought that with our numbers we could make a statement. We have a voice, and we have media power because we are not just motorcyclists, we are a pop culture anomaly. That makes us interesting and newsworthy," said Mustard.

Jewish motorcyclists from Toronto will take part in a Yom Hashoah memorial in Washington, D.C.

Certainly, a Harley Davidson-riding rabbi who will be joining the ride is one of its more interesting aspects. Rabbi Zachery Betesh, spiritual leader of the King David Bikers and an associate rabbi with Chabad Lubavitch Synagogue of Fort Lauderdale, will bring with him a Torah that was written in 1929 and used secretly during the Holocaust.

The Torah was preserved and delivered to Jerusalem and will make the journey with Rabbi Betesh to the Holocaust Memorial Museum in Washington.

The Toronto contingent, which is comprised of about 20 YOWies, will set out on May 4 with a departure ceremony at the Holocaust Memorial at Earl Bales Park.

At the ceremony, Prof. Adam Fuerstenberg, director of the Holocaust Centre of Toronto, will present the YOWies with a letter from the centre endorsing the event.

A few members from the Jewish War Veterans of Canada will also attend the ceremony and will present the YOWies with a letter of greeting that the group will then present to the Holocaust Memorial Museum in Washington.

From Toronto, the YOWies will head to Harrisburg, Pa., and will then meet up with the Tribe Motorcycle Club on May 5 in York, Pa.

Later that day, the two groups will connect with the Chai Riders and Hillel's Angels at the Delaware Memorial Bridge. The groups will then meet up with the King David Bikers in Falls Church, Va., before proceeding to the National Holocaust Memorial Museum in Washington.

In all, between 150 and 200 Jewish motorcyclists will be making their way to the memorial in Washington on May 6, which is recognized worldwide as Holocaust Remembrance Day.

Lionel Spector, president of the Yidden on Wheels, said he feels it is important for his club to take part in the Ride to Remember.

"If we just go about our daily lives and don't pay attention to the commemoration, we would do a terrible disservice to Judaism, so it's incumbent upon us to take part," he said.

The Ride to Remember will also serve as a reminder that events like the Holocaust are possible and can happen again.

"I hope this event will achieve a greater awareness of mankind's tendency to do horrendous things," said Spector. "These things repeat themselves through history."

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Temple Sinai celebrates its 50th anniversary

By FRANCES KRAFT
Staff Reporter

Temple Sinai, Toronto's second-largest Reform congregation, will hold the last major event of its year-long 50th anniversary celebrations next month – the dedication of a new Torah.

Other events this year have included concerts, an 80th-birthday tribute to Founding Rabbi Jordan Pearlson that took place last June, and a joint adult education program with Asbury United Church, where the temple's first services were held before ground was broken for its current building on Wilson Avenue. An upcoming Shavuot service will include the performance of a new piece written for the anniversary by composer-in-residence Ben Steinberg. A commemorative book is expected to be released next fall, based on the anniversary theme of "Values, Voices and Vision."

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"Everybody's picked it up and run with it. It's quite amazing," said Isla Adelson-Chertkoff, co-chair of the 50th anniversary with Harvey Zimmerman.

Adelson-Chertkoff was married at the temple 31 years ago, her children "went through the whole life cycle" there and her son Noah is now a rabbinical student at the Reform movement's Hebrew Union College in Cincinnati. "It's been very good to me," she says of the congregation.

"When I joined, there must have been 800 families," she recalls. "Now there are 1,800, [but] it still feels like a family."

Rabbi Michael Dolgin has been senior rabbi since 1997, and Rabbis Lori Cohen and Erin Polonsky round out the temple's rabbinic team, joined by Cantor Gershon Silins and Cantor Emeritus Severin Weingort.

Music has always been an important aspect of the temple, noted Adelson-Chertkoff.

The Torah project "encompasses all the things the temple stands for," said Adelson-Chertkoff. "It's a year-long project. Everybody is being given an opportunity to participate. There has been lots of learning around it."

For Rabbi Dolgin – now in his 13th year at Temple Sinai – the specialness of life-cycle celebrations at the temple was epitomized at a recent wedding ceremony, where – as is the custom instituted by Rabbi Pearlson – the bride, who grew up at Temple Sinai, added her name to the congregation's wedding book, a permanent record of life-cycle events.

"Next to the wedding book, I put the bar/bat mitzvah book where she had put her name at age 13," Rabbi Dolgin said. "Next to that was the book that showed when she was named, and next to that book was the book with the record of her parents getting married, and next to that was her father's bar mitzvah.

"It illustrates in a very personal way how the synagogue is [the congregants'] second home and gives them a clear sense of their place in the world at a very meaningful Jewish moment in their life."

"Our goal over the next 50 years is to deepen the identity we've already created," he said. "We see ourselves as a place of community and learning, of prayer and support for Israel, and in the best of the Reform Jewish tradition, a place where new learning and insights from the world around us are brought together with the ancient traditions of our people."

For Rabbi Polonsky, whose family joined Temple Sinai when she was four years old, the temple truly is a second home. At the tribute to Rabbi Pearlson last year, she spoke of the "uniqueness" of Temple Sinai Jews.

"I believe it is a combination of many things," she said. "We embrace tradition and each other; we take our tasks as Reform Jews seriously and study and learn before we make choices; we learn in order to do, not just for academic exercise; and we have the 'not yet' attitude."

She credited the latter attribute to Rabbi Pearlson, who taught her that "when asked if I do a particular mitzvah, the answer ought to be, 'not yet.' He taught me always to leave the door open to the observance of more mitzvot and to a more meaningful observance of the ones I already embrace."

CORRECTION

The article "Chabad establishes Jewish presence in Aurora" (*CJN* Apr. 14) stated incorrectly that Rabbi Yossi Hecht has two sons. In fact, he has two daughters. *The CJN* regrets the error.

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Kibbutz communities offer best of both worlds

By CAROLYN BLACKMAN
Staff Reporter

The Bo Habayta project, an initiative of the Kibbutz Movement, Israel's Absorption Ministry and the Jewish Agency for Israel, is offering returning Israeli citizens and new olim the best of two worlds.

They are being invited to live in kibbutz community neighbourhoods that offer the benefits and advantages of kibbutz life while they retain their autonomous standard of living.

Prigat Nadia, director of the Ministry of Absorption's division of returning citizens; Etty Tishkoff, her assistant; and Ruthie Rozaly from Bo Habayta were on a recent North American tour to present the project.

Members of the new communities own their own property and keep their salary but become part of the joint municipal association responsible for the daily running of the kibbutz. That includes such areas as sanitation and lighting, as well as educational, cultural and recreational programs.

In general, Nadia said, kibbutz members are aging, and "these new communities are a way to attract new people."

Many Israelis left kibbutzim because they wanted independence, she said. "Their ideology has changed. They want to own their own home and car, and not live exactly according to community rules.

Members own property and get to keep their salary

"These communities offer them what they need. The kibbutzim are opening their hearts to new residents."

The general criteria for the program, states a press release, are families who have school-age children and proven economic ability to earn a living autonomously. Individual kibbutzim decide on additional criteria.

Rozaly said that about 30 kibbutzim already have community neighbourhoods, and about 160 are going through the process.

Moving to a kibbutz community makes the transition back to Israel much easier, she said. "We do anything we can to help.

"They know that they're moving to a community where they'll be welcome, and where everyone else is in the same position. They feel calmer about coming home."

Nadia said that since 2003, there has been a 20 per cent increase in the number of Israelis returning.

"Since we launched our website, we've had [thousands and thousands of hits] and hundreds of people have attended our meetings. People are showing a real interest in participating in our project.

Although people do not have to move to a kibbutz community through Bo Habayta, said Rozaly, "it does have its advantages. The project is designed to serve all a person's needs, from the first stage of gathering information until they are in Israel. We have staff in Israel and abroad that is always available to help."

Many Israelis who grew up on kibbutzim have wonderful memories, she said. "They want their children to have the same experience," she said.

One of the ministry's major tasks, Nadia said, is to keep in touch with Israelis who live abroad. "One way they've done this is by establishing 'Israel Houses' that work in co-operation with the Israeli consulates.

"By running programs for Israelis, the Israel House – the director here is David Gidron – strengthens their identity and sense of belonging to Israel.

"We realize that it is a mobile world, and that people travel a lot, but we want Israelis to know that they're always welcome back. We want them to feel welcome to come home."

Visit the Bo Habayta website at www.bohabayta.com.

Seen are, back row: David Gidron; front row from left: Etty Tishkoff, Prigat Nadia, Ruthie Rozaly
[Carolyn Blackman photo]

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Losing sight of the right direction

By RABBI WAYNE ALLEN

The Torah tells us that when the Israelites left Egypt, they were guided by a visible symbol of God's presence: a pillar of cloud by day and a column of fire by night.

Two questions come to mind. First, why was there any need for these guides when the Israelites already had a human one? Yitro, Moses' father-in-law, acted as the Israelites' "eyes" in the wilderness. Second, why was there any need for a column of fire by night when the Israelites did not travel by night?

The first question might be cleverly deflected. Yitro did not join the Israelites immediately at the time of the Exodus. He arrived later. Accordingly, the pillar of fire was required in the interim. But this clever answer leads to a further problem. If the pillar of cloud was merely a temporary guide until the arrival of Yitro, it should have dissipated after his arrival. Yet the pillar of cloud remained with the Israelites for the duration of their travels. It appears, then, that neither the pillar of cloud nor the column of smoke was completely necessary. That is, of course, if they were intended to be geographical guides.

An alternative way of looking at these two phenomena is to consider them as theological guides. God was indeed trying to prevent our ancestors from losing their way. But what concerned God was not their geographical direction, but their moral direction.

The pillar of cloud and the column of fire were visible reminders that the same God that liberated them from bondage had a claim on their behaviour, and the Israelites had to remain perpetually true to that claim.

The greatest danger facing the Israelites would be the loss of their moral compass – that is, forgetting that claim and forgetting their mission. The danger was real, as the subsequent narrative attests. But the pillar and column remained a constant reminder to aim higher and to do better.

Anyone who follows the news will find example after example of people getting lost in a moral maze. Without an absolutely clear direction ahead, they waffle on issues or abandon what is right in favour of what is popular or self-serving. As Jews, we must always keep in sight the principles of the Torah that ought to inform our lives. Freedom is valuable only when we follow the proper direction.

To be politically free but morally lost is an insult to freedom itself.

Rabbi Allen is spiritual leader of Beth Tikvah Synagogue in Toronto.

Counting the Omer on the Web

By MARK MIETKIEWICZ

It's somewhat ironic that on the second night of Pesach, with the holiday barely underway, Jews are already beginning to prepare themselves for yet another festival. Sefirat HaOmer, the counting of the Omer, began on the second night of Passover and culminates seven weeks later with Shavuot. This period is a fascinating one, long associated with spiritual, even kabbalistic growth.

Just what is an "omer?" According to the Torah, an offering consisting of an omer (a specific measure) of barley was brought to the Temple on the second day of Passover. You'll find the story at Torah.org. **[www.torah.org/learning/yomtov/omer/]** Until that offering was made, no grain from the new year's crop was to be eaten. From that day onward, it was necessary to count 49 days until Shavuot, the feast of the wheat harvest (Leviticus 23:15). **[http://tinyurl.com/3fgal]**

After the destruction of the Temple, the practice of bringing barley was discontinued, but Jews continued to count the Omer period. Ohr Somayach's website calls this period a spiritual journey of 49 steps. The kabbalists' interpretation of the Omer was based on the various permutations (seven times seven) of the *sefirot*, or mystical emanations. These *sefirot* denote the ascent from the 49 "gates" of impurity of the Egyptian bondage to the purity of the revelation at Sinai. Each day and week is given its own mystical attribute, such as chesed (loving-kindness), *gvurah* (restraint) and *tiferet* (beauty). **[www.ohr.org.il/special/omer/index.htm]**

For example, the phrase for the fourth day of counting is *Hod Shel Chesed*, meaning endurance in loving-kindness, which Aish.com explains "Is my love enduring? Does it withstand challenges and setbacks? Do I give and withhold love according to my moods, or is it constant regardless of the ups and downs of life? Exercise for the day: Reassure a loved one of the constancy of your love." **[http://tinyurl.com/3q4pl]** You can read more essays at Havienu.org on the various permutations and how each of the 49 days has its own unique quality. **[http://tinyurl. com/4uwgt]**

The Omer season has also been associated with many national tragedies, so it has become the custom to refrain from holding public celebrations during this period. Eliezer Segal looks at the various tragic events that have occurred during Sefirat HaOmer, as well as at related prohibitions such as wearing new clothes, getting married and playing music. **[http://tinyurl.com/6xkbq]**

How do you keep your days straight throughout the 49 days of counting? By downloading a program to keep track of time for you. You can print off the daily chart at the TorahTots site. **[http://tinyurl.com/9jb7z]** And in a case of old meets new, take a look at "The Homer Calendar." Keeping track of the daily count can be confusing but if "H'Omer Simpson" can do it, so can you. There are articles about the reasons for counting the Omer, appropriate charts and illustrations of Homer and Bart. **[www. jvibe.com/homer]** And if you're still worried about missing a day, you can register to have an e-mail reminder sent to you daily by the Orthodox Union. **[www.ou.org/chagim/sefira/]**

Of course, you may not be near your computer when night falls. But you can always count on your Palm. **[www.pen ticon.com/omer.html]** The free Omer program automatically displays the correct information for each day and can track the days that you have already counted. You can even set an alarm to automatically remind you daily. That way you'll never forget about the Omer, even when you're out for the count.

Although counting the days can often feel mechanical, for Rabbi Malka Drucker it takes on a special spiritual – and practical – significance. "When I count the Omer, my intention is to empty myself of the day's irritations, its problems, even its joys. I do this by becoming conscious of how the day has been spent, and this process helps me to think of the evening as a prelude for the morning... I grow more aware as I count that seven weeks is a long time. Much can be accomplished in that time. I will begin to get up early, give up an addicting behaviour, start a new project, or simply remember to number my days more often." **[www.malkadrucker.com/days.html]**

* * *

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

Jewish Life

Help needed: in Darfur and by Ethiopian Jewry

By JUDIE ORON

Guest Voice

At the beginning of the year – the Jewish New Year, that is – there was a lot of press coverage about Africa, including the 20th anniversary of the Ethiopian famine, the 10th anniversary of the massacre in Rwanda and the premier at the Sundance Film Festival of *Hotel Rwanda,* with its accompanying coverage of Canada's new senator, Lt.-Gen. Roméo Dallaire. One of the highlights for me was Prime Minister Paul Martin's visit to Africa and his assurances that Canada would not stand idly by while massacres took place in Darfur.

In the interim, the United Nations debated on whether the crisis in Darfur was bad enough to be called genocide and decided it wasn't. But Canadian politicians stood firm, and a steady stream of UN and other foreign dignitaries visited the refugee camps set up in neighbouring Chad. It was starting to look as though we were gearing up for an outpouring of aid to that benighted area. I had real hopes that the world would not dally while the people in Darfur suffered the destruction of their villages, rape, violent assaults and death.

Just before Christmas, the Asian tsunami hit. The extent of that disaster and my compassion didn't stop me from thinking, "Once again, the rest of the world's tragedies will inevitably take precedence over those in Africa." Unfair, you'd probably cry, and perhaps justifiably so. But the world responded to the Asian tsunami with an outpouring of generosity never seen before, while, at the same time, the crisis in Darfur sank to the bottom of the media agenda and seems to have almost vanished from the agendas of our politicians. Months have passed since that African hoopla, and we are now celebrating Pesach, with its call to all who are needy to partake of the bread of affliction.

I guess this is the time to admit to a personal bias. I am the adoptive parent of two Ethiopian Jewish girls who, in the trek from their native land to Israel, found themselves first spending two years in refugee camps in Sudan with their parents. They were then cast adrift, the two of them alone, in the deserts of eastern Sudan.

Joyfully, I can report that today they are both adults, safe and sound and living productive lives. But it has been a long road for both of them to physical and psychological health, and I have been a witness to their suffering as well as to their enormous bravery.

It is not my wish here to bring forth their story. That is not for me to tell. But remembering the oh so promising words of our prime minister, I can't help thinking of what my kids endured in Sudan and now find that only with great difficulty can I watch the reports coming out of Darfur. It's all too familiar, all too raw.

If ever there was a masochistic streak in me, I guess it was working overtime recently, the day I decided to see *Hotel Rwanda*. It's a beautifully made film. For those of you with strong stomachs, I highly recommend it. But for me, having spent time in Ethiopia just before the Marxist regime fell and having seen the bodies in the streets with my own eyes – many of them so small they were hardly distinguishable from a crumpled-up piece of newspaper – it was a terrible reminder of the troubled continent that gnaws at me.

> ***'Can we not draw upon our Jewish compassion?'***

It is already too late for many of the people of Darfur. Weary though we may be with issues of our own, can we not draw upon our Jewish compassion? In 1984, a great movement for aid started with a BBC report of the famine in Ethiopia. Canadians played a decisive role in galvanizing the world to alleviate the misery of the famine. I ask you to find the will to do so again, this time for the people of Darfur.

You'll probably think it a terrible chutzpah – I have lived too many years in Israel – but if we're already on the subject, I have another favour to ask. Canadian Jews worked long and hard to provide assistance in the aliyah of Ethiopian Jewry. I am happy for the opportunity to say thanks to all of you on behalf of my daughters for that much- needed aid. So now we have in Israel a community of more than 90,000 Beta Israel.

Ever since I came back to Canada seven months ago, I have been wondering, have you asked your favourite Jewish organization recently what they are doing to help this struggling community? I cannot compare the conditions in the refugee camps of Sudan or in Marxist Ethiopia to their situation in modern Israel. But I can compare their status to that of the rest of Israeli society, and in doing so, I say, "Gevalt!"

You have all probably heard or read last year's statistics coming out of Israel: one in five children there lives below the poverty line. Hard to believe, eh? Well, I can surely vouch for that. I guess I didn't realize way back then, that by adopting my two kids I would acquire, as family, their close relatives – *all* of them, numbering more than 300 people (the Beta Israel count seven generations as being immediate relatives). Taking into account the many friends I have in the community as well, I have thus had the privilege of spending a lot of time in development towns and city slums – for that is where you will find most of the community.

Don't misunderstand me, please, I am not saying that little or nothing has been done to help the community make the cultural, religious and technological journey from rural Ethiopia to modern Israeli life. Nor am I implying that the Ethiopian aliyah has failed. That would be foolish. Much has been done and many are succeeding beyond our wildest dreams, my own two kids among them.

But after unrelenting years of intifadah, the lower strata are sinking, daily, further into economic desperation. If one out of five children in Israel is desperately poor, just imagine how many of them are of Ethiopian Jewish descent.

So forgive me if I ask for two major favours instead of one. They are very clearly connected in my mind and they are both issues that have been of great concern to the Jewish community in Canada in the past. So my hopes are high on both counts.

I ask for your help in mobilizing intervention for Darfur. Write to your political representatives, write to our prime minister – speak out on this pressing issue.

And, with energy and will, please ask our community leaders the following question: what is this organization, this synagogue, this conference, symposium or fundraiser event doing to help the Beta Israel live reasonable lives in Israel in our lifetime?

And – "*sheyiheye behatzlachah*" may we be successful!

Judie Oron is a writer and former director of the Jerusalem Post Funds who has recently moved back to Canada from Israel.

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May 17 • "Broken Wings" Israeli film directed by Mir Bergman. *Reviewer:* **Heather Kassel.** *Please note: The film begins at 12:45 and the program goes to 3:00.*

May 24 • Jews and Christians in Islamic Countries *Presenters:* **Majed El-Shafie,** *founder of One Free World International* and **Dr. Sarah Taib-Carlen,** *program chair of Sephardi Studies at York University.*

May 31 • Ingathering in Israel: Ethiopians, Russians and North Americans. *Presenter:* **Rabbi Avraham Feder.**

June 7 • "Image Before My Eyes" documentary film. More than 50% of today's Jews owe their origins to Poland. This fascinating movie shows real film from 1919-1939 Poland. *Comments by* **Gerald Ziedenberg.** *Please note: This program ends at 3:00*

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Reena breaks ground for second elderhome

By CAROLYN BLACKMAN
Staff Reporter

Reena held a groundbreaking ceremony on Weldrick Road in Richmond Hill last Sunday, for its second elderhome for seniors with developmental disabilities.

The David and Luba Smuschkowitz Reena ElderHome, named after the couple for their generosity and leadership in raising the funds to build the home, will accommodate 10 people and will be fully equipped to meet their increasing needs as they age.

Reena's first elderhome, the Al and Faye Mintz Reena ElderHome in Thornhill, which opened in 2000, has 15 residents.

Campaign co-chairs for the new home, who were responsible for raising $2.3 of the $2.5-million goal, were Alex Eisen, and Saul and Toby Feldberg.

At the ceremony, attended by federal, provincial and municipal politicians as well as Reena families and board members, Reena chair Carolynn Morrison said the agency is building much more than a house.

"Reena has reached into the community and is building a home [in which] clients can live in independence."

She paid tribute to Rabbi Joseph Kelman, Reena's founder, "for having the vision to care for a community of people that needed caring."

Monte Kwinter, MPP for York Centre and minister of community safety and correctional services, said that in his 20 years as a politican, his life has been intertwined with Reena.

"David Smuschkowitz, who was a partisan in Poland, came to Canada and became a model of what immigrants can do. There could not be a greater remembrance than to name this home after him."

Thornhill MP Susan Kadis recalled the early days of Reena and said she "saw the seeds being developed. These types of facilities are integral to our quality of life."

MP Susan Kadis, left, with David and Luba Smuschkowitz at the groundbreaking for the new Reena elderhome. [Carolyn Blackman photo]

In a written statement read by the Smuschkowitzes' son-in-law, Harry Kichler, David said that "Alex Eisen would not give up, and got me involved in raising money for the home. Although it is dedicated in our names, it honours all of us."

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MP Susan Kadis, left, with David and Luba Smuschkowitz at the groundbreaking for the new Reena elderhome. [Carolyn Blackman photo]

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Greater Toronto Area

Organization helps disabled kids on kibbutzim

By CAROLYN BLACKMAN
Staff Reporter

Avi Pascal, director of overseas relations for Ahada, an Israeli network for parents of children with disabilities on kibbutzim, credits his son with changing his life.

Here recently to promote the organization, Pascal, 50, said that in raising Ilan, 22, who is developmentally delayed, he and his wife have been forced to "explore energy and strength we didn't know we had in us. We owe him a lot. We're more tolerant and socially sensitive. We see life differently."

They became involved with Ahada when Ilan was 10, Pascal said, "because it took a few years to get to the point where we were ready to join an organization.

"My wife said something was wrong [early on], but I was in denial. It was like a great punch in the face to me.

"[When I finally acknowledged it], I began reading all the books I could, and realized that my biggest concern was building a life for him," said Pascal, who has three other children, one of which has learning disabilities.

The goal of Ahada, which is run by volunteers, is to support parents in the day-to-day problems of bringing up a disabled child, and to offer children the possibility of a secure future.

It works closely with Israeli organizations that assist the physically and mentally challenged. It has representatives on the Knesset's law and rights committee, so Ahada's 650 members are regularly updated on relevant legal issues and on their legal rights, Pascal said.

Among Ahada's activities are publishing a monthly newsletter, sponsoring lectures and seminars, tutoring, and administering a bar/bat mitzvah program.

"People also look to us to help them get the government benefits to which they are entitled," Pascal said. "Sometimes people just don't know where to begin."

He said that recently the group has started to recommend an insurance policy, put together by Migdal Insurance and Financial Holdings Inc., that includes a pension for people with disabilities when they turn 45.

"This pension is revolutionary. It means that people with special needs will have a more secure future. We recommend it, because we are committed to the population we represent.

"As parents of children with disabilities, our biggest concern is what is going to happen when we're not around. The policy – it took seven years to develop – came about because of conversations with had with parents. We get a lot of information from sharing with each other."

When Ahada representatives speak to parents, Pascal said, "we don't only say nice things. We try to ask the hard questions. Because of my experience, I come to them as another parent. We come from the same place. I tell parents that they are the case managers of their child."

On his North American tour, which also includes visits to Boston, Detroit and Philadelphia, Pascal is trying to get people to develop a long-term relationship with Ahada.

"We need money, and we can provide people with a small organization to which they can target their [charity] dollars.

"We are a small organization, and people will know exactly where their money is going. I envision [such endeavours] as a bar mitzvah project – which could involve people on both sides of the ocean – in which both interests could meet."

For information, e-mail Pascal at ahada@bezeqint.net, or visit Ahada's website at www.ahada.org.il.

INSPIRING LEADER: Eva Dessen and her grandson, Meyeer Pearl, are surrounded by Grade 5 students from Associated Hebrew Schools, Kamin campus, who recently honoured her late husband, Harold Dessen, with a special assembly on Israel. The students worked with artist Batia Kenet creating artwork depicting different geographic regions of Israel. As well, the classes competed against each other in an Israel quiz and a special assembly, including an audiovisual presentation and choir performance. Harold Dessen was a volunteer who supported Associated for many years. He was a past president of the school and chaired various committees. The Israel program was made possible by a generous gift from the Harold Dessen Memorial Fund.

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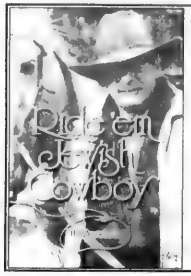

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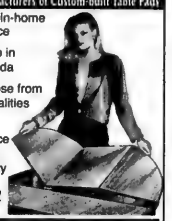
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Greater Toronto Area

Emunah Women to honour Kahns at May 17 dinner

Jack and Susan Kahn will be honoured at Emunah Women of Toronto's annual Mother-in-Israel (Family in Israel) dinner at Shaarei Shomayim Synagogue on May 17.

The Kahns, who have been actively involved in the Jewish community for more than 30 years, were instrumental in the establishment of B'nai Torah Congregation.

Susan has been active in the congregation's sisterhood, served as co-chair of the parents association of Eitz Chaim Schools, and has represented Emunah as a deputy delegate at a number of World Zionist Conference meetings in Israel.

Jack, who served as president of B'nai Torah for two two-year terms, was also national president of Mizrachi Organization of Canada, and is vice-president of Canadian Zionist Federation.

He is an elected member of World Zionist General Council and Jewish Agency Assembly, where he serves as chair of the world Mizrachi delegation. He was recently appointed a committee member of the board of governors of the Jewish Agency.

Emunah's keynote speaker for the evening is Bernie Farber, chief executive officer, Canadian Jewish Congress. The evening will also feature a Holocaust remembrance tribute.

All proceeds from the dinner will be designated to a therapeutic clinic at Neve Michael Crisis Centre for Children at Risk in Pardes Chana, Israel.

Men and women are welcome to the evening. For further information and reservations, contact the Emunah office at 416-636-0036.

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Remembering details that are often overlooked

According to Reports

By PAUL MICHAELS

With so much media coverage focused last week on George Bush's criticism of Israeli settlement expansion in the West Bank, there has been almost no attention given to the Palestinians' obligation to disarm and dismantle terrorist organizations, a primary obligation of the 2003 "road map" peace plan that both Israel and the Palestinian Authority accepted.

Exceptions were *New York Times* Jerusalem correspondents Greg Myre and Steve Erlanger. On April 18, Myre wrote that "Israel argues that the Palestinian leadership has failed to crack down on armed factions as is required under the [road map] peace plan and therefore the road map has yet to take effect." Erlanger reiterated the same point the following day.

Too often, journalists merely say that the PA's obligation to crack down on terrorism is an Israeli demand. Myre's reference to the road map, however, reminds us that the internationally-sanctioned "Quartet" – the European Union, the United Nations, Russia and the United States – insisted on the requirement.

The road map is unequivocal. Its preamble states: "A two-state solution to the Israeli-Palestinian conflict will only be achieved through an end to violence and terrorism, when the Palestinian people have a leadership acting decisively against terror."

Phase I of the plan is specific: "Rebuilt and refocused Palestinian Authority security apparatus [is to begin] sustained, targeted and effective operations aimed at confronting all those engaged in terror and dismantlement of terrorist capabilities and infrastructure. This includes commencing confiscation of illegal weapons and consolidation of security authority."

Israel also has firm obligations in this phase. It must immediately dismantle settlement outposts erected since March 2001 and freeze all settlement activity (including natural growth of settlements).

Although PA chairman Mahmoud Abbas has made some moves to control the militants, he has publicly declared that he will not directly confront terrorist organizations. Instead, he prefers to achieve a sort of cease-fire (interpreted only as a temporary time out by groups such as Hamas) and to co-opt rejectionist factions within the PA.

Not only were such moves not stipulated in the road map, they were arguably prohibited.

In *Ha'aretz* (April 18), Moshe Ya'alon, IDF Chief of Staff, detailed an increase in violence during the past few weeks in Gaza and the West Bank. He predicted terrorism would increase significantly after the Gaza disengagement and insisted that Abbas act decisively to dismantle its infrastructure.

In the *Jerusalem Report* (April 18), analyst Ehud Ya'ari agreed that "because there is no shake-up [in the Palestinian security] services, there is also no serious attempt to face up to the threat of renewed terror. All the existing agencies are doing is to plead with the known terrorists to restrain their impulses to attack Israelis."

In the meantime, Hamas, whose rejection of Israel is a violation of the road map's vision of a two-state solution, has declared its intention to run in the PA elections scheduled for July. According to several Palestinian analysts, Hamas may gain the greatest share of the vote, in large part as a protest against corruption within Abbas' ruling Fatah party.

In *Ha'aretz*, Danny Rubinstein discussed the possibility that Hamas might become the largest Palestinian political movement ("You can't get rid of us," April 14). He also questioned whether Hamas would conduct talks with Israel.

Mahmoud Abbas

Rubinstein quoted West Bank Hamas leader Sheikh Hassan Yousef: "The political and social platform of the PLO and Hamas platform differ."

Rubinstein elaborated: "The PLO recognized Israel and the principle of two states… whereas Hamas continues to advocate establishing a Palestinian state in the entire territory of pre-1948 Palestine, because the entire country is a Muslim Waqf (Muslim religious trust) of which not even one inch can be given up. In other words, the State of Israel has no right to exist."

In this atmosphere, many Israelis including those who support peace with the Palestinians are not perplexed that Prime Minister Ariel Sharon feels unfettered on the question of expanding existing settlements near Jerusalem.

Paul Michaels is communications director for the Canada-Israel Committee.

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Don't miss this riveting analysis of Israel's future
Part of a special weekend seminar on
ISRAEL: JEWISH AND NATIONAL CONSCIOUSNESS
SPECIAL GUEST SPEAKER: GABRIEL GLAZER
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416-385-3910

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"MEANT TWO BE"

SPECIAL FEATURE EXHIBITION
MAY 5 - 29, 2005

SUBJECT
an exhibition of partner pieces

OPENING
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A Show of Hands

PETROFF GALLERY

"BESHERT"

Greater Toronto Area

About 400 Canadians expected to make aliyah this year

Continued from page 3

Back in Canada, Walker, an aspiring chef, happened upon a chef's supply store that was staffed by a former student of an Israeli cooking school and learned about a training program in Israel.

"He said the program here is Mickey Mouse compared to Israel. Plus, the school [in Israel] is two doors down from where Romi's dad works. And it's right on the beach!"

Romi now awaits her chef.

A different kind of love has prompted Ari Wexler, 21, to take the aliyah plunge.

His love is for the army.

"I grew up in a Zionist family," said Wexler, who previously took part in a year and a half stint in the army.

"As a kid, I always wanted to be in the army; that was my dream… It's something that's been inside me all this time."

The lone female of this group is Jordana Goldbloom, a Birthright alumna who dreams of studying fashion design in Israel.

"I've never really felt at home except for in Israel," Goldbloom said.

"My parents don't fully understand, but they are supportive and… they're firm believers in experiencing everything the world has to offer."

A significant supporting character in this cast of olim is Dina Gidron, who is aliyah shlichah of the Israel Aliyah Center of the Jewish Agency.

"It's really nice to help other people make aliyah," said Gidron, who made aliyah from England at the age of nine.

"If they meet the right people and find the right career, they will have a wonderful life experience."

Canadian immigration to Israel in on the rise, jumping from 228 people in 2003 to 312 in 2005. The Israel Aliyah Center expects some 400 individuals to make the move this year.

The Canadian olim are a heterogeneous lot, with 50 per cent Orthodox, 15 per cent Conservative, 10 per cent Reform and 25 per cent secular.

Close to half are from 18 to 30, and they represent the full spectrum of professions.

While the reasons for leaving Canada vary, many people caught the Israel bug from positive experiences on organized programs.

"Last March, four people went on our programs and this year, 41 people went in March," said Orna Hollander, regional director of the Israel Program Center.

"The idea is that once people go to Israel and have an experience… with these programs… they may then come to a conclusion that this is where they can see themselves living."

For more information, visit www.aliyah.org and www.israelprograms.org.

The Beth Emeth Bais Yehuda Synagogue
family extends sincere condolences to
Saul Feldberg & family
on the loss of his beloved brother,
Phil Feldberg, ז"ל
May you be comforted together
with all the mourners in Zion & Jerusalem.

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Israel programs for Canadians

Here is a sample of the some Israel programs that are popular with Canadians.

• Magen David Adom: The Israeli equivalent of the Red Cross, Magen David Adom, provides volunteers with the opportunity to learn and practise first-aid services while experiencing real life in Israel.

• Marva: This army-centred program offers a range of activities from navigation and topography, to lectures and seminars. The emphasis is on Israel's security situation and exposing participants to the complexities facing the Israeli Army. Marva is not army service and is not part of the Israel Defence Forces.

• The Israel Professional Internship Program: Participants work in placements for two to six months, where they get hands-on experience in their fields. Examples of placement locations include hospitals, hotels, law firms, government offices, TV stations and high-tech companies.

• Kibbutz Ulpan: A particularly popular program, Kibbutz Ulpan combines Hebrew-language instruction with the experience of working and living on a Kibbutz.

Greater Toronto Area

CHINA STUDIES: As part of their unit on ancient civilizations, Grade 5 students at Bialik Hebrew Day School recently presented their research on ancient China, with costumes, maps, dioramas, food and facts about this period. Standing, from left, are Myles Dichter, Daniel Baum, Samantha Seligman, Arly Sutton and Jessica Silverman.

PESACH CELEBRATION: Children at Torah Tots Pre-School celebrate Pesach.

BIRTHDAY GIRL HELPS MAZON: Thornhill resident Danya Baird, centre, who recently celebrated her seventh birthday, asked her friends to deposit cash donations into a "model restaurant" at her party instead of buyng gifts. In the end, she raised $800 for MAZON Canada, to "help feed people," she said. This is the third year Danya has chosen to use her birthday to help others. Last year, she raised $900, which went to the Hospital for Sick Children, and the year before a $900 donation was sent to Habitat for Humanity.

Family Moments

only from The Canadian Jewish news

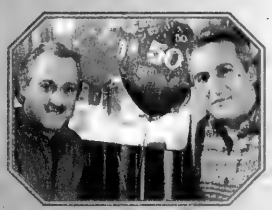
Mazel Tov to...

Mazel tov to Norman Ross on your 90th birthday. Love, yesterday, today, tomorrow and forever from all of your family and friends.

Mazel tov Shane Dolman-Smith on your first birthday! Love, mommy, daddy, big brother Jared, great-bubbie & zaidy, bubbies, zaidies, aunts, uncles and cousins.

Happy first birthday to Jarod, son of Marla and Ronald Struminger. Grandparents are Betsy & Lou Fruitman, and Leny Struminger. Great-grandparents are Mary & David Dale.

Debbie & Marc Baker announce the birth of Madeline Anne, born March 12. Proud grandparents, Michael & Marilyn Shupak, Mena Shupak, Michael & Ellen Baker.



Mazel tov to Paul and Andrew Laszlo, of Twins Photo & Video, on their 50th birthday! From their families with love.

At the celebration of his first birthday, Noah Jack Solomon wishes his great-grandmother, Belle Solomon, a happy 93rd birthday.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less.
Send a self-addressed, stamped envelope for return. Mail to:
The CJN, Family Moments,
1500 Don Mills Rd., Suite 205,
North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

INSCRIBE YOUR LOVED ONES ON THE YAD VASHEM HOLOCAUST WALL OF REMEMBRANCE EARL BALES PARK - TORONTO
416-785-1333

What's New deadlines: Monday, May 2, is deadline for May 12 and Monday, May 9, is deadline for May 19. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Monday, May 2

OSTEOPOROSIS PROGRAM

If you are a senior living with osteoporosis, join the Baycrest Centre spring session of "Power," a seven- week wellness program of exercise, nutrition and education that begins today. A referral from a family physician is required. $70. Call 416-785-2500, ext. 2588, for information.

CHUG HATANACH

Prof. David Novak leads a discussion of chapters 47 and 48 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

STROH ON KABBALAH

Temple Har Zion presents **Rabbi Michael Stroh**'s final course as senior rabbi of the temple, "Kabbalah: The Heritage of Jewish Mysticism." Begins tonight and continues Mondays May 9, 16 and 30, 8:30 p.m. Non-members $5. 7360 Bayview Ave. 905-889-2252.

Tuesday, May 3

PARENTS' FORUM

Parents of gifted/high-ability learners are invited to an evening of networking and information gathering. **Dr. Joanne Foster**, co-author of *Being Smart about Gifted Children: A Guidebook for Parents and Educators*, will give a brief presentation and then facilitate discussion. The focus of this session is on questions and answers pertaining to children who are academically advanced. 7:30-9:30 p.m. at the Lipa Green Building, 4600 Bathurst St. 416-631-5835.

LUNCH AND LEARN

Beth Tikvah Synagogue hosts documentary director and producer **Simcha Jacobovici**, discussing his new film *The Exodus Decoded*, set to be released in September. Lunch 12:15 p.m., learn 1 p.m. $8. To reserve, call 416-221-3433, ext 0.

PIRKEI AVOT W/TURKIENICZ

Beth Tzedec Congregation presents a four-week series on *Ethics of the Founders* with **Dr. Rachael Turkienicz**. Begins tonight with "The Spiritual Journey: Are We Getting Better or Worse?" and continues on Tuesday nights through May 24. 7:30 p.m. Members $5, non-members $10 per session. 416-781-3514, ext. 34.

BOOK REVIEW

The Temple Sinai Social Club presents **Celine Kessler** reviewing *The Stubborn Season* by **Lauren Davis.** 1 p.m. $3. To reserve, call 416-221-6375.

THREATS TO COMMUNITY

Frank Dimant speaks on "Internal and External Threats to the Jewish Community" at Beth Tikvah Synagogue at 8 p.m.

Wednesday, May 4th

YOM HASHOAH PROGRAM

Beth Radom Congregation hosts a Yom HaShoah program featuring **Adam Fuerstenberg** of the Holocaust Centre of Toronto. 7 p.m. 416-636-3451.

JEWS ON BROADWAY

Temple Sinai Sisterhood Arts Fest Series continues with **Professor Andrea Most**, speaking about the effect of Jews on Broadway. A light supper will be served at 7 p.m. followed by the program at 7:30 p.m. $10. To reserve, call 416-487-4161, ext. 271.

MUSLIM-JEWISH DIALOGUE

Prof. Judea Pearl and **Prof. Akbar Ahmed** participate in "The Daniel Pearl Dialogue for Muslim-Jewish Understanding," 7:30 p.m., at Temple Har Zion. 905-889-2252, ext. 5.

PARENTING

Regesh Family and Child Services offers a 10-week workshop on "Parenting Like a Professional," for parents or other caregivers, with

Continued on page 25

בזכות את העולם

Yom Ha'zikaron - May 10, 2005

יום הזיכרון - א' באייר, תשס"ה

The community is invited to attend our Yom Ha'Zikaron Assembly in memory of Israel's fallen soldiers and victims of terrorism.

הציבור מוזמן להשתתף בטקס יום הזיכרון לחללי מערכות ישראל ונפגעי פעולות האיבה

Tuesday, May 10, 2005
7:00 pm
Beth David B'nei Israel Beth Am
55 Yeomans Road
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הטקס יתקיים ביום שלישי
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בני ישראל בית עם

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The 60th Anniversary of the Holocaust

Memorial Service
Yom Ha-Shoah V'Hagevurah

Together we remember
all those whose lives were so meaninglessly cut short,
Together we keep them alive.

M'Dor L'Dor - From Generation to Generation

This year, in particular, we will listen
to the stories of Mothers and their heroism.

Sunday, May 8th, at 3 o'clock p.m.

Hear their words .....
Julian Fantino
Commissioner of Emergency Management for the Province of Ontario

... spoken from the heart
Mordechai Ben-Dat
Editor,
The Canadian Jewish News

The entire community is invited to attend. There is no charge.

Beth Tikvah Synagogue • 3080 Bayview Avenue, Toronto • 416-221-3433

Zakhor - We Remember

Continued from page 24

Edwin Schild. Wednesdays, beginning tonight through July 6. 149 Willowdale Ave. E. Fee. 416-495-8832.

Other news

CRISIS AND CREATIVITY

Beth Tzedec Congregation presents "Crisis and Creativity in Traditional Jewish Cultures," a weekend of study with **Dr. Benjamin Gampel**, from the Jewish Theological Seminary. Friday, May 6, service at 6:30 p.m., followed by Shabbat dinner and the lecture "Sex, Food and the Lush Gardens: Religious Piety Confronts Sensual Pleasure." Saturday, May 7, from the pulpit, "The Golden Age Is Over, and Now What Do We Do?" followed by a luncheon and the lecture "Jews, Christians and Muslims in the Holy City of Jerusalem." Following evening service at 7:50 p.m., "Gazing Into the Countenance of Gentile Women: The Riddle of Jewish Apostasy." Reserve for prepaid dinner and lunch by Tuesday, May 3. Call 416-781-3511.

NEWMARKET SHABBAT

Join Or Hadash Newmarket for a Family Erev Shabbat service led by **Cantor Martin Steinhouse** Friday, May 6. All welcome. Service begins at 7:30 p.m. For information, call 905-898-2220.

JEWISH FILM FESTIVAL

The 13th annual Toronto Jewish Film Festival runs May 7-15. Tickets range from $6-$20, passes range from $60-$200. Visit www.tjff.com or call 416-324-9121 for information and tickets.

THE MUSIC SURVIVED

Beth Emeth Women's League observes Yom Hashoah, Yom Hazikaron and Yom Ha'atzmaut with the presentation of the film *The Music Survived*, an exploration of "degenerate music" that has been repressed and neglected for more than 50 years. Monday, May 9 at 7:30 p.m. Composer **Ben Steinberg** is the lecturer. 416-633-3838.

INTERFAITH RELATIONSHIPS

Join Pride of Israel Synagogue on Tuesday, May 10, at 8 p.m. for "Interfaith Relationships," an up-close and personal discussion with **Rabbi Michael Skobac**, education director of Jews for Judaism, and **Jack Botwinik**, author of *Chicken Soup with Chopsticks*. Botwinik shares his journey through many faiths and traditions to a religious lifestyle with his Oriental-born wife. For information, call 416-226-0111 or e-mail ravrhodes@thepride.org.

ISRAELI DANCE

The Israeli dance community is celebrating Yom Ha'atzmaut in dance and song at the Miles Nadal Centre on May 12, 13 and 14. **Howie Goldman** will be the guest teacher, with music by **Mikey Levine**. Friday night includes Shabbat dinner. Dancing begins at 8 p.m. Call 905-761-0004 or visit www.Israelidancetoronto.com.

FAMILY IN ISRAEL DINNER

Emunah Women of Toronto honours **Susan and Jack Kahn** at their Family in Israel Dinner, Tuesday, May 17, at Shaarei Shomayim Congregation. **Bernie Farber** is the guest speaker. To reserve, call 416-636-0036.

HEBREW CLASSES

Keren Hatarbut Institute is accepting registration for summer-session Hebrew-language classes. Classes are offered for adults, teenagers and preteens at beginner, intermediate and advanced levels. Beginners will speak, write and read Hebrew in 14 sessions. Classes are taught in the morning and evenings on Tuesdays, Wednesdays and Thursdays beginning the week of May 17. Reasonable tuition. 788 Marlee Ave. For registration, call **Joseph Klinger** at 416-787-0197.

VENDORS WANTED

BAYT Synagogue in Thornhill is looking for vendors for its Victoria Day bazaar on Monday, May 23. Tables are $100 each. For more information and to register, call **Shelley** at 905-881-9142.

Beth Emeth Synagogue is looking for vendors for its Israeli Products Fair, Yom Yerushalyim, Tuesday, June 7, 4:30-8:30 p.m. Call **Ellen** at 416-633-0288 or **Toby** 416-665-4415.

Gan Yaledim Daycare is looking for vendors for its 25th reunion Sunday, June 12, 11-2 p.m. For information, call **Susan** at 416-633-2930.

RESPITE FOR CAREGIVERS

If you are a caregiver 55+ looking after your spouse at home and would like some time off, call **Paula Mintzberg**, respite co-ordinator at the Bernard Betel Centre. 416-225-2112, ext. 118.

SUPPORT GROUP

Eating Disorders of York Region provides services, education and support groups for families and friends of individuals who are affected by eating disorders. Non-judgmental and non-threatening environment. Join them Thursday evenings 7:30-9 p.m. Contact **Robyn** at 416-576-0457 or visit www.edoyr.com.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St., #325. 416-630-6481.

Information sessions for new immigrants are held every Tuesday morning 9 a.m. Registration required.

Newcomers to Canada are invited to join a JIAS Conversation Café. Practise your English in a casual and friendly environment with other newcomers and JIAS volunteers over a cup of coffee. For a location, call **Jodi** at ext. 30.

JF&CS GROUPS

Jewish Family & Child Service Lipa Green Building, 4600 Bathurst St., 416-638-7800. Call ext. 215.

Today's Woman: A five-session group for women who want to discuss issues relevant to them and make changes in their lives. Begins Thursday, April 28, 7 to 9 p.m. at the Promenade Mall, Suite 313.

FOR SENIORS

Earl Bales Seniors In The Club House In The Park. Sunday dance, May 1; Casino Rama, May 25; Dixie Outlet Mall Flea Market, May 15. Bridge players wanted for Monday, Wednesday and Thursday, 1-3 p.m. Hebrew classes, Wednesday mornings 10 a.m.-noon, $25/month; bingo, Tuesdays, 1-3 p.m. Call about these and other programs, 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Call **Menachem Wallach**, 905-731-7748.

BERNARD BETEL CENTRE

1003 Steeles Ave. 416-225-2112.

Out-of-towners coffee club: meet new people every Thursday at 2 p.m. For info, call ext. 105.

Bible study with **Kolya Shimrat**, Mondays, 9:30-11:30 a.m.

The Morris (Nafty) Naftolin Komedy Kabaret, Thursday, April 28, 2:30 p.m.

Western Canada Spectacular, May 25-June 2. For information, call **Irina** at ext. 123.

Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays, 7 p.m.; May 3, documentary film.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Closed Sunday, May 1 for Passover.

Smile Theatre presents *Everything's Coming Up Rosie*, Tuesday, May 3, 7-8 p.m. Free. Call ext. 2297.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Third annual golf tournament on Thursday, June 23, at Glen Eagle Golf and Country Club. Call ext. 371.

Registration is now open for September 2005 for morning preschool and full-day day care, 18 months through senior kindergarten. For information, call ext. 248.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Klezmer Players Workshop: Spring Tune-up, led by **Martin van de Ven**, Tuesdays, May 3, 10, 17 and 24, 7:30 p.m. Members $60, non-members $72.

Canadian Jewish Playwright Contest: entries due by May 9. For more information, contact **Esther Arbeid** at info@mnjcc.org.

SHARE THE MUSIC: Na'amat Toronto recently held a fundraiser featuring musical entertainment from *Ports of Call* and *New York and Jerusalem*. From left are Lorraine Levene, executive director Na'amat Toronto; Gary and Laurel Wiseman, event co-chairs; and Orit Nusbaum, president Na'amat Toronto. [Mollie Rothman photo]

SINGLES EVENTS CAN BE FOUND ON PAGE 32

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Freeman, Rabbi Isaac	April 13/05	7451 Yonge St
Joseph, Albert	April 13/05	94 Winston Av
Sadoway, David	April 14/05	Private
Gelifman, Mania	April 14/05	Private
Boltianski, Aleksander	April 14/05	550 Cummer Av
Koretsky, Rita	April 15/05	100 Upper Madison
Ashkinazi, Sara	April 18/05	170 Red Maple Rd
Oberman, Lila	April 18/05	52 Cocksfield Av
Mandel, Lillian	April 19/05	Private
Goodis, Joel	April 18/05	Private
Weston, Samuel Bernard	April 19/05	Private
Amster-Cohen, Ruth	April 20/05	Private
Khesin, Grigory	April 20/05	Private
Novik, Elvira	April 20/05	33 Keremeos Cr
Abramczyk, Sarah	April 21/05	Private
Tabatchnikov, Iakov	April 21/05	Private

BENJAMIN'S PARK MEMORIAL CHAPEL

Sofia Fertman	Apr 11/05	6161 Bathurst St
Elizabeth Singer	Apr 11/05	465 Columbia St W
Fay Hodes	Apr 12/05	153 Searle Av
Sara Polan	Apr 12/05	70 Machlin St N
Phil Feldberg	Apr 12/05	8 Bridle Heath Gate
Bela Israelski	Apr 13/05	255 Waterloo Av
Ben Henry	Apr 13/05	355 St. Clair Av W
Clara Kravitz	Apr 13/05	133 Torresdale Av
Morris Henechowicz	Apr 14/05	7300 Yonge St
Geraldine Levine	Apr 14/05	104 Dixie Trail
Stanley Hochman	Apr 14/05	100 Old Forest Hill Rd
Kate Schaeffer	Apr 15/05	645 Castlefield Av
Solomon Borovoy	Apr 15/05	1637 Bathurst St
Alexander Lebskin	Apr 16/05	1 Rean Drive
Philip Lampert	Apr 17/05	218 Hillhurst Bl

The family of the late
Morris Henechowicz ז"ל
would like to express our sincerest gratitude to family and friends for your kind expressions of sympathy in memory our beloved husband, father, grandfather, brother and friend.
Nina Henechowicz, Susan & Murray Klein,
Barbara & Saul Henechowicz ,
Jerry & Anita Henechowicz, Hellen & Ian Rosen
and Families

CUTLER, Bessie (nee Grossman). In her ninety-sixth year, on Saturday, April 2, 2005 at the Maimonides Hospital in Montreal. Beloved wife of the late Joseph, loving mother and mother-in-law of Lois and Herb Walter, and Larry and Helen Cutler, loving grandmother of Jo-Anne and Eric Blumer, Bonnie Walter, Andrew and Camilla Walter, Jordan Cutler, Melissa Cutler and special cousin of Ronny and Coté Finegold. Funeral and shiva took place in Montreal. Donations in her memory may be made to the charity of your choice.

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Greater Toronto Area

UJA Federation announces nominees

Ralph Shedletsky, nominations committee chair for UJA Federation of Greater Toronto, has announced the nominees for the federation's board of directors and individual representatives to council.

Elections will be held during UJA Federation's annual meeting on June 8 at 7:30 p.m., at Adath Israel Synagogue.

In accordance with federation bylaws, the governance consists of a council, a board of directors and an executive committee. The board of directors will be elected by the members of the council. The executive committee will be elected by the board of directors from among the directors. No nominations can be made from the floor during the annual meeting. However, any member of the Jewish community may be placed in nomination by complying with the following by-laws:

"Only members of the federation who have made a financial commitment to the United Jewish Appeal in respect of the previous year, and are in good standing with the United Jewish Appeal, shall be eligible to serve as an individual or group representative on the council.

"Any 20 representatives may nominate any individual member of the federation for election to the board of directors and the positions of chair and vice-chair, provided that: (a) any one individual representative may nominate not more than three nominees for election to the board of directors; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the federation at least 21 days before the annual meeting of council.

"Any seven members may nominate any individual member of the federation for election to the council provided that: (a) any one member may nominate not more than three nominees for election to the council; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the federation at least 21 days before the annual meeting of council."

Nominated for chair of the board is David Engel and vice-chair of the board is David Koschitzky.

Nominees for the board of directors include: Natan Aronshtam, Jodi Bager, Barbara Bank, Austin C. Beutel, Peter Cohen, Stephen Cole, Richard Diamond, Sheldon Disenhouse, Peter Ekstein, Linda Frum, Leslie Gales, Leo Goldhar, David M. Goldstein, Sheldon H. Goodman, Toddy Granovsky, Alison Himel, Marshall B. Kesten, Warren Kimel, Julia Koschitzky, Joseph Lebovic, Glennie Lindenberg, Baila Lubek, Guidy Mamann, I. Berl Nadler, Neil Nisker, Adrienne Offman, Morris A. Perlis, Ariella Rohringer, Miriam Rosenberg, Jacques Sayegh, Honey Sherman, Eileen Silver, Ted Sokolsky, Carole Sterling, Mark Waldman, Alan Winer, Elizabeth Wolfe, Henry Wolfond, and Cecile Zaifman.

The following individual representatives are to be elected for a two-year term, for 2005-2007, to the federation council: Irving Abella, Rosanne Ain, Stephen Altbaum, Tammy Anklewicz, Calvin Avertick, Karen Basian, Brent Belzberg, Eric Bornstein, Morley Brown, Michael Buckstein, Gloria Clamen, Robert Cohen, Samuel H. Cohen, Sharon Cohen, Ethel Cooper, Helen Daniels, Lori Disenhouse, William Draimin, Wendy Eisen, Ruth Ekstein, Judy Engel, Leslie Erlich, Steven Farber, Michael Florence, Bradley Fox, Stephen Freedhoff, Robert Furman, Henry Goldbach, David C. Green, David Y. Green, Norman Grill, Aaron Grubner, Robert Harlang, Sabrina Kerbel, Jules Kronis, Susan Maldoff, Michael Miller, Karen Morton, Harvey Naglie, Paul Nightingale, Allan Offman, Clifford Orwin, Elisa Palter, Murray Perelman, Sarah Perlis, Joel Reitman, Andrea Ritter, Brooky Robins, Michael Rosenberg, Lorraine Sandler, Mark Sarner, Mark Satok, Helen Silverstein, Miguel Singer, Marsha Slavens, Howard Stevens, Francie Storm, Barry Tissenbaum, Elaine Todres and Dodi Weill.

The following individual representatives are to be elected to fill vacancies for a one-year term, for 2005-2006, to the federation council: Louis Greenbaum, Stanley Kugelmass and Eleanor Mintz.

In addition to the individual representatives listed, each group member of the federation is entitled to two representatives on the council (group representatives). Any group member that has a membership in good standing in excess of 100 people living in the Greater Toronto Area is entitled to one additional group representative on the council. "Group" means any charitable, educational, social, cultural, religious or recreational agency, organization or congregation, unincorporated or incorporated (without share capital) whose activities are carried out primarily in the Greater Toronto Area (including the main Greater Toronto Area branch or division of national organizations), having a Jewish membership of at least 25 people, or such other agency or organization that may be accepted by the directors.

On Campus

Student art show

Hillel of Greater Toronto's annual student arts festival was held this year from April 14 to 21 at the Mind Control Gallery. Ceramic artist Michelle Mendlowitz, left, of the Ontario College of Art and Design (OCAD) and Danielle Kishlyansky, also an OCAD student and one of the organizers of the show, are seen at the show's opening, which was attended by 200 people. This year's event was titled "Hineini" (Here I am)," and focused on expressions of Jewish identity. It included visual art, spoken word, creative writing, film, dance, music and integrated media art. [Eli Green photo]

Upcoming Events

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Community Commemorative Service
at Beth Emeth Bais Yehuda Synagogue, 100 Elder Street
Wednesday May 4, 2005 at 7:30 pm
with
Toronto Rabbis & Cantors, The Renanim Vocal Youth Ensemble, Susan Michaels, Director and **Community Leaders**

Copies of Megillat Hashoah will be available for use during the programme and for sale following.

Toronto Jewish Film Festival

May 7-15, 2005

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$20 OPENING NIGHT
THE SYRIAN BRIDE
Directed by Eran Riklis

$60/$125/$200 PASSES
$10 GENERAL ADMISSION
$6 SENIORS & STUDENTS
$6 WEEKDAY MATINEES

FILM FESTIVAL WEB SITE:
www.tjff.com

Toronto Jewish Film Festival

SATURDAY, MAY 7
BLOOR CINEMA

Opening Night

9:30 pm - THE SYRIAN BRIDE
Once Mona leaves the Golan Heights, she becomes a Syrian citizen and can never return to her Druze village. Gorgeous winner of 15 international awards. Director Eran Riklis in attendance. With WEST BANK STORY

SUNDAY, MAY 15
BLOOR CINEMA

Closing Night

9:30 pm - PAPA
Canadian Premiere. Heartbreaking historical melodrama about a proud papa and his violin prodigy son. First major Russian feature with a shtetl Jew as the hero.

SUNDAY, MAY 8
BLOOR CINEMA

Special Presentation

8:00 pm - PROTOCOLS OF ZION, USA 2004, 92 min
Canadian Premiere. Worldwide Jewish conspiracy myth again spreads beyond the lunatic fringe through 1905 propaganda treatise. Director Marc Levin and guest Mark Weitzman in attendance and special programme follows.

SATURDAY, MAY 7
BLOOR CINEMA

12:00 am - JERICHO'S ECHO: PUNK ROCK IN THE HOLY LAND
Pounding rhythms of the passionate punk rock music scene in Israel. Director Elizabeth Nord in attendance. With JEW JUBE LIVES

SUNDAY, MAY 8 – Mother's Day
BLOOR CINEMA

11:00 am - GREEN FIELDS
Newly restored print of one of four Yiddish movies by B-movie king Edgar G. Ulmer in 1937. Arianné Cipes Ulmer, producer and daughter of Edgar Ulmer, in attendance. With THE DEVIL AND MANNY SCHMECKSTEIN

1:30 pm - PERLA: THE LAST OF THE SEVEN DWARFS
What if the seven dwarfs met Nazi doctor Josef Mengele? A true story. Director Debbie Brukman in attendance.

3:00 pm - STALIN'S LAST PURGE
In 1948 a Jewish theatre director was targeted as part of Stalin's assault on Soviet Jewry.Director Alan Rosenthal in attendance.

5:00 pm - SISTER ROSE'S PASSION
Academy Award® nominee about Catholic nun lobbying the Vatican on behalf of Jews. With POUMY

AL GREEN CINEMA

12:00 pm - LOCAL FILMMAKERS SHOW CASE FREE
A series of short films in a variety of genres by up-and-coming Toronto-area filmmakers. Directors will be present for informal Q & A.

2:00 pm - BAR/BAT MITZVAH PROGRAMME FREE
In honour of our 13th year, a series of shorts with coming-of-age themes.

4:00 pm - EDGAR G. ULMER: THE MAN OFF-SCREEN
King of the B movies in the '30s and '40s, enigmatic director Edgar Ulmer influenced a generation of directors. Rare archival footage. Producer Arianné Ulmer Cipes, Ulmer's daughter, in attendance.

6:00 pm - FAMILY MATTERS
Surprising insight into the dynamics of a threesome of friends–a gay couple and their surrogate. With THE SHABBOS GOY

8:15pm - TURN LEFT AT THE END OF THE WORLD
Multicultural, multilingual dance in which new immigrant Israeli families step on one another's toes. International award-winner and Israeli box-office smash.

MONDAY, MAY 9
BLOOR CINEMA

1:00 pm - NINA'S TRAGEDIES
Nadav, 14, is in adolescent love with his beautiful Aunt Nina. Multi-award-winner. Best Film from Israeli Film Academy and Jerusalem Film Festival.

3:00 pm - METALLIC BLUES
An autobody dealer and his partner start "goin' down the road" to sell a flashy vintage car in Germany.

5:00 pm - SENTENCED TO MARRIAGE
In Israel there is no possibility of civil marriage or divorce. Best Documentary, Jerusalem Film Festival. Panel Sun. May 15. Producer Amit Breuer in attendance. With KEEP NOT SILENT

7:30 pm - WATERMARKS
Inspiring look at a champion women's swim team in 1930s Vienna.

9:30 pm - AWAKE ZION
Upbeat, music-filled history of the historical intersections between Jews and Black Africans. Director Monica Haim in attendance.

AL GREEN CINEMA - Russian Evening

12:00 pm - SHYLOCK FREE
NFB film examines the history and nature of Shakespeare's most controversial character.

2:00 pm - THE BUNKER: THE INVERTED IDENTITY OF COHEN GAN
Profile of brilliant, prickly, eccentric, conceptual artist Pinhas Cohen Gan.
With THE LOSER WHO WON

4:00 pm - JEWS OF IRAN
Jews have inhabited Iran for 2700 years. There are only 20,000 left. Director Ramin Farahani in attendance.

6:00 pm - ODESSA ODESSA
They say "Odessan" is a nationality. Exiles in New York and Jerusalem still call it home. Evocative cinematic poem.

8:15 pm - PAPER SNOW
Based on the true tempestuous romance between an aging actress and a young married poet in 1933 Tel Aviv. Intensely poetic.

TUESDAY, MAY 10 – French Soiree
BLOOR CINEMA

1:00 pm - HENRY'S DREAM
The frustrated 44-year-old equipment manager of a film school dreams of making his own movie. It's now or never.

AL GREEN CINEMA

12:00 pm - MOMENTS, ISRAEL 2004: THE FACE OF THE NATION
Compilation film of three-minute vignettes by 14 Israeli filmmakers.

DCM GALAXY UNIVERSAL

3:00 pm - WAGNER'S CONFESSION
In the Jewish cemetery in Caracas, a Nazi murderer is buried. Incredible story of a cold-blooded poseur. With DOOR TO DOOR

5:00 pm - BONJOUR MONSIEUR SHLOMI
Shlomi, 16, who takes care of everybody in his delightfully dysfunctional family, is revealed to be a math whiz. Charming family drama. With A DIFFERENT WAR

7:15 pm - LE GRAND RÔLE
Aspiring Parisian actor first snares and then loses the Shylock role. Is it a sin to lie for love? Stars Peter Coyote as the Yiddish theatre director. With LA CIRCONCISION

9:45 pm - MAN IS A WOMAN
Simon is gay in Paree, but his uncle wants him to marry and carry on the family name. Lighthearted and provocative. Stars Elsa Zylberstein.

2:00 pm - 2 MINUTES FROM FARADIS
How can a 17-year-old Israeli rebel against her liberal parents? Dating a hunky Arab ought to do it. Sly romantic comedy. With POISONED

4:00 pm - AND THEN, WHO ARE WE? MEETING WITH THE JEWS LIVING IN POLAND
Who are the Jews living in Poland? Director Barbara Schuch in attendance. With SABBATH SHOES

6:00 pm - AT THE GREEN LINE
Soldiers would rather go to jail than cross the line to the occupied territories. Director Jesse Atlas in attendance. With Crickets

8:15pm - THE LAST JEWS OF BAGHDAD
Iraq, home to a thriving Jewish community since 586 B.C.E., has only 22 Jews left. Director Carole Basri in attendance.

WEDNESDAY, MAY 11

BLOOR CINEMA

1:00 pm - WALL
Everybody has an opinion, but "The Wall" between Israeli and Palestinian territories has more than two sides.

3:00 pm - THE HUNGARIAN SERVANT
A concentration camp major, his ignorant wife, and their educated Hungarian servant form a bond through art. Shocking juxtaposition of beauty and brutality.

5:00 pm - GO FOR ZUCKER: AN UNORTHODOX COMEDY
A professional gambler has to sit shiva with his estranged Orthodox brother. Germany's first Jewish comedy and a box-office smash.

7:00 pm - EDELWEISS PIRATES
Based on largely unknown facts, members of a youth group roam the rubble of Cologne, attempting to sabotage the Nazis.

9:30 pm - TO TAKE A WIFE
Unrelenting examination of a Sephardic Moroccan couple and their marital meltdown in 1979 Haifa.

AL GREEN CINEMA

12:00 pm - THE MAN WHO LOVED HAUGESUND
What will the townspeople do when the Gestapo comes calling for the Jewish tailor in Norway? Riveting. With AIMÉE S...WHO WAS IMPRISONED IN 1945

2:00 pm - ANOTHER ROAD HOME
In '67, a Jewish family hired a Palestinian father who stayed with them for 20 years.

4:00 pm - WOMEN FOR SALE
Prostitution is legal in Israel. Four women from the former USSR tell their stories. With THE MAKING OF WOMEN FOR SALE

6:00 pm - FILM AS A SUBVERSIVE ART: AMOS VOGEL AND CINEMA 16
Portrait of the radical who excited a generation of cineastes with the first New York film club. With LE DÉCHAUSSÉ (The Unshod Man)

8:15 pm - THE ARYAN COUPLE
Prosperous Hungarian Jews and a young Aryan couple tangle with Nazis. Stars Martin Landau. Gripping.

THURSDAY, MAY 12

BLOOR CINEMA

1:00 pm - A CANTOR'S TALE
Great cantors used to be adored celebrities, bigger than baseball players and movie stars. Mendelson has the magic. Director Erik Greenberg Anjou in attendance.

3:00 pm - SHALOM, JORDAN
Director Dov Gil-Har reveals secret negotiations behind the 1994 Israeli-Jordanian peace accord. Exclusive interviews. With THE MESSIAH and WEST BANK STORY

5:00 pm - ONE SHOT
Young snipers of the Israeli Defence Forces filmed for the first time. Is it war or cold-blooded murder? With AFTERSHOCK

7:00 pm - LOST EMBRACE
Quirky story of merchants in a Buenos Aires mall–Italians, Argentinian Jews, Koreans, Peruvians, Lithuanians. Argentina's official 2004 Oscar® pick. With CHRIST IN THE CITY

AL GREEN CINEMA

12:00 pm - DON'T CALL IT HEIMWEH
Heimweh is German for nostalgia. Margot journeys from New York to her home in Berlin. Director Thomas Halaczinsky and Margot Friedlander will be in attendance. With AMERICA

2:00 pm - GLOOMY SUNDAY
Back by popular demand! Gloomy Sunday is a notorious Hungarian "suicide hymnsong" composed in 1935 that links three men and one woman in a Budapest café.

4:00 pm - FINDING ELEAZAR
Popular French opera La Juive (The Jewess) was revived in a 1999 restaging with American tenor Neil Shicoff. With RACHEL, QUAND DU SEIGNEUR, a film of the grand aria by Hollywood veteran Sidney Lumet.

6:00 pm - UNDER STRANGE SKIES
A dazzling film about the untold story of German Jews steeped in the daily life of Portugal, where they found a neutral harbour and settled. Director Daniel Blaufuks will be in attendance. With JAI

8:15 pm - DAVID A. STEIN TRIBUTE FREE
Special retrospective of the life and work of Toronto filmmaker David A. Stein, who died tragically young on December 12th.

9:30 pm - ATASH
Stubborn patriarch builds a water pipeline, but can't solve the problems of his dysfunctional family and the politics of location. Searing drama, first-time actors. Best Film, Jerusalem Film Festival; Cannes Critics Prize.

FRIDAY, MAY 13 – Our Lucky Day

BLOOR CINEMA

1:00 pm - NOT IN MY NAME
Can a North American Jew criticize Israel? Provocative exploration of peaceniks and hawks in North America and Israel. Director Igal Hecht in attendance.

3:00 pm - JOURNEY TO JERUSALEM
One charming fact-based story of how Bulgaria saved all its 50,000 citizens of Jewish origin from the Nazis. With PIGEON

AL GREEN CINEMA

12:00 pm - TO TAKE A WIFE **(Repeat)**

2:00 pm - RECUERDOS
Lithuanian filmmaker lived a life of many migrations and immigrations. Archival footage and stunning cinematography.

4:00 pm - UNDER WATER
Swimming is a lot like life, and you have to be psychologically prepared. Coming-of-age story of a 14-year-old girl.

SATURDAY, MAY 14

BLOOR CINEMA

9:30 pm - OR
Her mother (Ronit Elkabetz) is a prostitute. Will Or be able to escape a legacy of life on the street? Cannes Camera d'or winner.

Midnight - CHANNELS OF RAGE
The number one Israeli rapper and the first Arabic rapper take viewers into the subculture of the Israeli scene. Explosive and dynamic.

AL GREEN CINEMA

SUNDAY, MAY 15 - Closing Day

BLOOR CINEMA

11:00 am - GRAY MATTER
Mentally and physically handicapped children were experimented on and murdered at an Austrian hospital, their preserved brains unburied until 2002. Truly disturbing story of medical sadism.

1:00 pm - KING OF THE CORNER
Peter Riegert as middle-aged ad exec who watches his life fall apart. Has Leo been a bad Jew? Delightful turn by Eli Wallach and a stellar line-up including Isabella Rossellini and Rita Moreno.

3:00 pm - JONATHAN POLLARD: AMERICAN FALL GUY FREE
Documentary about a convicted American spy was the last film of Toronto director David A. Stein, a dear friend and co-worker of the Festival's.

5:00 pm - ANOTHER SIDE OF PEACE
The Parents Circle for bereaved families, both Israeli and Palestinian, is one group that wants to grow smaller. Director Ellen Frick in attendance.

7:30 pm - CAMPFIRE
A sad, beautiful widow in 1981 Jerusalem struggles to overcome her grief and raise her daughters. Best Film from the Israeli Film Academy, plus Berlin and Chicago honours.

AL GREEN CINEMA

12:00 pm - SENTENCED TO MARRIAGE
with panel. See Mon.

2:00 pm - cinévardaphoto: Ydessa, les ours et etc.
Toronto collector-curator-artist Ydessa Hendeles and her extraordinary art installation, the Teddy Bear Project. By famed documentary pioneer Agnes Varda. With PROVIDER 26 min

6:00 pm - 100 CHILDREN
Exceptionally moving tribute to a young woman who gave 100 Polish children a second chance at life. One story involves Pope John Paul II as a young seminary student.

Special foods to celebrate the Moroccan custom of Mimouna

By SUE EPSTEIN
Special to The CJN

Unless you have Sephardi friends, you've probably never heard of Mimouna. I never had until I spent a Pesach in Brussels, Belgium, with friends and was taken to a Mimouna festival at the home of the community's rabbi.

Mimouna is celebrated by Moroccan Jews at the close of Passover. It is a festival devoted to the celebration of community, friendship and hospitality. For the holiday, people open their home to friends, neighbours and even strangers, with parties and sharing. A large portion of that sharing involves food. It is a festival of peace, kindness, and human warmth.

Whether in private homes, at neighbourhood-wide parties, or even parties held in huge tents to which all are welcome, food plays a major role in the holiday, for there are few better ways of sharing than with food. The tables will invariably be covered with white tablecloths, flowers and stalks of wheat, and displayed will be symbolic foods: milk, flour, eggs, honey, butter, fruits, nuts, yeast cakes, sweets, five dates, five coins, five beans, wine and plain yeast. And of course, stacks of the famous mofleta (the first leavened bread eaten after Pesach), which resemble French crepes, eaten hot with butter and honey added in the centre and rolled like a crepe. Other intricate dishes, all dairy, are on the menu, prepared by women wearing their embroidered caftans.

No less a part of the celebratory aspects of the holiday are the music, singing, dancing and exchanging of visits.

It is difficult to determine when the practice began, but the name Mimouna comes from the Hebrew/Aramaic word *mamon*, which means riches or prosperity. The underlying presumption is that an individual's productivity, the nation's bounty, and personal and national wealth are determined on Mimouna day. It also contains the Hebrew word *emunah*, or faith (that the redemption will occur in the month of Nisan, as freedom from bondage has occurred in the same month).

It is also said that Mimouna comes from the name Maimon. Maimonides' father, who had lived in Fez – where the Mimouna is said to have originated – died on that day at the end of Passover.

In contrast with the seder night, when everyone hurries home from synagogue to begin the seder, on the eve of Mimouna day, people take the time to greet each other at the *Ma'ariv* service with the formula, *Tarbah* (success); the special Mimouna blessing, *Alallah Mimouna, Ambarka mas'uda*, and stop on their way home to visit the rabbi's family, the cantor, their own parents, their friends and their neighbours, in that order.

Early the following morning, on Mimouna day, families in coastal cities get up and head for the seashore. They splash their faces with water, and step barefoot into the ocean – to replay, in a sense, the miraculous crossing of the Red Sea, which took place historically on the last day of Passover and ended in freedom and spiritual and worldly productivity. Those who live inland go to the local wells, springs, rivers or swimming holes.

When Pesach approaches, if you're fortunate enough to be invited to Mimouna in a Sephardi friend's home, be sure to accept.

CHAKCHOUKA (MOROCCAN JEWISH SALAD)

8 large tomatoes, preferably peeled and seeded
1 garlic clove, slivered
½ cup olive oil
4 green bell peppers
1 small green chili pepper, optional
1 tbsp. sweet paprika
1 tbsp. minced parsley
1 preserved lemon, cubed, optional

Heat olive oil in skillet over medium heat and cook tomatoes and garlic in it, stirring frequently, for 15-20 minutes, until oil separates from tomatoes.

Roast and peel the peppers and chili. Dice them. Add them to tomatoes, along with the paprika. Sprinkle with parsley (and preserved lemon). Serve at room temperature with bread for scooping. Makes 8 servings.

MOFLETA

3¼ cups all-purpose flour
2 tsp. dry yeast
1 tsp. salt
½ tsp. sugar
about 1 cup lukewarm water
2 tbsp. olive oil
butter and honey for serving

Continued on page 31

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Dr. Eric Goldman
Using film clips from major films such as 'The Jazz Singer', 'Gentlemen's Agreement' and 'Avalon', Dr. Goldman will provide an insightful look at how cinema has portrayed the Jewish people throughout the last century.
Friday, May 6th at 2:00pm
Guest speaker Arnold Friedman, in honour of Yom Hashoah, Holocaust Remembrance Day.
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Food, Scrumptious Food

A festival devoted to community, friendship

Continued from page 30

In a bowl, combine the flour, yeast, salt and sugar. Make a well in the centre and add enough water to make a ball. Knead on a lightly floured board for 10 minutes or until silky and elastic, using the heels of your hands. Turn into an oiled bowl. Cover with a clean towel and let rest until the dough has doubled in size. Punch dough down.

Take pieces the size of an egg and roll out as thinly as possible on a lightly oiled surface. Heat a small, oiled, non-stick skillet or crepe pan over medium-low heat. Fry each mofleta for 2 minutes. Flip over and cook another minute until both sides are pale brown. Wrap in a clean cloth to keep soft. Eat as soon as possible as they quickly become tough. Serve with sweet butter and honey. Makes about 20 crepes.

ZABANE

One of the most cherished Moroccan recipes, zabane (pronounced za-ban), is made with whipped egg whites and sugar, beaten until the gooey consistency of caramel is achieved. Served in a bowl, zabane is a pareve confection eaten with a spoon and can be used for Pesach.

At every house during Mimouna, guests typically debate if the zabane is too hard or too soft, and who made the best batch.

4 egg whites
3 tbsp. sugar
chopped walnuts or peanuts to taste

Beat ingredients with an electric mixer until egg whites are very stiff, the consistency of marshmallow fluff. Place in a bowl. Sprinkle with chopped walnuts or peanuts. Keep at room temperature until ready to serve.

Rouziya, a mixture of currants, sugar, water, lemon, cloves and walnuts is a treat at a Mimouna feast as seen in *The Scent of Orange Blossoms* by Kitty Morse, Ten Speed Press publishers.

MOROCCAN MINT TEA

Mint tea isn't just a drink to Moroccans. It is a sign of hospitality and friendship and tradition. Because this drink is so popular – it is served all day long, after every meal and with every conversation – Moroccans take great pride in their tea. They also drink it very sweet. The sugar has been cut back in this recipe.

10 sprigs fresh mint, plus extra for garnish
3 tsp. green tea
3 tbsp. sugar (or more to taste)
4 cups water

Boil the water and pour a small amount into a teapot, swishing it around to warm the pot.

Combine the mint, green tea and sugar in the teapot, then fill it with the rest of the hot water. Let the tea brew for three minutes.

Set out glasses for the tea. A shot-glass is close to the slender glasses used in Morocco. Fill just one glass with the tea, then pour it back in the pot. Repeat. This helps to dissolve and distribute the sugar. Pour the tea.

Garnish with the remaining sprigs of mint.

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Coast to Coast

More than 1,000 Canadians set to go on March of the Living

By DAVID LAZARUS
Staff Reporter

MONTREAL – The largest single delegation in the world taking part in the 2005 March of the Living trip to Poland and Israel is preparing to depart on May 2.

Montreal is sending 513 people on the two-week journey – the most from any one community, said Susan Laxer, chair of the Bronfman Jewish Education Centre (BJEC), which co-ordinates the Montreal part of the march with the Bronfman Israel Experience Centre.

That number includes 251 local high school students, 86 young adults, a 126-member adult mission, and a "chairman's mission" of 50.

"It's indeed a historic occasion," Laxer told an overflow final information session recently at Montreal's Beth Israel Beth Aaron Congregation.

Participants from Toronto and elsewhere in Canada, who will leave the same day, will push the national total to well over 1,000.

Included on the trip – for the first time – are several dozen non-Jewish Toronto high school students, as well as university students, municipal leaders, Canadian educators and Holocaust survivors.

Organizers said the record march number reflects the fact that this year is the 60th anniversary of the end of World War II. In January, hundreds from around the world came to Auschwitz to commemorate the 60th anniversary of the camp's liberation.

In Montreal, March of the Living national director Eli Rubenstein of Toronto, national co-chair Ralph Lipper and local chair Jeffrey Mandel were among the officials on hand to provide helpful tips and present the itinerary to a hall brimming with boisterous participants and doting parents.

"You will be seeing a sea of blue," Laxer said, referring to the 18,000 people from around the world dressed in the march's traditional colour who will walk the few kilometres from Auschwitz to Birkenau on May 5. "You can only imagine the power of that vision."

Israeli leaders, as well as Canadian Justice Minister Irwin Cotler, will join the march for its most solemn moment when all the participants are together for a commemoration ceremony at Birkenau.

The first week, the itinerary includes visits to Jewish centres in Poland where communities flourished before their total decimation – Krakow, Lublin and Warsaw – and trips to the infamous camps, including Treblinka, Majdanek, and Plashow.

"Those are the two themes," Laxer said. "Life as it was, and then its destruction."

March participants will leave May 8 for Israel, where the schedule will include visits to traditional tourist sites, including the recently rebuilt Yad Vashem. They will experience the commemorations of Yom Hazikaron, followed by the celebration of Yom Ha'atzmaut.

The second week underscores the reaffirmation of Jewish life and nationhood after the Holocaust.

Sylvain Abitbol, president of FEDERATION CJA, which helps to fund the high school portion of the trip, said as the number of Holocaust survivors dwindle, the role of march participants will become even more vital in order to "keep the memory alive."

Before splitting up into groups and picking up their personalized duffel bags, participants heard a moving account on the nature of Jewish resistance from Beth Israel Beth Aaron's spiritual leader, Rabbi Reuben Poupko, who, they heard, has gone on the march more often than anyone else from Montreal.

Rabbi Poupko said participants in the March of the Living will return home, "knowing more, but understanding less.

"You will only have more questions," he said. "But you will know that as Jews, you have every reason in the world to hold your heads high."

SINGLES EVENTS

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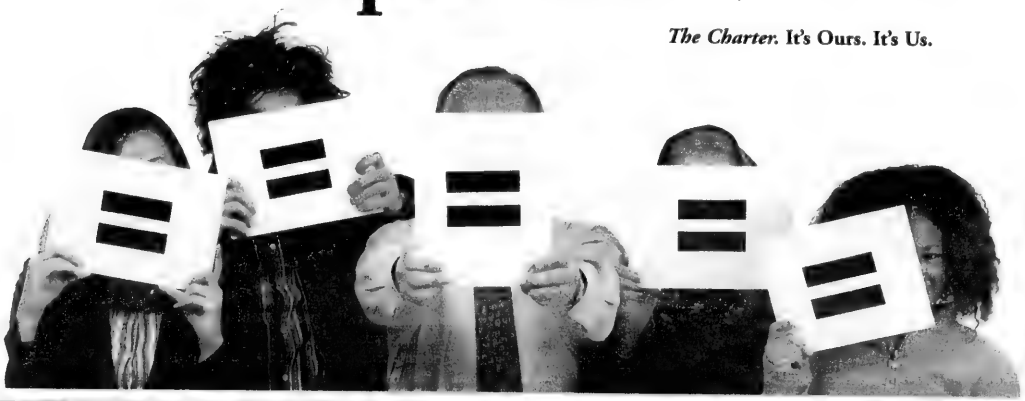

20th Anniversary of Section 15 of the
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canada.gc.ca/section15

Canada

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Canada

Cotler marks 20th anniversary of Charter rights

By DAVID LAZARUS
Staff Reporter

MONTREAL — The 20th anniversary of Section 15 of the Canadian Charter of Rights and Freedoms is a momentous occasion in Canada's history that's worth savouring and celebrating, Justice Minister Irwin Cotler said last week.

But Cotler lamented the fact the "equality rights" provision that gave unprecedented voice – what he termed a "panoply of rights and freedoms" – to the vulnerable and disadvantaged went almost unnoticed compared to the attention given the Gomery inquiry into the sponsorship scandal.

"All you hear about is Gomery," Cotler told a gathering of journalists on April 17, the anniversary of the date that Section 15 was adopted in 1982 and the date it came into effect three years later.

The clause states that all individuals enjoy "equal protection and equal benefit" under the law and cannot be discriminated against "based on race, national or ethnic origin, colour, religion, sex, age, or mental or physical disability."

Such principles might seem obvious today, Cotler said, but Section 15 gave "constitutionalized" rights and remedies to individuals and "historically disadvantaged" groups for the first time in Canadian history.

It also protected groups such as women, aboriginal groups, the elderly, and racial and religious minorities from "state-sanctioned discrimination" that has existed in Canadian history.

"It was a revolution not only in law, but in lives," Cotler said.

Section 15 changed Canada from a parliamentary to a constitutional democracy, made judges the "guarantors of human rights," and made citizens "rights-holders and rights claimants," Cotler said.

In addition, it made advocacy groups "change agents" for constitutional reform, and it opened the door to "dramatic jurisprudence" that allowed the concept of human dignity to become an element for judges to consider when assessing possible human rights violations, he said.

It also made the role of Canada's justice minister different, by obligating the office-holder to make sure that all activities or legislation emanating from the ministry are consistent with Section 15, Cotler said.

"The Charter trumps parliamentary privilege," he said.

Section 15 also gave the Canadian government a responsibility to educate citizens about the Charter as a way to make them more aware of their constitutional history, and to make them better and more informed citizens, Cotler said.

Taking questions, he said he believed that the Supreme Court has, in general, "come down the middle" on Charter challenge cases.

That means, he said, that the court has neither "usurped Parliament" as some critics think, nor been not activist enough, as others contend.

Despite that, "if you ask minorities: 'Are you more protected [by Section 15]?', the answer is invariably 'Yes,'" Cotler said.

"On the whole, I think the courts have had it right."

He noted that until 1982, as a human rights activist, he did not have the same "security" in using human rights arguments in cases before the courts, since such rights were not enshrined in Canadian law. The adoption of the Charter and Section 15, Cotler said, finally and belatedly gave redress to the people.

"As a whole, this can be considered a golden age in Canadian constitutional law," he said.

"Sometimes I wish I could go back in the trenches."

Asked about the Gomery inquiry, Cotler said the rule of law as well as the presumption of innocence for people implicated by the commission's work must both apply.

He noted that he was the one who approached Justice John Gomery to head the inquiry, in order to "get at the truth."

If the commission concludes there was individual malfeasance, appropriate action will be taken, Cotler said. But he strongly rejected a "collective indictment" of Liberals.

Cotler said he believe the "full truth will vindicate us," adding that Prime Minister Paul Martin has been determined to get to the bottom of the scandal, that his government has been completely transparent in getting at the truth, and that the Canadian public should allow the legal and judicial process to "complete its work" so it can make "fair and informed comment."

STRATFORD ONTARIO
(Jewish Experience to 1950's)

I am currently researching a book on Stratford's Jewish history. I have dealt with the major Jewish families, but have come across others of which little is known. Their stories are also important. If you have knowledge of any of the following families, please contact me. The dates indicated refer to the years of residence. If you can add to the list, please advise as well.

- SMITH, Albert & Anna (1861)
- ROBINSON, Abraham & Esther (1901)
- LEVITT, Herman (1920-1930)
- REID (optician?) (1930's)
- SHEFFIELD, Max (1930's)
- GRUBER, Jack & Rosie (1933-1946)
- CARSON, Harry & Jennette (1940's)
- ASTON, Jerry (1942?)
- EICHENBAUM, Caroline (1861)
- LEVEY, Abraham & Mary (1901)
- GOLDMAN, Louis & Sarah (1931-1936)
- ROTMAN, Isaac & Sophia, Morris (1930's)
- GLASER, John & Delia (1947-1951)
- COHEN, Max (1950)
- MARCALOUS, Samuel (1917) Buried in Kitchener's Beth Jacob Cemetery with the notation 'FROM STRATFORD"

My contact information is: Jack Segal, 3160 Steeles Ave. East, #300, Markham, ON. L3R 3Y2, tel: 905-475-2265, fax: 905-475-9360, E-mail: jackmagpie@aol.com

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בית צדק

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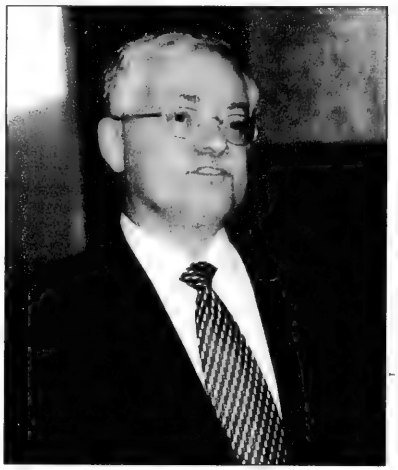
Coast to Coast

Lawyer named Hungary's first consul to Manitoba

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Jewish lawyer Tom Frohlinger has been appointed Hungary's first honorary consul to the province of Manitoba.

In a reception held April 7 to celebrate the official opening of the new consular office – which will operate out of Frohlinger's downtown Winnipeg law office – the new consul recalled his arrival in Winnipeg as a 13-year-old refugee from Communist Hungary.



Tom Frohlinger

"I was able to make my way up through the ranks of Canadian society," he recalled. "I have worked hard to achieve what I have and enjoy a very good life here. This is a chance for me to give back to the community.

"I am hoping to make a difference in strengthening the relations between Manitoba, Canada and Hungary and, on the local level, hopefully help to bridge the divisions within the Hungarian community here."

Frohlinger estimated that there are about 10,000 Winnipeggers of Hungarian descent, including between 200 and 300 Hungarian-born Jews and their families.

Frohlinger, who has been practising law for 25 years, is an active member of both Winnipeg's Hungarian and Jewish communities. In the Jewish community, he is honorary counsel for the Board of Jewish Education, and he and his wife, Justice Heather Pullan, send their three children to the BJE's Gray Academy.

On the Hungarian side, he was one of the founding members of the Hungarian Canadian Businessmen's Association. He is also honorary counsel for the Hungarian Canadian Cultural Society and volunteers at the Hungarian Pavilion at Folklorama, Winnipeg's annual celebration of the city's ethnic diversity.

"The government of Hungary felt it needed to have a consular office in Winnipeg," Frohlinger said. "I do a lot of work in the Hungarian community, and I speak, read and write Hungarian fluently. That's why I was approached about the appointment."

As consul, Frohlinger expects to act as a liaison between local Manitobans of Hungarian descent and the mother country to authenticate and transmit documents, and to respond to inquiries from Hungarian citizens about Manitoba.

Among those present for the opening of the new consular office was Denes Tomaj, Hungary's ambassador to Canada. In an interview that focused on promoting trade and scientific exchanges between Manitoba and Hungary, he noted there are still about 80,000 to 100,000 Jews living in Hungary.

Although one openly anti-Semitic political party did have representation in the Hungarian parliament in the 1990s, Tomaj said the party was shut out in the last election in 2002. (It received just 1.8 per cent of the votes in a system in which parties must garner at least five per cent of the vote to win seats.)

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Coast to Coast

Manitoba Aboriginal leader clarifies comments

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Manitoba chief who said Jewish-controlled media ignore violence against natives and warned of a rise in hatred of Jews by Indians apologized for his remarks last week.

But Chief Terrance Nelson, head of the Roseau River Anishinabe First Nation in south-eastern Manitoba, added that he didn't think his remarks were anti-Semitic, and he also criticized the *National Post* and its sister newspapers for being biased against aboriginal people.

In a statement distributed at a Winnipeg press conference, Nelson apologized to Jewish people in Manitoba and Canada for any "anger, offence or hurt" caused by his letter to the editor that appeared April 9 in the *Winnipeg Free Press*.

"I realize now that my approach, tone and some of my comments were deeply hurtful and offensive to some members of the Jewish community," Nelson said in the statement.

He told reporters he wrote the document at 1 a.m. the night before leaving the province to attend the National Indian Gaming Association convention in San Diego and did not spend enough time reviewing it properly.

His letter was commenting on the David Ahenakew case and said that coverage of Ahenakew's hate crimes trial in Saskatoon would dramatically increase natives' hatred of Jews and lead to Indians "killing police officers on a regular basis."

Nelson also wrote in his letter that he didn't agree with Ahenakew's 2002 statements to a reporter about Jews – Ahenakew called Jews a disease and said Hitler "fried" six million because they were attempting to take over Germany – but he said prosecuting the Saskatchewan native leader made it appear his views about Jews were correct.

Speaking to reporters last week, Nelson said, "I do not support, condone or accept Mr. Ahenakew's reported comments that Jewish people are a 'disease' or that Hitler was justified in engineering the Jewish Holocaust that claimed more than six million lives.

"For the record, I condemn these reported comments, but I will not condemn the man, as he is clearly not in the same league as a James Keegstra or an Ernst Zundel, and I doubt he will ever publicly make such comments about Jewish people again.

"Is my apology to the Jewish people for my comments total and unconditional? Yes, for my own comments and the way I said it, yes. You have an apology today, but I must be honest: that apology does not mean that I will be silent – absolutely not."

Nelson said he is concerned the Ahenakew case could become a native-versus-Jewish issue. Nelson said his door is open to B'nai Brith Canada or writers and editors from Jewish newspapers such as the *Canadian Jewish News*, "so that I might learn what anti-Semitism is.

"I say this because I truly do not know what is anti-Semitic in the press release I sent out. I sent out a warning to the Jewish people as I did to the late [CanWest Global Communications founder] Izzy Asper. I did not in any way preach, condone or incite violence against Jews. My purpose was clear, at least to me – perhaps only to me. My purpose was to ask Jewish people not to make the same mistake as has been made in the Middle East [with deceased Palestinian leader Yasser Arafat], that is to make a martyr out of someone who hates Jews."

He said he first aired his concerns with Asper in a July 2003 letter. Asper was scheduled to address the National Conference of Assembly of First Nations in Vancouver in September of that year, but he died suddenly the day before.

Nelson said he raised the issue again in his recent letter to the *Free Press* because of his outrage at a column by Jewish Winnipeg radio phone-in host and weekly newspaper columnist Charles Adler that made light of Saskatoon police officers dumping young native men on the outskirts of the city in winter, in one case leaving them to die of exposure.

The Manitoba chief is also angry at the *National Post*, which is owned by the Asper family through CanWest, for what he contends is its blatant bias against native people.

While Nelson spoke of "Jewish control of the media" in his original letter, in his press release he said his original comments were primarily directed at the Asper family, "who are Jewish and control the largest media empire in Canada," as well as at media personality and "CanWest employee" Charles Adler, "who is also Jewish."

"It was wrong to single out all Jewish people for the atrocious, deplorable behaviour of only a few," Nelson said last week.

"While I applaud the Asper-inspired [Canadian] Human Rights [Museum planned for Winnipeg], I will restate what I said to Izzy Asper in my letter – that a museum on human rights financed by the same people paying Charles Adler to promote hatred simply does not make sense. I sincerely hope that the Asper family who head this project will seek the absolute truth, even if it does not sit well with everyone.

"I do not intend to sit back if Jewish writers continue to write hateful articles or air hatred against my people. I challenge the Jewish people to help in maintaining peace in Canada. As our people have condemned David Ahenakew, so must you also confront your people when they say or write hurtful things about my people."

Alan Yusim, director of B'nai Brith's Winnipeg office, was not impressed with Nelson's latest comments. "That was no apology," he said. "And there are no excuses for ignorance.

"The comments in his original letter were poisonous," Yusim added. "He alleged that the media is Jewish-controlled. At his press conference, he repeated many of his original charges. It was a feeble apology that doesn't cut it. Clearly, he has no understanding of what anti-Semitism is."

Yusim said he "honestly feels that Nelson's and Ahenakew's views are not representative of most First Nations People."

He said their remarks must be condemned by other aboriginal leaders and that Nelson should be removed from office.

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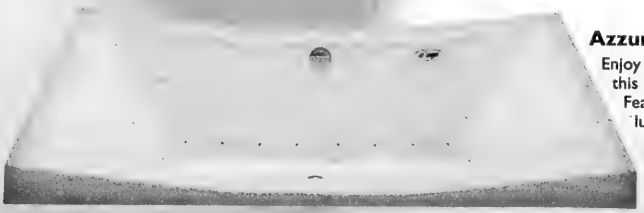

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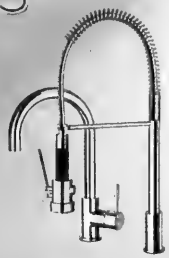

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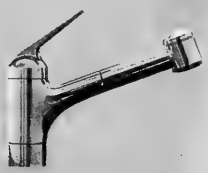

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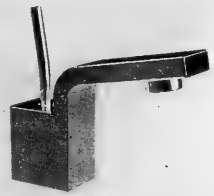

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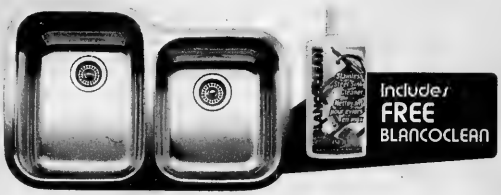

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Special Feature

Israel and Canadian unions: *A strained relationship?*

By ANDY LEVY-AJZENKOPF
Special to The CJN

For years, Jews have played a prominent role in the trade union movement in English Canada, and at one time, their presence and contributions helped unions positively identify with Israel and Zionism.

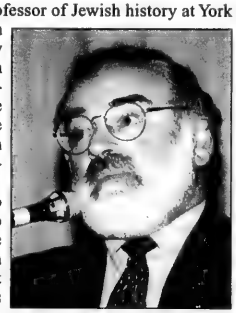
For example, David Lewis, a giant of trade unionism and social democratic politics in his day – and a proud Jew – helped form the New Democratic Party (NDP) party in 1961, and he later became its leader. His guidance of the NDP and its affiliation with major international unions in Canada in the 1970s helped maintain union sympathies for Israel. Along with Lewis, men such as Louis Lenkinski, a dedicated socialist and Holocaust survivor from Lodz, and Abraham Heaps, a founding member of the Co-operative Commonwealth Federation and a labour politician, helped spearhead support for Israel within the English Canadian labour movement.

David Lewis

But today, it is condemnation rather than support that's being expressed toward Israel within English Canadian unions, and many critics say the disdain often veers toward thinly veiled anti-Semitism. And while some in the union movement still support a two-state solution to the Israeli-Palestinian conflict, in many unions and leftist circles, it's now almost verboten to sympathize with Israel, because it's considered a colonialist and anti-democratic state that is oppressing the Palestinians by occupying their land – or worse, it's seen as an ethnic state that should never have come into existence in the first place.

This kind of thinking is justified with the slogan *du jour* for many anti-Israel bashers on the left: "Anti-Zionism, not anti-Semitism." They maintain that you can be against Zionism – meaning the existence of Israel as a Jewish state – and still not be anti-Semitic.

Irving Abella, Shiff professor of Jewish history at York University, takes issue with the distinction and the way it's made, saying that much of this thinking has anti-Semitic undertones, because unions often single out the world's only Jewish homeland for special attention.



Irving Abella

"By denying the right to the Jews that is given to every other people on the face of the earth – that is a right to a homeland, a right to a state, one, therefore, is singling out the Jews and making a special exception for the Jews and being hypocritical," Abella said.

"I would not say that criticism of Israel is anti-Semitic. In fact, the criticism of the Israeli government is more profound from Jews than anyone else in the world. But I do think that the refusal to accept Israel as an independent state or to recognize Zionism as the national movement of the Jewish people is probably anti-Semitic."

When it comes to English Canadian unions (this article will not deal with Quebec unions, where anti-Israel rhetoric and activity is arguably much stronger), some local observers see the attitude that Abella refers to being represented in the publicly vocal anti-Israel activities of the Canadian Union of Public Employees (CUPE) local 3903 (the collective voice of York University contract faculty, teaching assistants and graduate assistants). For example, in December 2004, the CUPE-funded campus paper *Critical Times* printed a comic that called Israel's West Bank security barrier "the Apartheid Wall." Similarly, the CUPE 3903 stewards council has strongly supported Prof. David Noble's allegations that the York University Foundation, York's fundraising arm, is influenced by pro-Israel members of its board of directors.

But is the situation so black and white? Has the Canadian trade union movement become part of a growing leftist camp in North America and Europe that is at the forefront of criticism of the Jewish state? Has what was once a strong, natural alliance between the young, dynamic, and largely socialist Jewish state – as embodied by its expansive Histadrut Trade Union – and the trade unions of English Canada been overtaken by an increasing hostility toward Israel?

Before anyone rushes to easy conclusions, a closer look is warranted.

Mark Zigler, a Toronto lawyer and trade union adviser, cautions against lumping all unions in with some amorphous anti-Israel "left."

"It's a total misconception that the labour movement in Canada is anti-Israel and anti-Jewish," he says.

He points to the fact that, despite some rhetoric to the contrary, unions have shown tangible solidarity with, and support for, Israel.

"Many unions go further than just wanting to show support for Israel," says Zigler. "They invest in Israel [through State of Israel Bonds]. Not just for support, but because it's a good investment for them. And that level of support is probably stronger than it's ever been. It's just not advertised."

Indeed, according to information on State of Israel Bonds Canada's website (www.israelbonds.ca), more than 1,700 labour unions and numerous union pension funds in North America have invested in Israel Bonds.

And as Lawrence Waller – the long-time executive vice-president of State of Israel Bonds Canada who left in November to return to Israel – is quick to point out, this number represents private sector unions across Canada and the United States.

"[These unions] are mainly in the construction industry. They are labourers, plumbers, electricians, metalworkers, etc. These unions support the purchase of Israel Bonds for two reasons: First and foremost is because it makes good business sense for them."

The bonds are non-tradeable securities that must be held for 10 years and end up appreciating by almost 75 per cent at maturity. "The unions like this security because they can plan accordingly for their pension plans. They know how much money they will have in 10 years."

> ***'The refusal to accept Israel as an independent state or to recognize Zionism as the national movement of the Jewish people is probably anti-Semitic.'***

The second reason private sector unions continue to support Israel as much as ever, Waller said, is due to "a historical bond between Israel and the unions that dates back to before David Ben-Gurion [Israel's founding prime minister].

"We in Israel promote the fact that 100 per cent of our public works are unionized. So we are supporting them [the trade unions in Israel] and they [local private sector trade unions] are supporting us."

Jim Galfund, communications manager for Israel Bonds in Washington, D.C., notes that U.S. union investment has exceeded $50 million (US) – mainly by the AFL-CIO, the federation of U.S. labour unions that represents some 13 million American workers – over the last few years.

"What we traditionally do is have one big national dinner [annually] in Washington, where we honour the president of an international union, and that could typically result in as much as $20 million (US) in [sales of] Israel Bonds," he said.

According to Israel Bonds Canada, similar tribute dinners to honour members of labour management have been held in Canada since 1998. Cumulative sales for Israel Bonds Canada's labour division are roughly $20 million (Cdn). However, due to client privacy laws, Israel Bonds Canada is unable to disclose the specific investors. U.S. organized labour has been involved with Israel Bonds since the inception of the American Bonds organization in 1951. The Canadian labour division was founded in 1996-97.

Yet, despite this impressive level of financial investment in Israel by Canadian private sector unions, the situation is much different among public sector unions, which dominate the Canadian labour movement and its umbrella organization, the Canadian Labour Congress (CLC).

Louis Lenkinski

Indeed, public sector unions and the CLC, which represents more than three million workers and bills itself as "the national voice of the labour movement," seem to be increasingly critical of Israeli policies, often straying from a balanced view of the Israeli-Palestinian conflict.

In November 2002, the CLC sent a delegation to Israel and the Palestinian territories on a four-day, fact-finding mission. CLC president Ken Georgetti, headed the mission. An executive summary, issued shortly after the group returned, began with an emotional plea.

"The CLC delegation felt the pull by both sides of this tragic conflict to see the situation from their perspective and sympathize with their losses. The streets of Tel Aviv, Jerusalem, Gaza, Ramallah and Nablus are littered with memorials to those fallen to suicide bombers and military attacks. As these were pointed out to us, our hosts were obviously saying, 'Please see this tragedy from our perspective and help us.' As hard as it was, we did not take sides and we did not judge."

Or did they? While the report's summary acknowledges that "it should be obvious to everyone that one must accept the existence of the State of Israel as adopted and drawn by the United Nations" and that "there are still those Palestinians (Hamas, Islamic Jihad, etc.) who are unwilling to accept this and who will fight to the last drop of young people's blood who they can convince to blow themselves up in the name of religious fanaticism," the document still frames Israel as the aggressor in the current round of conflict.

Elsewhere, it contains references to "daily humiliations at military checkpoints" and says that the "expansion of Israel onto the land foreseen by the United Nations as the Palestinian state diminishes the hope for peace or peaceful co-existence." If Israel had not antagonized the Palestinians, the document suggests, the tragedy of the past 4½ years would have been avoided.

Continued on page 39

Special Feature

'The left has associated Israel with imperialism'

Continued from page 38

The CLC's international policy is decided every three years at a national convention. The current policies were ratified in May 2002 in Vancouver. At the time, there was an outcry by many Jewish members and organizations about the tone of a resolution on the Israeli-Palestinian conflict that was brought forward by members of a CUPE local.

The document contained the following reference accusing Israel of state terrorism: "We must continue to condemn and deplore the violence and killings of Israelis by Palestinian suicide bombers. However, the violence perpetrated through a system of state terrorism by Israel is also completely unacceptable."

Alan Borovoy

Tabled as an "emergency resolution" at the CLC convention – a move that allowed it to bypass a vote at the local CUPE level – the document had many local Jewish CUPE members asking why a union dedicated to labour issues in Canada should be overly concerned with an international political agenda.

A May 2002 CUPE press release stated the resolution was a "pro-peace and not anti-Israel" document" while Sid Ryan, president of CUPE Ontario, strongly defended the document against accusations by Canadian Jewish Congress (CJC) that it was anti-Israel.

Still, Jewish CUPE members were upset. Carolyn Roberts, the president of CUPE local 2173, which represents workers at Jewish Vocational Services in Toronto, was disturbed by the proposed resolution.

"Our members were saying 'We thought we were a Canadian union concerned with affairs of labour issues in Canada. How is it… our name is being associated with the Middle East dispute and worded this way?'" she said. "[T]here are five Jewish agencies in the city, and not one of us was consulted or was aware of any of this."

While she said her initial frustration has dissipated over time, Roberts hopes the union learned some lessons and that it would proceed differently if a similar situation occurs at the next convention.

The scope and wording of the CUPE resolution was eventually toned down at the CLC convention. The CLC also adopted a resolution that called for an end to the killing of Israeli citizens, something other unions had been unwilling to do, but a resolution that is quite similar to the CUPE original was passed at the Canadian Union of Postal Workers' (CUPW) 2002 convention and remains union policy to this day.

It calls for Israel to withdraw from territories occupied in 1967, accuses Israel of violating the Geneva Convention and demands an end to Israeli military assaults. It also condemns Palestinian suicide bombings, but there is no call for action by the Palestinian Authority to rein in terrorists or acknowledged the PA's complicity in terrorism against Israel.

The following assertions about Israel were made in the CUPW document: "Israel has… illegally established Jewish-only settlements in these areas in further violation of the Fourth Geneva Convention; be it resolved that CUPW call upon the Canadian Government to demand that the Israeli Government immediately withdraw from the occupied territories and abide by UN resolution 242."

The CUPW resolution implies that Israel has no right to any of the territory it won in the Six Day War. But it makes no mention of the fact the United Nations resolution never called for Israel to go back to its pre-1967 borders (the resolution only says that Israel must vacate "territories occupied in the recent conflict" – not *all* territories – and only as part of a comprehensive and negotiated peace settlement with its neighbours).

Police separated two sides of protestors at the Toronto Centre for the Performing Arts in September 2003 where former Israeli prime minister Benjamin Netanyahu was speaking. The president of a large CUPE local in Toronto was in the forefront of the anti-Netanyahu demonstrators. [Big Dipper Communications photo]

The CUPW resolution does make passing reference to the need for the killing on both sides to end, but it does not call upon the Palestinian Authority to put an end to terrorism. Nor does it explicitly accept the right of the State of Israel to exist. More illuminating is the fact that this resolution was passed easily and almost unanimously by CUPW delegates. What does this say about their understanding of, let alone support for, Israel and its history in the region?

Sympathizers say resolutions such as the CUPE and CUPW documents have their roots in the sense of solidarity that unions have always felt with perceived underdogs.

> ***'There is something very wrong with the way Israel is held to account by its detractors'***

Yet, Toronto labour lawyer Shalom Schachter, a member of the National Union of Public and General Health Employees, believes that the left may be a bit overzealous in its handling of the Israeli-Palestinian conflict.

"When you see the world in black and white and no shades of grey, it's very simple to see one side as victim," he said. "None of the nuance that explains Israel's behaviour is taken into account."

As well, part of the animus against Israel has to do with its alliance with the United States, a frequent target of anger for what unionists characterize as its anti-labour policies both at home and internationally.

Schachter notes that unions and the left have always been concerned with, and have a history of fighting for, economic and social justice. But he laments the fact that Israel's strong labour movement, its peace parties, and its record of women's rights are being ignored due to what he describes as "a misplaced humanitarianism and anti-Americanism" by some unions and the left in general.

And as Abella argues, "the left has associated Israel with American imperialism. It is seen as carrying out American policy. Therefore, a large part of the anti-Israel animus of the left is based on anti-Americanism."

Yet, he stresses, the problem runs deeper. It is one thing to criticize policies you disagree with and another to suggest that Israel is the cause of all the strife in the Middle East. Such latent anti-Semitism is being expressed ever more frequently as anti-Zionism.

And according to Abella, there is something very wrong with the way Israel is held to account by its detractors.

"When one criticizes a government or government behaviour, it's usually sufficient to call for a replacement of government," he says. "In Israel's case, the conversation often changes into the replacement of the state. In no other situation does it happen where people who criticize the behaviour of a country call for its replacement, except in the case of Israel. I think that is anti-Semitic and it should be pointed out as such."

Alan Borovoy, general counsel of the Canadian Civil Liberties Association, remembers the days when the relationship between the English Canadian labour movement and Israel was quite different.

Borovoy articled under David Lewis in the 1950s, and he fondly recalls how his mentor was as dedicated to Israel as he was to labour.

"[Lewis] became very supportive of Israel. His roots were Bundist [non-Zionist Yiddish socialist]. But as with a lot of people whose origins were that way… when faced with the reality of a functioning state, numbers of them became quite supportive. Louis Lenkinski was like that. Those were my old *chaverim* and were a joy to work with."

Given the current levels of animosity expressed toward Israel in today's labour movement, will we ever see a return to the days when it was supportive of the progressive aims of the young nation? Israel and its supporters hope so, perhaps assuming that a formal end to hostilities with the Palestinians will also bring about an end to hostility towafd the Jewish state, both in the union movement and left-wing groups in general.

The CLC holds its next convention in Montreal this June, which holds out the possibility of a change of heart – or at least official policy – in the labour movement.

Man aims to cycle across Canada – at age 77

By JANICE ARNOLD
Staff Reporter

MONTREAL – On May 2 in Victoria, B.C., Martin Nadler, 77, and his son-in-law Pelle Stenbring, a mere 47, will begin the first leg of a cycling trip they plan to take across Canada to Halifax, about 7,000 kilometres away.

Don't talk about age with Nadler. The subject bores him.

"Can I do it? I think so. We'll find out," said the laconic Nadler.

The retired businessman has been an avid cyclist for many years. He and Stenbring, who lives in Ottawa, cycled Cape Breton's scenic and rolling Cabot Trail in 1998 to celebrate their 70th and 40th birthdays, respectively.

As well, each year, Stenbring cycles from Ottawa to Nadler's Ste. Agathe home in the Laurentians, a distance of more than 160 kilometres. Nadler meets him mid-way and completes the last half with him.

Nadler and his wife Sukie frequently take cycling vacations – once as far away as New Zealand – and last October, they biked around Greece.

He also does a lot of skiing, enjoys chopping wood at his Laurentian home and works out in a gym.

Stenbring is confident Nadler is up to the challenge. "You would not think Marty is 77, not only because of his physical shape, but more so because of his outlook on life. His way of being does not fit our preconceived notion of an older person."

Outside their normal regimens, neither man has done any special training to prepare. Stenbring cycles to work every day, even in the winter, and works out in a home gym.

Stenbring, who is married to Nadler's daughter Marla, is a physiotherapist at the Children's Hospital of Eastern Ontario. Many of his patients live with cystic fibrosis, so he and Nadler decided to raise funds for the Canadian Cystic Fibrosis Foundation through their ride. May is Cystic Fibrosis Awareness Month.

In addition to raising money to help develop a cure, they hope to share with Canadians stories about the courage and unwavering strength that children with CF use to fight the disease every day.

They expect to travel between 100 and 140 kilometres a day and arrive in Halifax at the beginning of August.

They plan to take a couple of days off when they reach Ottawa to attend the graduation of Pelle's son Michael from Hillel Academy.

They will be staying in motels and hostels, which will reduce their weight load compared to camping. "We hope to carry no more than 25 to 30 pounds in our panniers," Nadler said.

Both Nadler and Stenbring have long dreamed of taking on the challenge of a cross-country trip.

For Swedish-born Stenbring, the journey is an end in itself. "I really want to experience Canada outside the major centres. I want to see what's in-between and get a real feeling for the country. I think there's something thoroughly Canadian about a trip like this."

They have mapped out a general route, mainly along the Trans-Canada Highway, but they say they will be flexible, altering plans according to weather conditions.

"Obviously, we won't be covering as much ground through the Rockies, but we are hoping for a good tailwind across the Prairies," Stenbring said.

They will be staying in touch with their family using a Blackberry donated by Rogers Wireless. The gadget will allow them not only to phone and send e-mails, but also to keep a diary.

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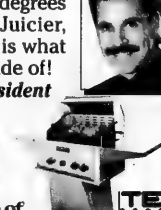
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Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

פּסח און פרילינג

פֿון אַלעק סילווער

מיר געפֿינען זיך איצט אין מיטן פֿון יום־טוב פּסח — דעם צווייטן טאָג חול המועד. מיר האָפֿן, אַז די ער־שטע טעג פֿון דעם יום־טוב זיינען אַריבער מיט פּרייד אין פֿאַרגעניגן. די צוויי סדר־נעכט, צוזאַמען מיט דער גאַנצער משפּחה, זיינען זיכער געווען דער הויכפּונקט פֿון דער פּיערונג. ספּעציעל האָבן הנאה געהאַט פֿון דעם די יידיש מאַמעס אין באָבעס, וועלכע האָבן שווער געאַרבעט כּיים צוגרייטן די געשמאַקע מאכלים, אָבער געשעפּט נחת זעענדיק די שמייכלענדיקע פּנימער פֿון קינדער אָדער אייניקלעך אָרום דעם שיין־געדעקטן טיש. דער טאָטע אָדער זיידע האָט „איינגעהאַנדלט" דעם אפֿיקומן פֿון זיינע קינדער אָדער אייניקלעך אין ער האָט שטילערהייט געשעפּטשעט אַ תּפילה צום רבש"ע צו דערלאַנג איבער אַ יאָר אין געזונט אין פֿריידן. נאָך עטלעכע טעג אָפּרו וועט מען זיך נעמען צוגרייטן צו די לעצטע טעג יום־טוב.

געווען אַ לאַנגער ווינטער הייַיאָר — אַן עיבור־יאָר. קעלטן, שניייען און ווינטן — ס'האָט אויסגעזען ווי אַן אייביקייט. אָבער אַז פֿורים איז אַריבער האָבן יידן אַנגעהויבן ציילן די טעג צו פּסח. און באַלד איז עפּעס ווּאַרעמער געוואָרן אויף דער נשמה. צוזאַמען מיט דעם פֿריילעכן פּסח־יום־טוב קומט דער פֿרילינג אויף דער וועלט. עס וועט ווערן וואַרעמער, ליכטיקער. די ערד וועט ווערן גרינער, און דאָס האַרץ — מער פֿריילעך.

משה רבנו האָט אונגעזאָגט די יידן: „שמור את חודש האביב" — „היטן זאָלסטו דעם חודש פֿרילינג". דערפֿון האָבן אונדזערע חכמי התלמוד געלערנט, אַז פּסח מוז אויספֿאַלן אין פֿרילינג. האָט מען טאָקע הייַיאָר געמוזט מאַכן אַן עיבור־יאָר, צוגעבן נאָך אַ חודש צום יידישן קאַלענדאַר, כּדי צו מאַכן זיכער, אַז פּסח פֿאַלט אויס אין פֿרילינג. שוין פֿון לאַנג איז ביים יידּ אייַנגעוואָרצלט געוואָרן דער צוזאַמענהאַנג פֿון פּסח מיטן פֿרילינג. עס איז פּשוט געוואָרן אַ טאָפּלטער יום־טוב — פּסח און פֿרילינג. די וועלט ווערט אויפֿן פֿרילינג און דער יידּ וואַרט אויפֿן פּסח מיטן פֿרילינג.

עס איז נישט קיין וווּנדער, וואָס דער יידּ פֿאַרבינדט זיי ביידע אין איין אָטעם. דער יום־טוב פּסח מיט זיינע ריטואַלע צערעמאָניעס און הגדה־דערציילונג איז דער סימבאָל פֿון דער פֿאַרגאַנגענהייט. פֿרילינג, ווען אַלץ הויבט אָן צו וואַקסן פֿון דאָס נייַ, איז דער סימבאָל פֿון דער צוקונפֿט. און פֿאַרשטענדלעך, אַז איין סימבאָל אָן אַנדערן האָט קיין וועדט נישט, האָט נישט קיין ממשות, האָט נישט קיין פֿאַרזעצונג. די קעגנוואַרט וועדט שנעל פֿאַרלוירן, וועון זי קען זיך נישט פֿאַרבינדן מיט ביידע — דעם עבר און דעם עתיד.

זאָגט טאָקע די הגדה: „והגדת לבנך"... דערציילּ דייַנע קינדער און קינדס־קינדער וועגן דער גלאָרייכער פֿאַרגאַנגענהייט פֿון אונדזערע פֿאָלק. דערציילּ וועגן די ליידן און פּיין פֿון אונדזערע אור־עלטערן, און וועגן זייער באַפֿרייַונג אין די צייטן פֿון אַמאָל.

און וועון דו האָסט שוין פֿאַרזאַמלט דיין בני־בית אָרום זיך אויסצוהערן די פֿאַרגאַנגענע געשיכטע פֿון אונדזער פֿאָלק, פֿאַרגעס נישט צו דערציילּ, אַז אַ נייער פֿרילינג קומט אויף דער וועלט. כאָטש עס איז נישט קיין געבאָט פֿון דער הגדה, איז עס אָבער וועדט צו דערמאָנען, אַז אַ נייער צייט־אָפּשניט קומט אויף דער וועלט — אַ נייער פֿרילינג מיט נייַע האָפֿענונגען. צו־זאַמען, דער אוניווערסאַלער זין פֿון אונדזער פֿרייהייטס יום־טוב און דער נייער פֿרילינג, דערוועקן האָפֿענונגען פֿאַר אַ בעסערער וועלט פֿאַרן יידישן פֿאָלק בפֿרט און פֿאַר דער מענטשהייט בכלל.

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Reported plan for further withdrawals causes uproar

By LESLIE SUSSER
Jewish Telegraphic Agency

JERUSALEM — Buoyed by American support for his plan to evacuate Israeli settlements from the Gaza Strip and northern West Bank, Israeli Prime Minister Ariel Sharon reportedly is considering a second unilateral "disengagement" that will determine Israel's permanent borders.

Analysis

Though Sharon strongly denies such a plan and U.S. President George W. Bush continues to insist on a negotiated Israeli-Palestinian agreement based on the internationally approved "road map" peace plan, the Israeli political establishment is in an uproar over the idea.

At their mid-April summit in Crawford, Tex., Sharon and Bush agreed on the potentially historic importance of Sharon's first disengagement, scheduled for the summer, and agreed that the next step should be Israeli-Palestinian peace talks based on the road map.

But Sharon fears the road map may prove unworkable. And though he denies that he is now working on plans for a follow-up, second disengagement, one of Sharon's closest aides has acknowledged that if the Palestinians are unable to deliver on their road map commitments, a second unilateral disengagement will be one option Israel considers.

Sharon fears the road map may prove unworkable

Such a plan is not without its problems: it's likely to meet opposition from the international community, the Palestinians and Israeli politicians on both the left and right of the political spectrum.

And, more significantly, leading members of Sharon's own Likud Party say they're determined to block any attempt to push through a second disengagement plan.

Nevertheless, speculation in Israeli political circles about a second disengagement is rife. Some analysts argue that it may yet prove to be Israel's best option, and that the Americans may come around to supporting it.

Though Bush has expressed great admiration for the planned pull-back from Gaza and the northern West Bank, Sharon insists that he has not broached the subject of a second unilateral disengagement.

On the contrary, he says he made clear to Bush at the Crawford summit that Israel will renew peace talks with the Palestinians if they dismantle terrorist militias and carry out promised security, economic and governmental reforms.

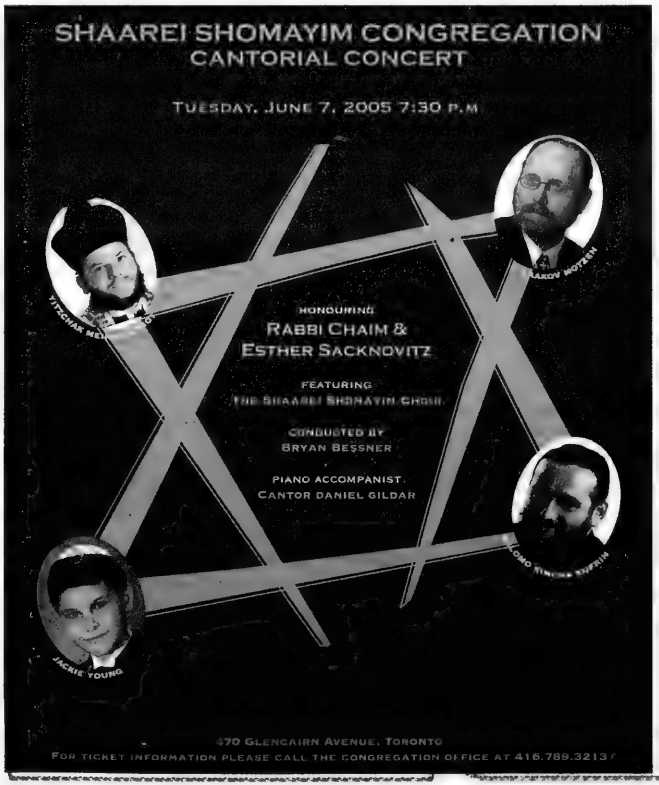
But if the Palestinians don't carry out their commitments, will Sharon accept a situation of political inertia that could easily degenerate into renewed violence? And if they do, will he embark on peace talks that he thinks are bound to blow up over the issues of Jerusalem and refugees?

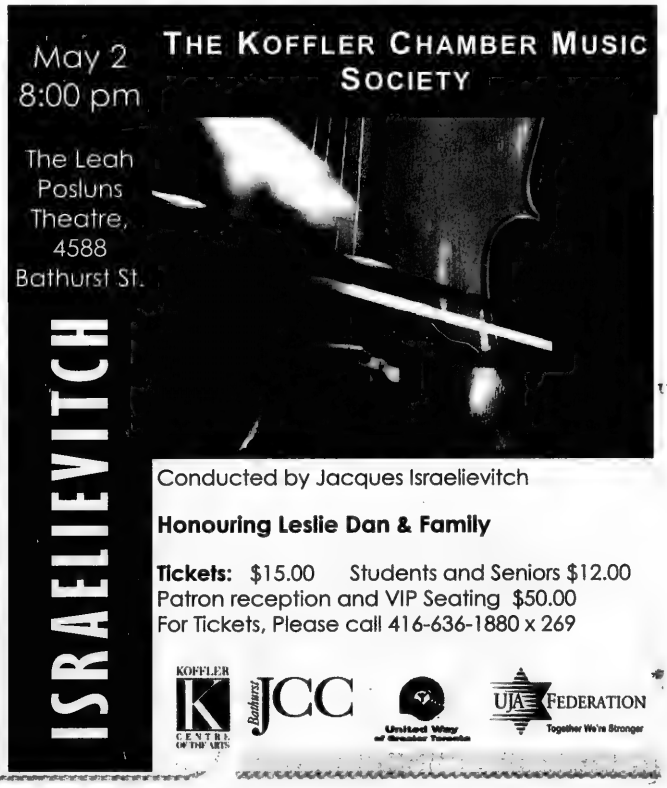
In both cases, some members of Sharon's inner circle believe the way out could be a new Israeli initiative for an additional withdrawal. Like the first disengagement, the idea behind the second would be to pre-empt other "dangerous" peace plans and – because it largely would be a unilateral move – to give Israel control over precisely which territory it gives up.

The furor over the second disengagement idea came last Friday, when political analyst Shimon Shiffer, who covered the Crawford summit for *Yediot Achronot*, wrote that Sharon's close circle was considering such a move if, as they fear, Palestinian Authority President Mahmoud Abbas proves unable or unwilling to carry out his road-map commitments.

According to Shiffer, the idea would be to evacuate isolated West Bank settlements, while annexing large settlement blocs, essentially setting Israel's permanent borders.

Continued on page 43

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Benedict has 'special sensitivity' to Jews' 'tragic history'

Continued from page 1

so that we can rise to the challenge of working together to address all-important global issues such as poverty, inequalities between peoples, crimes against humanity and HIV-AIDS," said Ed Morgan, president of the Canadian Jewish Congress.

Victor Goldbloom, chair of CJC's national executive and a longtime interfaith activist, said Congress hopes that Ratzinger's upbringing in Germany "has given him a special sensitivity to the tragic history of the Jewish people, and that this understanding will be a source for continued interfaith outreach."

The new pope was born in Marktl am Inn, Germany, in 1927. He was ordained in 1951 and received his doctorate in theology in 1953, then taught theology and dogma at several German universities.

He was appointed bishop of Munich in 1977 and, just three months later, was named a cardinal by then-Pope Paul VI.

Since 1981, he has led the Vatican's Congregation for the Doctrine of the Faith, where he was responsible for enforcing church doctrine. He became known in this role for his conservative views, upsetting some Catholics with his vocal opposition to religious pluralism and liberation theology.

Ratzinger further maintains conservative views on such issues as homosexuality and the ordination of women as priests, earning him such sobriquets as "the enforcer" and the "panzer cardinal."

But he also used his position as the Vatican's chief theologian under John Paul II to play an instrumental part in his predecessor's historic rapprochement with Jews.

"John Paul was hugely appreciated for what he did for and with the Jewish people," said Britain's Lord Janner, head of the Holocaust Education Trust.

"If they were to appoint someone who was on the other side in the war, he would start at a disadvantage, although it wouldn't mean in the long run he wouldn't be equally understanding of the concerns of the Jewish world."

Ratzinger oversaw the 2002 publication of *The Jewish People and Their Sacred Scriptures*, which asserted that "the Jewish messianic wait is not in vain," and expressed regret that certain passages in the Christian Bible condemning individual Jews have been used to justify anti-Semitism.

In 2000, under Ratzinger's editorial direction, the Vatican released *Memory and Reconciliation: The Church and the Faults of the Past*, a watershed document that acknowledged church errors in its past dealings with Jews, asking "whether the Nazi persecution of the Jews was not made easier by the anti-Jewish prejudices imbedded in some Christian minds and hearts…

"That the Jews are connected with God in a special way and that God does not allow that bond to fail is entirely obvious," the statement said.

But it was the following line that raised many Jewish eyebrows: "We wait for the instant in which Israel will say yes to Christ, but we know that it has a special mission in history now… which is significant for the world."

> ***'That the Jews are connected with God in a special way and that God does not allow that bond to fail is entirely obvious'***

Also in 2000, Ratzinger signed off on a document that called non-Catholic Christian denominations "not churches in the proper sense," while non-Christians were "in a gravely deficient situation." Only Catholics, it stated, had the means for salvation.

He upset many Jews with a statement in 1987 that Jewish history and scripture reach fulfilment only in Christ – a position denounced by critics as "theological anti-Semitism."

But it was the new pope's past that drew much attention in Israel.

"White Smoke, Black Past," read a front-page headline in the daily *Yedioth Ahronoth*, referring to when Ratzinger served in the Hitler Youth, when membership was compulsory.

In his memoirs, Ratzinger wrote of being forced into the youth movement when he was 14 but that he was soon released to study for the priesthood. His biographers said he was never a member of the Nazi Party and his family opposed Hitler's regime.

The son of a rural Bavarian police officer, Ratzinger was six when Hitler came to power in 1933. His father, also called Joseph, was an anti-Nazi whose attempts to rein in Hitler's Brown Shirts forced the family to move home several times.

According to a profile in London's *Sunday Times*, Ratzinger's father retired in 1937 and the family moved to Traunstein, a staunchly Catholic town in Bavaria.

> ***'He'll never forget the encounter he had with the living evil of anti-Semitism in his early years'***

"Ratzinger was only briefly a member of the Hitler Youth and not an enthusiastic one," said John Allen, his biographer.

Two years after his release from the youth group, Ratzinger was enrolled in a German anti-aircraft unit that protected a BMW factory making aircraft engines. The workforce included slaves from Dachau.

Ratzinger has insisted he never took part in combat.

He was later sent to Hungary, where he set up tank traps and saw Jews being herded to death camps. He deserted in April 1944 and spent a few weeks in a prisoner of war camp.

He has since said that although he was opposed to the Nazi regime, any open resistance would have been futile – comments echoed last week by his elder brother Georg, a retired priest ordained along with his brother in 1951.

"Resistance was truly impossible," Georg Ratzinger said. "Before we were conscripted, one of our teachers said we should fight and become heroic Nazis and another told us not to worry as only one soldier in a thousand was killed. But neither of us ever used a rifle against the enemy."

Rabbi David Rosen, a Jerusalem-based official of the American Jewish Committee who helped negotiate rapprochement with the Vatican, said Ratzinger's German background helped shape his sensitivity toward the Jewish people.

"He'll never forget the encounter he had with the living evil of anti-Semitism in his early years," he said.

David Elcott, U.S. director of interreligious affairs for the American Jewish Committee, said it was "extraordinary that the Pope has personally experienced the evils of Nazism. "There's no cardinal whose life has been more entwined with that of the Jewish people than that of this cardinal."

Not all Jewish leaders welcomed Ratzinger's selection, however. Some said that it was precisely his role as ideologist under John Paul that made him ill-suited to be the next pope.

Michael Lerner, editor of *Tikkun* magazine and rabbi of Beyt Tikkun Synagogue in San Francisco, is among the new pope's critics.

"It was with great distress that we watched as Cardinal Ratzinger led the Vatican in the past 25 years on a path that opposed providing birth control information to the poor of the world, thereby ensuring that AIDS would spread and kill millions in Africa," Lerner said.

German Jews expressed some concern over Ratzinger's election.

"A few people who know him say he is not bad. He has good relations with some Jewish persons," Nathan Kalmanowicz, head of religious affairs for the Central Council of Jews in Germany and a member of Munich's Jewish community, told JTA.

"But the vast majority is afraid of what will happen. He is opposed to reform and not as familiar with Jewish issues" as the last pope, "and as far as we know, he is not interested in promoting issues like the Holocaust."

– With files from CJN *wire services.*

Canadian shift at UN called 'very significant'

Continued from page 1

"However, the reference to armed settlers' violence in the absence of any reference to Palestinian violence, and to the right of Israel to defend itself from terrorism, was not appropriate. Neither should the resolution quote selectively from the decisions of the courts. Canada would therefore abstain this year on the resolution."

Shimon Fogel, CEO of the Canada-Israel Committee (CIC) called Canada's shift a welcome development and "very significant."

Canada "had more reason [this year] to support it than in the past. [The abstention] is an important example of how Canada is sticking to a set of principles on decision-making."

Fogel said Canada's vote is part of an overall "modest recalibration" of the country's voting record on the Middle East at the UN, where ambassador Alan Rock last autumn delivered a sharp denunciation of Mideast resolutions, calling them "divisive" and lacking balance.

The CIC still has "profound concerns" with Ottawa's policy, and "we really wish Canada would ratchet up rallying like-minded countries to fix [the process]," Fogel said. "You can't keep saying the UN needs fixing and allow business as usual."

As in years past, Canada voted against a resolution on Israeli practices affecting Palestinians' human rights "in the occupied Palestinian territory, including East Jerusalem."

The resolution called on Israel to comply with its legal obligations under international law, and to cease construction of the wall "in the occupied Palestinian territory."

It also condemned "the use of force by the Israeli occupying forces against Palestinian civilians, resulting in extensive loss of life, vast numbers of injuries and massive destruction of homes, properties, agricultural lands and vital infrastructure."

The resolution was adopted by a vote of 29 to 10, with 14 abstentions.

Canada voted against the measure because it was "disconnected from the reality on the ground," Meyer stated.

Finally, Canada abstained, as it had done before, on a resolution demanding that Israel "desist from changing the physical character, demographic composition, institutional structure and legal status of the occupied Syrian Golan."

The resolution was adopted by a vote of 32 to two, with 19 abstentions.

Meyer explained that while there were elements of the resolution with which Canada agreed, it "did not provide the full context or a balanced assessment of the situation in the region."

Russia will arm Syria

Vladimir Putin stood firm on Russia's planned sale of anti-aircraft missiles to Syria. Speaking to Israel's Channel One television, the Russian president said there was no change to the plan to sell shoulder-launched Strela missiles to Syrian President Bashar Assad, despite Israeli objections. Putin played down Israel's concerns, saying the only impact the deal would have on the balance of power in the region would be that "Israeli jets will no longer be able to overfly Assad's palace." Israel, backed by the United States, fears the missiles could reach Hezbollah in Lebanon or Palestinian terrorist groups in Gaza.

Kabbalist backs withdrawal

An influential Israeli rabbi has backed the planned withdrawals from the Gaza Strip and northern West Bank. Rabbi Yitzhak Kadouri, a kabbalist revered in Israel, said in an interview with the religious journal *Family* that Israel must give peace with the Palestinians a chance. "If, in return for giving up something small, there is peace, then it is permissible to leave," Kadouri said. But while Israel could leave parts of Gaza and the West Bank, it must never give up Jerusalem, he added.

Sharon meets settlers

Ariel Sharon met with West Bank settlers slated for evacuation. The Israeli prime minister visited Homesh, one of four settlements in the northern West Bank to be removed under the summer withdrawal plan, for what residents described as a fruitful discussion. "We will resist evacuation in every way possible, but if this plan is implemented we would like to be relocated en masse," Homesh's secretary, Reuven Tabib, said he told Sharon. No representatives of the three other area settlements to be removed – Ganim, Kadim and Sa-Nur – turned up for the meeting.

Solidarity at sea

Israeli naval ships came to the rescue of drowning Syrian and Egyptian sailors. Four Israeli vessels joined the U.S. and French navies in responding to distress calls from a tanker that sank 35 miles off Israel's coast. Three of the crew were rescued and searches continued for four others. The tanker, carrying grain, was en route from Egypt to Turkey when it foundered.

The property lost

European Jewry lost as much as $320 billion (US) in the Holocaust, an Israeli government report found. The study determined that in terms of confiscated properties and unpaid income for slave labour, Jews lost between $230 billion and $320 billion, adjusted for 1997 rates of inflation. According to *Ha'aretz*, a panel under Israel's minister for Diaspora affairs, Natan Sharansky, concluded that outstanding reparations must be demanded not only from Germany, but also from banks and insurance companies in the United States and Israel that have unclaimed accounts belonging to Holocaust victims. *With files from JTA*

Putting food on the table

By ELI STUTZ
CJN Israel Bureau

JERUSALEM — Israel is currently dealing with a crisis that makes fewer headlines than the political situation, but is no less troubling – hunger.

A recent Israeli national insurance institute study found that more than 17 per cent of Israelis live below the poverty line and 30 per cent of Israeli children go to sleep hungry. At the same time, it's estimated that 20 per cent of the fresh and prepared food in the country is thrown out. Now, an Israeli non-profit organization, Table to Table, is making use of leftover food to feed Israel's hungry.

Table to Table was founded in the town of Ra'anana by Joseph Gitler, who now heads the organization. He was troubled by national statistics on hunger, as well as the amount of food that he saw wasted at weddings and bar mitzvahs. He and some friends began picking up the excess food and distributing it to non-profit organizations in the area.

Yonatan Ben Dor, director of operations for Table to Table, asks, "If there are so many hungry and needy people in Israel, then why are we throwing away food?

"Our philosophy is that if we can rescue just a small part of the food that's going to waste, then we can make a large dent in the number of hungry in Israel."

Table to Table has three refrigerated trucks and works with hundreds of volunteers. Its trucks arrive at large companies, such as Amdocs, Intel and Bank Leumi, after lunch to pick up the uneaten food. Army bases and restaurants are also on the list of stops. The common denominator: a cafeteria without people but loaded with leftovers.

Much food goes to waste long before it hits the buffets. "We also work with farmers and packing houses who are looking to get rid of Grade B unsold fruits and vegetables," Ben Dor says.

Table to Table recently began the Leket project, which brings groups of volunteers to fields of farmers who've decided not to pick all their fruit and vegetables through the harvest season. "Leket" means "picking" and it stems from the Biblical commandment that farmers allow the poor into their fields to pick fruit that has fallen out of the harvester's hand. "We see our project as a continuation of that commandment," Ben Dor says.

Table to Table doesn't distribute directly to the country's hungry. Instead, the food is donated to more than 50 Israeli charity organizations. "We distribute what we collect to homeless shelters, meals-on-wheels programs, youth clubs, senior homes – any organization that's doing good charity work," Ben Dor says.

"You can consider us like a trucking company – a company that fills the holes. We bring the food from those who have too much to those who don't have enough."

The quantity of food collected is impressive or shocking – depending on how you look at it. "We pick up 10,000 meals a week, in addition to 20 tons of fruits and vegetables. Also, through our partnerships with large corporations like Strauss-Elite, where we pick up products that are close to expiry, we collect close to 20,000 fresh products per week."

Ben Dor made aliyah from Canada two years ago. After being released from the army, he began working for Table to Table.

"There's a lot of work left," he says. "We've just touched the tip of the iceberg when it comes to the food that's being wasted in Israel.

"People in this country are particularly sensitive about wasting food, since the Bible prohibits such waste. That's why we see such great co-operation with our projects and so many who are willing to volunteer with us."

Ben Dor says the level of the kashrut of the food that Table to Table receives can be a problem. "Ninety-nine per cent of the food from halls and caterers in Israel is kosher, but some non-profits demand a stricter level of kashrut, and for them we have to be more careful, providing them only with food that meets their requirements."

During the Passover holiday, Table to Table arranged for school and youth groups to pick up fruits and vegetables from farmer's fields.

"We'll do our best to go strong throughout the holiday," Ben Dor says.

For more information about Table to Table, visit www.TableToTable.org.il.

Sharon denies plan in the works

Continued from page 41

Well aware of the likely political fallout, Sharon vehemently denied that any such plan was in the offing. His office put out a statement saying the prime minister "is not planning another unilateral step of evacuating settlements in the West Bank, after implementation of the disengagement plan."

But Dov Weisglass, one of Sharon's closest advisers, was far less categorical. He said Israel's preferred option was to negotiate with the Palestinians within the framework of the road map, but if the Palestinians fail to carry out their commitments, Israel would consider other options.

A second disengagement, as outlined by Shiffer, was one of them, he declared in an Israeli television interview.

Top Likud leaders are taking the scenario seriously enough to come out strongly against it. Foreign Minister Silvan Shalom warned that the Likud "won't allow a second disengagement from parts of the homeland in Judea and Samaria," the biblical names for the West Bank. Further to the right, reactions have been even more scathing.

Despite the denials and criticism, right-wing moderates and some independent analysts continue to tout the second disengagement idea.

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Mitzvah technique keeps body in proper alignment

By LEILA SPEISMAN
Staff Reporter

One tends to think of the spine as a rigid collection of bones and nerves that keeps us upright. Meir Cohen-Nehemia, referred to affectionately by his patients and disciples as just "Nehemia," has a different view of it.

He practises and teaches what he calls the mitzvah technique. The name, said University of Toronto chemistry professor Paul Brumer, a longtime client of Nehemia's, comes from the concept that a good deed done for another person is also beneficial for oneself. Similarly, if you do a good deed for your body by using the mitzvah technique, your whole being will benefit.

The mitzvah technique deals with postural and movement problems that, Nehemia said, are the root cause of pain.

A term he uses frequently is "rippling." The movement of the muscles and spine, he believes, should be a gentle rippling, and unfolding, rather than the quick, automatic actions common to most people.

The mitzvah technique, Nehemia said, was developed from a combination of the Alexander and Feldenkrais movement therapies, which are also based on re-education about body movement; Nehemia's observations of how Bedouins ride their camels; and the fluid motions of the Israeli Inbal Dancers.

Nehemia said bodily wear and tear and slouching lead to many problems, including pain in the neck, shoulders, back, hips, knees and ankles, breathing difficulties, jaw problems, headaches and spinal deformities.

Meir Cohen-Nehemia, left, helps musician Bill Berle keep his head, shoulders and back in proper alignment.

When the neck is tight and the head sits locked on the spine, or when the head is out of alignment with the spine, as when one slouches, postural rigidity, tension and stress result.

"We encourage the body's own ability to move and heal," he said.

Another benefit of the mitzvah technique, said Nehemia, is that it helps keep the hips and bones mobile, thus allowing healthier and more enjoyable aging.

That is something he knows about personally. At age 81, he still performs with the senior Inbal Dancers, and lectures extensively around the world.

At his clinic at Sheppard Avenue and Bathurst Street, clients lie on treatment tables and receive gentle, no-pressure treatments, and walk around practising proper body alignment. A musician afflicted with Parkinson's disease slowly raises and lowers himself with the help of an exercise bar. He says that with Nehemia's help his tremors and rigidity have much improved.

A young woman who has had Crohn's disease since she was eight, and whose joints were affected by the drug therapy prescribed for the disorder, was told she would be in a wheelchair, but she lies comfortably on a table while Nehemia pulls gently on her neck.

A former mother superior of the Sisters of St. Joseph has taught the techniques to fellow convent members.

Brumer, who calls Nehemia "an innovative creative genius," described how he had such excruciating sciatic pain that he had to cancel a research trip to Israel. "After one session, I could get rid of a steel back brace I had to wear."

The atmosphere is collegial, with everyone helping each other, critiquing their techniques, helping them move properly, and offering encouragement.

How often people come depends on their condition and how well they co-operate with the program and change their body habits. "We don't guarantee results," Nehemia stressed. "It depends on how well people follow instructions."

While the mitzvah technique is not covered by OHIP, some insurance companies will cover some of the cost, provided it is recommended by a physician.

For more information, call 416-638-6399.

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About Nutrition

By LISA WEINBERG

Q. As the summer approaches, I am barbecuing more often and I am always unsure about whether meat is sufficiently cooked. When chicken is white and ground beef no longer pink, is it safe to eat?

A. It is very important to ensure that all meat is cooked thoroughly. You cannot guarantee that it is safe simply by its appearance. I find the easiest way to check is to use an instant-read thermometer. This way you can be sure without cutting into the meat and releasing juices or serving shredded meat. A chicken thigh should reach a temperature of 180 degrees Fahrenheit, a chicken breast should reach 160 degrees and ground beef should also reach an internal temperature of 160 degrees.

Q. I love goat cheese but I am sure that since it is so creamy and delicious, it is very high in fat. Am I right?

A. Good news! Goat cheese is actually not very high in fat because it has a high water content. It is also low in saturated fat. In addition, you can buy light varieties of goat cheese that are quite low in fat but still full of flavour. Enjoy!

Q. I read your column on the fruits and vegetables that are most contaminated with pesticides and I have been buying those only in organic form. I was wondering if you know which ones tend to contain low levels of pesticides?

A. The amount of pesticides in all fruit and vegetables can vary greatly and depends especially on the country where the fruit was grown and its pesticide practices. However, some that may have lower levels of pesticide residues are things like blueberries, bananas, watermelon, kiwi and some canned fruit.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

CHOCOLATE SEDER: Shayna Lightman, left, and Alexis Silverstein were among more than 125 youth who took part recently in Beth David B'nai Israel Beth Am Synagogue's annual Chocolate Seder.

Metallic Blues roars along at Jewish Film Festival

By SHELDON KIRSHNER
Staff Reporter

The 13th annual Toronto Jewish Film Festival runs from May 7 to 15 at the Bloor Cinema and the Al Green Theatre at the Miles Nadal Jewish Community Centre. Previewed here are five of the films.

***

Danny Verete's highly enjoyable road picture, *Metallic Blues*, is a cautionary tale about greed and dashed expectations set in Israel and Germany.

By turns amusing and tragic, this Israeli, Canadian and German co-production revolves around Shmuel Goldberg, a gruff Israeli auto-body dealer in Tel Aviv and the son of Holocaust survivors who's captivated by a metallic blue 1985 Lincoln Continental Town limousine.

The fancy vehicle, sporting an incongruous Quebec licence plate and furnished with every conceivable luxurious fitting, is brought to Goldberg (Avi Kushnir) by an Israeli Arab who has recently returned to Israel from Canada.

Having determined that the classic car is a rare collector's item, Goldberg convinces his doleful partner, Sisso (Moshe Ivgy), that they can make a killing selling it in Germany. They proceed to convince their skeptical wives that their plan is foolproof.

The pair ship their limo to Hamburg, and on the advice of a friendly customs officer, upgrade their wardrobe. Then they check into a swanky hotel. Goldberg, whose parents are German Jews, settles so comfortably into his new surroundings that he flirts with the notion of settling in Germany.

Avi Kushnir is Shmuel Goldberg in Metallic Blues.

To his misfortune, Goldberg is a fellow who counts his chickens before they are hatched. He is thus rife for a fall. Verete, a fine director, exploits the situation for all it is worth.

Once in Germany, they get off to an inauspicious start by ordering the wrong meal in a restaurant. It's the first of a series of shocks that will teach them a lesson in life's realities.

The second shock comes when Goldberg loses his wallet containing 2,000 euros and his credit cards. Suddenly, he is broke. In haste, they leave the hotel without paying their bill. At this point, Goldberg, wracked by guilt about being in Germany, has hallucinations about the Holocaust.

Much to Goldberg's further disappointment, an auto dealer in Dusseldorf offers them a pittance for the car. To add insult to injury, it is stolen. The police find it, but in damaged condition.

Sisso, having had enough, wants to cut his losses and go home. Goldberg, however, remains foolishly optimistic. He pays the price for his hubris.

Thanks to a compelling script, flawless performances from Kushnir and Ivgy and Verete's steady hand, *Metallic Blues* roars along like a finely tuned automobile.

***

Journey to Jerusalem, a Bulgarian-German co-production directed by Ivan Nichev, deals in microcosm with the rescue of Bulgaria's Jews during World War II.

Continued on page 47

Jazz bandleader's roots lie in sacred Jewish melodies

By SHAYLA GUNTER-GOLDSTEIN
Special to the CJN

Chicago-based jazz vocalist Kurt Elling accompanied by the Toronto Jazz Orchestra, a student band from the Royal Conservatory of Music, recently treated local fans to a long-awaited concert.

I attended the event – at the temporary home of the Royal Conservatory of Music (RCM) in Toronto's west end – to see Elling, but was amazed by the talent and enthusiasm of the Toronto Jazz Orchestra. This group of jazz musicians in their 20s was led by Joshua Grossman.

Grossman, 28, a Vancouver native who moved to Toronto with his family in 1985, is a graduate of the University of Toronto's jazz performance program. He studied trumpet at university with well-known jazz musicians Chase Sanborn and Kevin Turcotte and has performed in big bands with Canadian jazz artists Phil Nimmons and Paul Read and in the Whitney Smith Big Steam Band.

Continued on page 47

"A REAL GEM!"
- The Times, London

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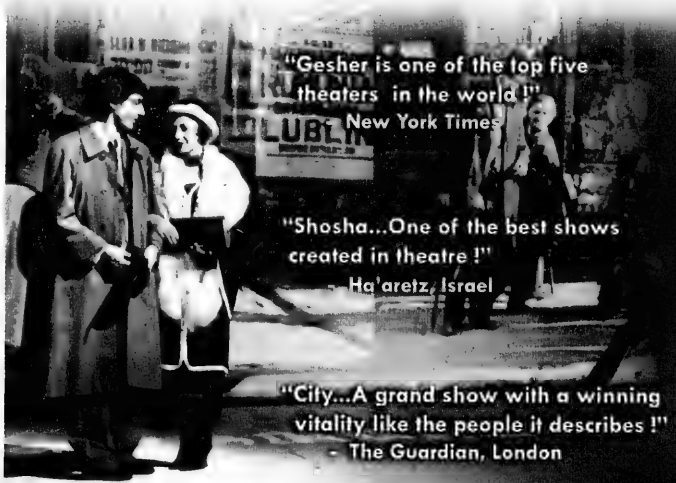
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TV documentaries explore contemporary Israel

By SHELDON KIRSHNER
Staff Reporter

To mark Israel Independence Day on May 12, Vision TV plans to broadcast two documentaries dealing with contemporary Israel.

The first, *End of Days*, which runs on Tuesday, May 3 at 10 p.m., turns on the complex and uneasy relationship between Christian Zionists and the Jewish state. The second, *Shalom Abu Bassem*, which airs on Tuesday, May 10, at 10 p.m., explores the Arab-Israeli conflict through the prism of a narrow street in Jerusalem's Muslim Quarter.

Shalom Abu Bassem, by Nissim Mossek, unfolds against the backdrop of Haladiya Street, a flashpoint of Arab-Jewish tension.

Jews in the Muslim Quarter abandoned their homes during the 1936-39 Arab Revolt. In the aftermath of the 1967 Six Day War and Israel's annexation of eastern Jerusalem, Israelis from mainly the national religious camp began moving to the Muslim Quarter. Muslims generally regarded their presence and motives with immense suspicion and animosity.

Mossek focuses on Danny Robbins, a Jewish immigrant from the United States, and Abu Bassem, an older Palestinian hummus vendor. Both live on Haladiya Street, a stone's throw away from the Western Wall and the Temple Mount. Robbins and Bassem treat each other with a mixture of wariness and civility. Ultimately, they remain estranged, being pawns in the greater struggle for political control of Jerusalem.

Shalom Abu Bassem, which covers the period between 1986 and the present, is unrelievably bleak in substance and tone. Abu Bassem comes under pressure to sell his modest home, where he resides with his extended family. He and Rafika, an elderly Arab woman who lives close by, resist all sales pitches.

Abu Bassem values neighbourly relations with Jews. "A good neighbour is better than a distant relative," he likes to say. But his efforts to be on cordial terms with Jews are doomed by the murder of a Jew in the vicinity, retaliatory Jewish attacks and Robbins' stabbing. The second Palestinian uprising worsens an already bad situation.

Judging by the undercurrent of turmoil on Haladiya Street, it seems clear that Jews and Arabs cannot enjoy normal relationships under current political circumstances.

***

In *End of Days*, Canadian filmmaker Martin Himel tackles a subject that remains extremely sensitive for both Jews and Christians.

Evangelical Christians such as Torontonian Donna Holbrook, chair of the International Christian Embassy-Canada, are among Israel's best friends today. They support Israel politically and work for aliyah, all out of a belief that Jews and Israel can play a pivotal role in the unfolding of Biblical prophecy.

If Diaspora Jews return to their ancestral land, as foretold in the scriptures, they will hasten the apocalyptic "end of days," the coming of the messiah Jesus, and thus usher in the mass conversion of Jews to Christianity.

Their hidden agenda is hardly a secret. Ellen Horowitz, a Jewish painter who sells her biblical canvases to Christian Zionists, realizes that their motives may be suspect. But she is sanguine they will not betray Jews.

Her confidence seems misplaced. Without blinking an eyelash, Clarence Wagner, a Christian Zionist, says that millions of Jews who reject Jesus will be killed during the end of days. Seconding his opinion, Holbrook allows that "more suffering" is in store for the Jewish people. Scott Johnson, a Christian Zionist based in Jerusalem, implies that Israel's strict anti-conversion laws, prevent proselytizing.

On a short-term basis, Israel's marriage of convenience with evangelical Christians, which was sealed by Menachem Begin when he was prime minister, appears to be paying dividends. As James Hutchens – president of Christians for Israel – points out, the base of the Republican party in the United States consists in large part of people like himself.

But as Horowitz warily concedes, there are "explosive issues" yet to be settled by Jews and evangelical Christians. To Himel's credit, he does not gloss over these worrisome imponderables.

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Arts & Travel

Previews of five movies playing at the TJFF

Continued from page 45

Bulgaria courageously protected its Jewish citizens from German demands to deport them to death camps. Yet the pro-Nazi Bulgarian government subjected Jews to a variety of indignities, including the loss of their civic rights. These contradictory factors come into play as the film unfolds.

It's set in 1940, before Germany launched its systematic campaign of extermination against European Jewry. A train pulls into Sofia, Bulgaria's capital, and Else and David, Jewish children fleeing Germany, are among the passengers. Their elderly uncle had planned to travel with them to Palestine by ship from the Bulgarian port of Varna. But he has died en route, and now Else and David find themselves stranded and utterly alone in Sofia.

The members of an itinerant, down-at-the-heels entertainment troupe stumble upon them at the railway station. Zara wants to help Else and David, but her fellow performers, Dimmy and Samuil, are less than eager to get involved. Meanwhile, a Nazi agent named Straube arrives in Sofia in advance of the German army's entry into Bulgaria, and confers with his Bulgarian contact.

Zara finally persuades Dimmy and Samuil that they have a responsibility to Else and David. As circumstances draw Zara close to Straube, she archly asks him, "I don't see how the Jews have wronged you." Amid the mounting tension, anti-Semitic Bulgarians vent their spleen.

Journey to Jerusalem is intrinsically interesting in terms of its story line, but its plodding pace can be maddening.

***

Stalin's Last Purge begins with the 1948 murder of Solomon Mikhoels – the famed director of the Moscow State Yiddish Theatre – and ends with the death of Joseph Stalin, the Soviet dictator, in 1953. The two events seem unrelated, but in fact are inextricably connected by Stalin's anti-American paranoia and his anti-Semitism.

Mikhoels incurred Stalin's wrath by speaking out favourably on behalf of Israel. His comment, made as the Cold War was supplanting the Soviet Union's wartime alliance with the United States, fed into Stalin's distorted belief that Jews were "contaminated" by Zionism and were western "enemy agents."

During the war, Stalin used the state-sanctioned Jewish Anti-Fascist Committee to promote the Soviet Union's interests, especially in the United States. But with the onset of the Cold War, Moscow's relationship with Washington unravelled, much to the detriment of Soviet Jews.

This cogent documentary recounts the black years of the Jewish community in the Soviet Union: the disbanding of the Jewish Anti-Fascist Committee, the Doctors' Plot, the removal of Jews from positions of power and the scheme to deport Jews to Siberia and Central Asia.

***

Michale Boganim's *Odessa... Odessa* is an ode to a fabled Russian Black Sea port that has seen better days and lost a good part of its Jewish population in the past 20 years.

The film takes place mainly in Brighton Beach, Brooklyn, and Ashdod, Israel, where many Odessan Jews have rebuilt their lives. The introductory scenes unfold in Odessa, which looks drab and depressed today.

The former Jewish inhabitants of this legendary city feel nostalgic and dreamy about Odessa. Transplanted Odessan Jews in Brighton Beach are glad to be in America, but their counterparts in Ashdod generally carp about Israel.

***

The Aryan Couple, a misbegotten feature film by John Daly, stars Martin Landau as Joseph Krauzenberg, a wealthy Jewish industrialist fighting for his family's life in Nazi-occupied Hungary and trying to expedite their emigration to a safe haven. Although it tries hard to achieve gravitas, and sometimes succeeds on this level, the movie is rather flimsy, superficial and cloying. The title refers to an attractive young couple who are not what they seem. The penultimate scenes, which take place on Germany's border with Switzerland, are simply ghastly.

Bandleader pursues connection to Judaism

Continued from page 45

The tunes the TJO played at the concert, arranged by Grossman, had an energy and exuberance to them, and Grossman's orchestra colleagues gave their all to these selections.

Grossman believes each contribution made by the individual musicians in the TJO should be valued. He has a special chemistry with his band members, he said. And they are not only colleagues but also friends.

The orchestra's performance and the musicians' interaction with Elling showed the confidence that these students have in themselves and their abilities, confidence that Grossman has helped instill in them.

It was Grossman who arranged for Elling to come to Toronto. "I had seen Kurt live," Grossman said. "He is artistically amazing. I thought it would be fabulous to have him sing with us."

Once Elling's availability was confirmed, Grossman worked hard to get corporate sponsorships and the backing of Toronto's Jazz.FM91. The Toronto Arts Council and Canadian Heritage also supported the concert.

The TJO and Elling traded charts and rehearsed separately, meeting only on the eve of the concert.

"Kurt is a consummate professional – he just 'nailed' his parts. When we met... he was incredibly articulate and specific with the band about his needs and expectations," Grossman said. "Yet he was friendly and easygoing... no attitude at all. His passion was evident."

Joshua Grossman

During a workshop presented by Elling at U of T – the main reason for his visit to Toronto – he said that "when you find something you're passionate about, give yourself to it completely, and be dedicated to pursuing your passion."

One area of passion that Grossman is keen to pursue is his connection to Judaism. He sang in the Beth Habonim choir for years and developed an appreciation for the sacred melodies. "I am always wondering, how can I present Jewish and sacred music in a big-band setting," he said. His goal is to someday adapt this type of music for a big band, especially melodies that commemorate the Holocaust.

Grossman's parents encouraged their son in his pursuits at an early age. Piano lessons began at age five and at 10 – while attending the Pine River Arts Camp – he picked up a trumpet for the first time and was hooked.

With a musically inclined family, including a grandfather who sang in a choir all his life, Grossman says "it has never been a question of 'are you sure this is what you want to do?' It was always just 'go for it.' My parents have always been incredibly supportive of my choices."

Grossman played in stage bands at Kane Senior Public School and at Lawrence Park Collegiate. At U of T, he was inspired by Nimmons' energy and passion for music, and the instruction he got from Read.

Grossman began composing in high school and he was encouraged to continue while at U of T. "So much of jazz is about composition and improvisation. Improvisation is really just composing on the spot," he said. "It is amazing to have all my ideas come to fruition on paper, and then hear them come alive during a performance."

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Eye on Arts

By Bill Gladstone

PLETHORA OF GALLERY SHOWS AROUND TOWN

Cometh spring, and a person's fancy turns to – art. Or so it would seem, from this plethora of exhibitions in and around town:

• "A Return to Toronto, Emerging in Midlife," an exhibition of works by artist **Ava Peters**. Bathurst JCC, May 2 to 31, 416-636-1880.

• The Toronto Watercolour Society presents "Metamorphosis," its 20th-anniversary spring juried show. Wagner-Rosenbaum Gallery, @Arts on King, 159 King St. E. May 3 to 22. Opening reception, Sunday, May 8, 1 to 4 p.m. 416-777-9617.

• The 9th annual Thornhill Visual Artists Studio Tour & Sale takes place in the homes of about a dozen artists. Thursday, May 5, through Sunday, May 8. www.thornhillva.com

• "Portraits of Bravery, Canadian Jewish War Veterans of WWII" is an exhibition of photographs by **Juri Dojc**. Miles Nadal JCC, Jacobs Lounge. Opens May 5, 6:30 p.m. Until May 26.

• **Brenda Bornstein**, **Susan M. Cohen** and **Rosalie Seidelman** have been painting together for more than a decade, each with a distinct style. Signature members of the Toronto Watercolour Society, the Markham Group of Artists and other societies, the friends have often exhibited together. A joint show of their work opens at the Kathleen Gormley McKay Art Centre, 197 Main St., Unionville, on Thursday, May 5; free admission, refreshments, 5 to 9 p.m. On view May 4 to 15.

* * *

Koffler Chamber Orchestra: The Koffler Centre of the Arts Chamber Orchestra performs a second concert under the direction of violinist-conductor **Jacques Israelievitch**, concertmaster of the **Toronto Symphony Orchestra**. Selected by the renowned maestro, the players are high-calibre musicians although many have non-musical day jobs.

The program includes works by **Tchaikovsky**, **Mendelssohn**, **Copeland** and **Gershwin**. Leah Posluns Theatre, 4588 Bathurst St. $15-$12; patrons $50. Monday, May 2, 8 p.m. 416-636-1880, ext. 228. www.kofflercentre.com

* * *

Images from Ground Zero: Following the 9/11 tragedy, photographer **Joel Meyerowitz** assembled an archive of 8,500 digital photographs depicting the devastation in Lower Manhattan. Sections of "Aftermath: Images from Ground Zero" have been been seen by millions of people so far in 35 cities around the globe. Twenty-eight images from the collection make a Canadian premiere at 441 King St. W. during the CONTACT 2005 festival. Meyerowitz, a Guggenheim fellow and author of 15 books, lectures at Jackman Hall, Art Gallery of Ontario, May 2, 7 p.m. $12 for adults, $10 students and seniors.

* * *

Benefit concert: Children's entertainers **Sharon, Lois and Bram** present a benefit singalong concert – their first concert for adults only – in aid of Mariposa In The Schools, a program that brings performing arts programs into schools and communities throughout Ontario. The evening also features various solo performers and musicians playing accompaniment on hurdy-gurdy, banjo, harmonica and other instruments.

"We think of this concert as a good old-fashioned hootenanny," Sharon said. Isabel Bader Theatre, Victoria University, 93 Charles St. W. General admission $50, patrons $150. Thursday, May 5, 8 p.m. 416-462-9400.

* * *

Names in the News

• Near the end of CanStage's mid-April celebratory roast in honour of **Bluma Appel**, the arts philanthropist told the 900 assembled guests, who had collectively donated about $150,000, that she would add another $50,000 to the total, to be shared equally by CanStage and Opera Atelier. "We are so grateful to Bluma and her husband Bram for their continued generous support of CanStage," said artistic producer **Martin Bragg**.

• After graduating from university in psychology and drama, Toronto-based **Caryn Green** chose to become an actor instead of going to medical school. She debuted in the Canadian feature *Bollywood/Hollywood*, which opened the Toronto International Film Festival in 2002. Numerous theatre and screen credits followed, the most current of which is her role as a villain in NBC's *Revelations*, a six-part series that airs Wednesdays at 9 p.m. in April and May. The Johannesburg-born Green also indulges in music, painting and writing.

Caryn Green

* * *

Arts in Brief

• **Diane Flacks** joins **Karen Robinson** as co-host of *Femcab*, a celebration of the 25th anniversary of Nightwood Theatre and women's accomplishments. Flacks is the author of *Bear With Me*, which "hilariously reveals the taboos of pregnancy and motherhood." Isabel Bader Theatre, 93 Charles St. W. $48-$28; reception and show $125. Monday, May 2, 8 p.m.

• Encore Entertainment presents the **Stephen Sondheim** musical *Company*, a clever, bittersweet portrayal of five married couples as seen through the eyes of a bachelor friend. Toronto Centre for the Arts, Studio Theatre, 5040 Yonge St. $26-$24. May 5 to 15, 8 p.m.; Sunday matinees, 2 p.m. 416-733-0558.

• **Tafelmusik Chamber Choir and Baroque Orchestra** presents **Handel's** *Deborah*, an oratorio sometimes described as the composer's "second great choral masterpiece," based on the biblical story of the judge-prophetess Deborah. Trinity-St. Paul's Centre, 427 Bloor Street W. May 5 to 7, 7:30 p.m. and May 8, 3:30 p.m. 416-964-6337.

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Student's Holocaust film takes on life of its own

By PAUL LUNGEN
Staff Reporter

For a film school project, *Pigeon* has gotten a lot of play.

It appeared at last year's Toronto International Film Festival, it was screened at the New York Student Film Festival, it's slated to run at next month's Toronto Jewish Film Festival and, perhaps most importantly, it garnered its maker, third year student Anthony Green, an "A" in his film studies course at New York University (NYU).

And why not? The film, which clocks in at barely 15 minutes, is a little gem, a technically proficient piece that stirs such emotions as fear, anger, gratitude, wonder and curiosity. Based on a true story from the Holocaust, *Pigeon* tells the story of an anonymous righteous gentile whose quick wit and unexpected intervention saved a Jew from an unknown fate at the hands of the Nazis.

Green, a 22-year-old from Toronto, said his class project has "taken on a life of its own."

As with the character at the heart of *Pigeon*, fortune played a huge role in bringing the strands of the film together, much of it at the last minute.

As Green tells the tale, he was having difficulty coming up with an idea for the film until he called on an old friend in Toronto, Eli Rubenstein, for help. He knew Rubenstein as his bar mitzvah instructor at Beth Habonim Synagogue and he knew Rubenstein was a devoted storyteller with a vast repertoire at his disposal.

As it happened, Rubenstein was about to visit New York and the two arranged for a get-together during his trip.

Over dinner, Rubenstein told him more than 10 stories but one in particular grabbed Green's attention. It contained the elements he, a student filmmaker trying to develop his artistic voice, always liked. "I'm always attracted to times when humans go above and beyond their call of duty," he explained on the line from New York.

He felt the story had particular resonance in New York's post 9/11 atmosphere because it examined how people's fates could turn on being in the right place at the right time.

He modified the original story to accommodate the star of the film, Lerner. The original incident was set in Italy and involved a Jewish woman and a non-Jewish man on a train. Lerner looked too Jewish to play the gentile, so he switched the roles and he included pigeons as part of the script, knowing that Lerner had a particular affection for birds, Green said.

Lerner signed on, as did Wendy Crewson, a noted Canadian actress with several Geminis to her credit.

Shooting took place over two days at an old railway station in Tottenham, Ont., which was made to look like France during World War II.

Cory Mandell, who Green had worked for on the wedding and bar mitzvah circuit as a youth, donated the props to give it a proper period feel.

The film almost did not get made when ACTRA, the association that represents Canadian film, TV and radio talent, refused to recognized Green as a Canadian film student because he was enrolled at NYU. That decision meant he had to pay the actors, including extras, ACTRA wages, a demand that ballooned his costs from $12,000 to $25,000. Luckily, Jay Firestone stepped up with the extra cash and the shooting went ahead as scheduled. But it left a bad taste in Green's mouth and has turned him off Canadian production for the future.

Nevertheless, making the movie "was a dream for a film student," Green said.

Rubenstein said *Pigeon* "was a simple yet profound story."

It was screened at a meeting at Habonim last winter and both youngsters and survivors were transfixed by it, he said.

Besides its obvious artistic merit, the film can be used as a teaching tool, Rubenstein said. Rubenstein, national director of March of the Living Canada, said he planned to distribute it to March of the Living organizers around the world to serve "as a trigger to discuss heroism and courage" during the Holocaust.

Books & Authors

Yiddish in Canada across the decades

***The Journals of Yaacov Zipper, 1950-1982: The Struggle for Yiddishkeit,* edited and translated by Mervin Butovsky and Ode Garfinkle, McGill-Queen's University Press.**

By NORMAN RAVVIN
Special to The CJN

The recent publication in English translation of Yaacov Zipper's *Journals* reflects a turning point in the life of Yiddish in Canada.

Beginning in the 1950s, the role of the language in everyday culture suffered a steep decline, to be replaced by what Toronto-based historian Frank Bialystok has called new "pillars of ethnic identity." Among these new pillars was, of course, Israel, followed by the Holocaust, which established itself at the centre of communal concerns in the 1980s. To maintain Yiddishist inclinations in the intervening years was a recipe for cultural marginalization – a bit like driving a Studebaker when the neighbours have moved on to Mazdas and Audis.

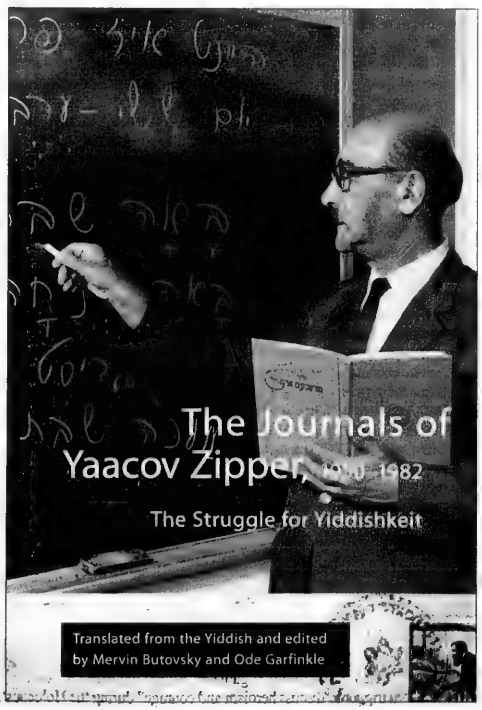
Norman Ravvin

Not long after I graduated from Calgary's I.L. Peretz School in the 1970s, the day school was folded into the local Talmud Torah. Zipper bemoans these developments as early as 1959, as he takes the measure of his role as principal of the Montreal Peretz School at a time when the Jewish population and institutions of the old downtown neighbourhood were giving way to new suburban developments: "The new school is truly beautiful and comfortable, but whether the ideals for which we sacrificed all these years will be able to strike roots in this new neighbourhood, with new people – who knows?"

In his interaction with students' parents, he senses a dividedness, at times a sense of confusion and doubt, over the role of Yiddish education: "The more intelligent they are, the greater the confusion in their mind. The conflict they had with their parents when they were young interferes with their ability to approach the issues of Yiddish, identification, and religion. Some of them are so fearful of these issues…"

Zipper's work as a Yiddish educator was in conflict with his pursuits as a writer of memoir and fiction. As with A.M. Klein, Zipper's public role, which brought a modicum of communal status and paid the bills, distracted him from his goals as a writer. In particular, a long-standing project to write a "fictional account of his own generation, the story of the immigrant experience in Montreal," remained unfinished.

This is only one of a number of sources of melancholy musing in the course of his *Journals*. The prospect of peace in Israel is an ongoing concern; as is the slow but inevitable disappearance of his compatriots – the children of Montreal's early Jewish immigration wave, who grew up in the area surrounding St. Lawrence Boulevard. Zipper's account of the mourners at Klein's funeral, late in the summer of 1972, is revealing: "From socialists to the Orthodox, assimilationists, Yiddish writers and cultural activists. And perhaps a few from the English community, too."


The Journals of
Yaacov Zipper, 1950-1982
The Struggle for Yiddishkeit
Translated from the Yiddish and edited by Mervin Butovsky and Ode Garfinkle

Zipper's musings over the 1976 funeral of Melech Ravitch is equally resonant, as it clearly marks the end point of an era, when internationally known Yiddish writers made Montreal a centre of creativity and publication. Of Ravitch's eulogy, Zipper writes: "I felt that what was missing was the grief of passing, and the personal pain. Maybe it is not possible to express this." Most likely it was more than the death of one poet that Zipper felt needed memorialization.

The succinct introduction to Zipper's Journals is provided by their translators, Mervin Butovsky and Ode Garfinkle. In a restrained, almost ethnographic tone, they avoid the temptation to offer their own celebratory eulogy. Instead, they provide a detailed portrait of Zipper's Montreal, and reflect on his ambivalent relationship with his European past. Born in 1900 and raised in the Polish town of Tishevitz, Zipper abandoned the observance of his parents in favour of what the editors call the "potent ideology of socialist-Zionism." Still, the shtetl remained a point of imaginative identification for him, so that the greater the number of years that separated him from his family home, the greater his "desire to rescue from oblivion the precious spiritual features" he recognized in shtetl culture. We see, especially in Zipper's fictional sketches, the beginning of a tendency to mythologize the place and character of prewar Jewish life and culture in Poland.

> *Prospect of peace in Israel an ongoing concern*

Canadian links with such culture became ever more tenuous in recent decades. The fall of the Soviet Union created a shift of sorts, as tourism to eastern Europe allowed North Americans to travel with relative ease to their ancestral homes. The prevailing view of Poland as a graveyard for Jews has been tempered by an increasing interest in prewar culture, in Yiddish language and literature. Since Zipper's battle for Yiddish as a pillar of ethnic identity was lost, the language can no longer be viewed as a competitor with mainstream expressions of North American Jewish identity. With this shift has come an increasing interest in the work and outlook of influential Yiddish idealists, writers and educators. What the impact of such projects of recovery will be remains to be seen. Undoubtedly, interest will have to move beyond academic circles and Yiddish vinklech for the outcome to be substantial.

The breadth, intelligence and care applied to Zipper's *Journals* by their translators, and the interest of an important publisher like McGill-Queen's, bodes well for the future of the field.

Norman Ravvin's recent novel is Lola by Night. *He is co-editor of* The Canadian Jewish Studies Reader *and is chair of Concordia University's Institute for Canadian Jewish Studies.*

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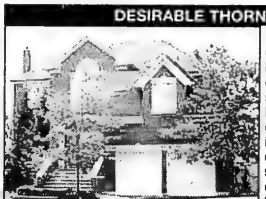

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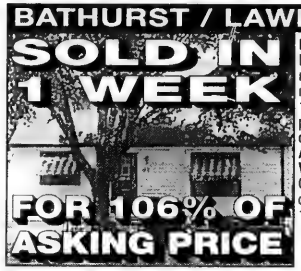

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105 COTTAGE FOR SALE

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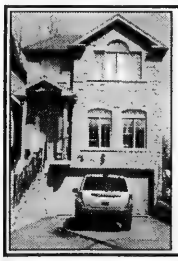
10 HOUSES FOR SALE PRIVATE



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30 CONDOMINIUM FOR SALE

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35 CONDOMINIUM FOR RENT

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67 HOUSESITTER

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75 APARTMENTS FOR RENT

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75 APARTMENTS FOR RENT

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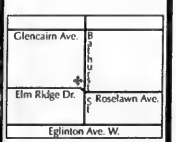

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Arts & Travel

CD has 'otherworldly' experience

BY ADAM SEGAL
Special to The CJN

It is simultaneously dark and uplifting with a diverse blend of heterogeneous sounds, but for all of its nuances, *Awakening*, the recently released CD by the St. Lawrence String Quartet, does what all music strives for – it evokes profound emotions.

"We want people to take away a unique experience and in speaking of the second quartet, it is deeply moving and spiritual," says violinist Barry Shiffman, who joins violinist Geoff Nuttall, viola player Lesley Robertson and Christopher Costanza on the cello, in the famed Canadian ensemble.

"It has an 'otherworldly' experience."

The CD's second quartet Shiffman refers to is entitled *The Gathering* and was composed by Canadian Christos Hatzis, who incorporates everything from Middle Eastern motifs to Eastern Orthodox melodies on the CD.

Inspired by the conflict in the former Yugoslavia and the Iran-Iraq war of the 1980s, Hatzis says the variations in styles "act as a form of exorcism against the absurdity of war and senseless violence."

The first quartet, *The Awakening*, includes Inuit throat singing and sounds of railway locomotives alongside the quartet's wide ranging strings. It was influenced by Hatzis "awakening" to the trials and tribulations of native cultures.

The CD also features concert appearances.

While group members aren't expecting the CD to go platinum, they are enthusiastic about its potential.

"Recorded music opens up a whole lot of possibilities," says Nuttall.

"The major issue is exposure from a young age and being educated in how to listen to music."

Robertson agrees with the importance of classical music gaining wider exposure.

"I have friends who never listen to classical music and they'll pick something up that's lying around my house and say that's cool," she says.

"It's great music and the more people hear it, the more they like it."

Audiences from around the world definitely like what they hear from the quartet.

Formed in Canada in 1989, the foursome has established itself as a world renowned chamber ensemble, performing some 1,500 times in four continents in the last 15 years.

In addition, the musicians are Ensemble in Residence at Stanford University in California and have garnered numerous accolades, including a Juno Award, winning the Banff International String Quartet competition and a Grammy nomination for Yiddishbbuk, a Holocaust-inspired compilation composed by Argentinean Jew Osvaldo Golijov.

Every member of the group said they felt touched by Yiddishbbuk's cultural "point of reference."

"Despite the fact I don't have a background in Jewish culture and religion or the suffering that went on (during the Holocaust), it spoke to me pretty quickly," says Costanza.

"For me, the most powerful thing was hearing Osvaldo describe it," relates Nuttall.

"He clarified what being Jewish means."

Shiffman, a Jew raised in Toronto, says he was just as affected as his colleagues.

"I don't give myself any added ability to reflect on the Holocaust just because my family is Jewish," he said.

"I think musicians as a group are often more sensitive to what goes on in the world. We've played…Yiddishbbuk and after the show, somebody came back stage and showed me their tattooed arm. I think it hit me just as hard as it hit my colleagues."

The group is in the midst of a rigorous touring schedule which included a recent performance of R. Murray Schafer's *Four-Forty* with the Toronto Symphony Orchestra.

They're also looking forward to June 24 to July 3 at Stanford when they will host a music institute for amateurs from around the world.

"It has an intense music focus, but at the same time, the adult amateurs and students learn so much from each other," Shiffman says.

Awakening was released by EMI Classics and is now available.

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Red Sox's Youkilis sent down to the farm

By ELI SHUPAK
Special to The CJN

Kevin Youkilis' spot on the opening day roster of the World Series champion Boston Red Sox came with a warning from manager Terry Francona late in spring training: if Youkilis didn't see regular playing time, he would be sent to the minors.

That's exactly what happened 11 days into the season when the back-up third baseman was optioned to Triple-A Pawtucket so the club could activate its ace pitcher, Curt Schilling, off the disabled list.

Youkilis played just once in the team's first seven games, going one for two with a walk in the series finale at Toronto's Rogers Centre.

The ballpark formerly known as SkyDome will always remain special to him as it's where he made his major league debut last May 15.

Boston's eighth-round pick in the 2001 amateur draft homered off Pat Hentgen in his second big league at-bat.

"Every time I come back here, I'll remember where my first game was, all the excitement with how I started my career," Youkilis said.

The 26-year-old may also recall his initiation on the flight out of Toronto to Tampa the following night, when he was forced to wear a Hooters waitress outfit.

Referred to as "The Greek God of Walks" by Oakland general manager Billy Beane in the book *Moneyball*, the six-foot-one, 220-pounder was raised in a Conservative Jewish home in Cincinnati and is of Romanian descent. But his Jewish background hasn't deterred strangers from speaking Greek to him, nor did it prevent him from receiving an invitation to play on last summer's Greek Olympic team.

He is viewed by Red Sox brass as one of the top young players in the organization and is their third baseman of the future. Youkilis could very well be manning the hot corner as early as 2006 with Bill Mueller now in the final year of his contract.

"The way the season was unfolding, I was worried about him," Francona told the *Boston Globe*. "We love the kid. Love the player, but I don't want to do this kid harm [by not playing him]. He did nothing to dampen our opinion of him as a player. He needs more at-bats at this stage in his career and is going to be back. This isn't season-long. He knows that."

The Red Sox called up Youkilis in a pinch last May after Mueller injured his knee and he wound up staying with the team – with the exception of a six-day stint back in Pawtucket – for the remainder of the season.

He went on to become the American League's rookie of the month for May, hitting .318 (14 for 44) with a homer, seven RBIs, 15 runs scored, a .446 on-base percentage and a .477 slugging percentage in 13 games.

He hit .260 with seven homers and 35 RBIs in 72 games, making 55 starts at third base. Youkilis ranked among American League rookie leaders in on-base percentage (second at .367), walks (second with 33), batting average and RBIs (fourth), and slugging percentage (fourth at .413).

Youkilis went 0 for 2 in game two of the divisional playoffs against Anaheim last fall, marking the only post-season action he would see. He was on the World Series roster, but was left off for the memorable American League Championship Series versus the New York Yankees.

Youkilis received a ring at the team's banner-raising home opener, two days before he was sent to the farm.

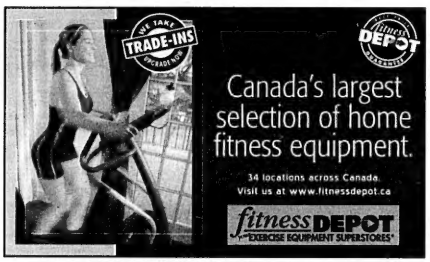
Possessing an excellent eye and superb strike-zone judgement, Youkilis tied a minor league record in 2003 by reaching base safely in 71 consecutive games while playing for Pawtucket and Portland, where he was an Eastern League all-star that season.

A two-time All-American at the University of Cincinnati, he credits his faith with making him a disciplined person, saying it not only helps shape his character, but also his approach to the game.

His first year in the majors only enhanced his reputation as an on-base machine. Youkilis drew 45 walks in 208 at-bats. To no one's surprise, he took a free pass his first time up again in 2005.

• Red Sox outfielder Adam Stern continues to work out at extended spring training while recovering from a fractured right thumb he broke sliding head-first into the bag on a stolen base attempt in Grapefruit League play on March 5 against Cincinnati. The London, Ont., native who played for Canada at last summer's Athens Olympics, was placed on the disabled list retroactive to March 25.

Once Stern is cleared to play in games, Boston can send its Rule 5 draft selection on a 20-day rehab assignment, after which time he must either be put on the major league roster or offered back to the Atlanta Braves (the team that left him unprotected) for $25,000. The 5-11, 190-pound left-handed hitter was taken by the Red Sox with the 11th pick in December's draft and has yet to play above Double-A ball.



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Buzzer-beater ends CHAT Tigers' hoops season

By ELI SHUPAK
Special to The CJN

The Community Hebrew Academy of Toronto (CHAT) boys basketball team was intent on making a worthwhile trip to the Triple-A OFSAA playoffs in Newmarket after qualifying for the first provincial championship in the school's 45-year history.

Despite flying back into the city from Baltimore the night before their opening round contest and playing six games in the six days leading up to the event, CHAT came within a buzzer-beater of advancing to the tournament's semi-finals.

In their first game, the 13th-seeded Tigers were matched against Scarborough's Laurier Collegiate, seeded seventh, and pulled out a crucial 50-47 overtime victory. Six-foot-seven forward Jared Mintz led the team with 22 points.

A loss in the opener would have meant a second-round elimination game versus eventual OFSAA (Ontario Federation of School Athletic Associations) champion St. Patrick's, the fourth seed from Sarnia. Instead, CHAT faced tournament host Sacred Heart, seeded 10th, in the opening day's afternoon session. They hung on for a 52-43 win to set up a quarter-final game against second-ranked St. Marguerite D'Youville on the second morning of the three-day tournament.

Down one point with six seconds left, the D'Youville Panthers called a timeout. They then took the ball the length of the floor and attempted a 15-foot jumper to win the game. It missed, but the Panthers grabbed the offensive board for the put-back at the buzzer to win 49-48, ending the Tigers season after they had played nine games in eight days.

"We were a little tired, but excited to play [at OFSAA]," said CHAT senior forward Ryan Tevel, who led the team with 16 points against D'Youville and 26 the previous day against Sacred Heart. "I think our team really had a great time."

Tevel leaves the Tigers on a bright note after being part of a club that won only one regular season game the previous season.

CHAT finished 9-1 this year in TDCAA league play, which includes the city's Catholic and independent schools, earning themselves home court advantage in the first two playoff rounds.

They used it to their benefit in handily defeating Don Bosco and Neil McNeil, setting themselves up as the league's representative in the OFSAA qualifying game against Upper Canada College.

Despite losing to Henry Carr in the league semi-finals, CHAT advanced the furthest of the Triple-A eligible schools in the TDCAA, and trudged off through a snowstorm to the UCC campus in mid-town Toronto to play for a spot in OFSAA.

The Tigers didn't play their best game, but they pulled out a 36-32 victory nevertheless. They left the next day for Baltimore to participate in a Jewish high school tournament.

CHAT won three of its five games there, losing in the semi-finals to New Jersey's Solomon Schechter after defeating them in round-robin play.

Mintz said it wasn't that difficult to play so many games in such a short period, because the team got to rest every night and everyone wanted to play so much.

"I think that [6 a.m. practices three times a week] made us a lot tougher players," he said.

With a number of this year's18 players, including Mintz and starting guard Kevin Treger, coming back in the fall, next season's Tigers promises to be another competitive squad.

Over the summer, Mintz, along with graduating starters Zack Isakow and Noah Kadish, will compete on Canada's youth team at the Maccabiah Games in Israel.

Elijah the Prophet

30 something
By MIRIAM PORTER

When my sister and I were young children, we quickly sprinted to the front door during the Passover seder and breathlessly greeted Elijah. I remember wondering how he made it to so many houses in our Toronto neighbourhood in one evening – let alone to Jewish homes all over the world.

As a kid trying to make sense of an invisible man coming into my home, I rationalized and compared him to the fictitious character Snuffleupagus on *Sesame Street*. Just because you couldn't see him didn't mean he was not there.

One year I opened the door for Elijah and my cat Willow pranced in. My sister and I were shocked, and I was thoughtfully distressed for the rest of the evening. When I told this to a friend, he confided the same thing happened to him. As a boy, he opened the door for Elijah and he was stunned when a stray cat walked into his parent's home and scared everyone.

For years I watched my father pour red wine for Elijah in the special ruby- and-gold-coloured wineglass. I was quite anxious that my father didn't pour him too much because he still had many other houses to visit that evening. Later that night, I would call my friends to see if Elijah had been to their houses, too.

Once my parents were seated back at the dining room table leaning on their pillows, I would linger at the front door and secretly whisper to Elijah. I thanked him for taking the time to come to our house and always wished him a safe journey.

Now as an adult, I still try to make it to the front door first and talk to him surreptitiously before he departs our seder – but now I realize Elijah is a lot more meaningful and significant, and is nothing like Big Bird's imaginary friend.

Over the years, through my relentless pursuit of truth and wisdom, I learned Elijah the Prophet represents the heralding of messianic days, when there will be no war and people will not have to fear each other.

According to tradition, Elijah lived in a cave on Mount Carmel during the ninth century. Elijah stressed monotheism and said there was no reality except the God of Israel. He delivered messages from God and generously helped many people. There is no record of his death, a rite of passage that would have severed his connection to this world. It is believed Elijah was taken up to the heavens in a chariot drawn by fiery horses. According to legend, he now travels back and forth between heaven and earth like an angel offering solace, and continues to carry messages from God.

The Aish HaTorah website declares, "When the Talmud is unable to definitively resolve certain questions of law or practice, it often states that the questions have to wait for Elijah. With the advent of the final era, one of Elijah's roles will be to resolve all those lingering scholarly quandaries.

"There is an opinion in the Talmud which states that five cups of wine, not four, are to be drunk at the seder. In practice we follow the majority opinion and drink only four cups. In deference to the minority opinion, however, we pour the fifth cup of wine, even though no one drinks from it. This fifth cup of wine bears the name of Elijah because it is he who will eventually resolve this question, as well as many others."

Today, when I think of Elijah the Prophet, I think of an inspiring individual and miracle-worker who positively personifies truth and is not just a part of my imagination.

"Behold, I send you Elijah the Prophet before the coming of the great and awesome day of God" (Malachi 3:23).

Next year in Jerusalem. Chag Samayach!

Miriam can be e-mailed at Miriam@jtvproductions.net.

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RANGES

"Jews in history"

By JOE KING

Karl Landsteiner (1868-1943) made blood transfusions safe by his discovery in 1900 that there were different kinds of blood.

By 1902, his research team had determined that there were four blood groups, which he labelled A, B, AB and O. He also identified which groupings were safe for transfusions – A could accept blood from A and O donors; B from A and O; O only from O; and AB from all donors.

His discoveries meant that blood banks could be established, allowing major surgery to take place.

In 1919, however, Landsteiner was so poor that he had to take a basic lab job in a hospital. But he was later invited to head the research laboratory at the Rockefeller Institute in New York. There, he and a young assistant identified three more blood factors – M, N and P.

The scientist's additional blood classifications can be used to help determine paternity and have been helpful in the investigation of blood stains at a crime scene.

Landsteiner had studied medicine in Vienna, but his work on immunology was undertaken at the Rockefeller Institute.

Illa Vij, writing about Landsteiner in the *Tribune* (March 25, 2000), commented that his "work has touched and benefited nearly every human being."

He was totally devoted to his work, putting in 12-hour days. In addition to his work on blood types, his research on microbes set the stage for the discovery of vaccines that prevent typhus.

He was awarded a Nobel Prize in 1930.

Moreover, in 1940, he, with Alexander Wiener and Philip Levine, announced the discovery of the rhesus (rh) factor in the red blood cells of certain individuals.

Karl Landsteiner

Excerpted from The Jewish Contribution to the Modern World.

Joe King is a veteran Montreal writer and publicist.

We were slaves, we are slaves

By AVRUM ROSENSWEIG

URBAN WRITER

Pinchas stumbled over the slave-ropes covered in blood and grime from his infected ankles. He was exhausted, but Pitom, the storehouse was almost finished.

Pinchas was somewhat big-headed about his work. At 10, he considered how he had accomplished something "big," certainly "more than those Egyptian children who played silly games all day."

The young Hebrew slave padded the stones with lime. As he did, he spotted two Jews, similar in features and countenance, walking freely. They seemed special and gentle in their way, frequently asking countless slaves about their welfare. Nattering and gossiping in the line, the Sons of Israel were saying that these unshackled Jews were brothers called Moses and Aaron, and they had been seen entering the court of Pharaoh Ramses II.

Despite the pain in his body, Pinchas imitated their walk – it was hearty, the movement of free men, each step vigorously projecting the sculptured and muscular force of their calves.

"Ow! Ow!" Pinchas cried. The taskmasters' whip split the skin on the child's back as he yelled, "You lazy, stupid Hebrew." Pinchas toppled over. His 10-year-old blood spurted onto the slave driver's sandals. Angrily he…

Mahjoub imagined himself sitting in a crane he had seen at the oil wells outside his owner's compound in southern Sudan. His 10-year-old imagination swept him away from his pinching chains and he saw himself happily sipping cola with the slave masters and men from faraway countries. "Ha!" he yelled to the indolent oil workers. "Let's go, you donkeys. More oil! Why do I deserve such asses on my team?"

Mahjoub laughed determinedly as he pushed the last stone into place with his left hand and right arm to complete the guesthouse. The lanky, child slave had ingeniously figured out a way to use one hand and an arm to manipulate heavy materials after Hussein, "his smelly taskmaster," had macheted the fingers off his right hand – one by one, week after week. Hussein said this was a lesson for laughing "like a child."

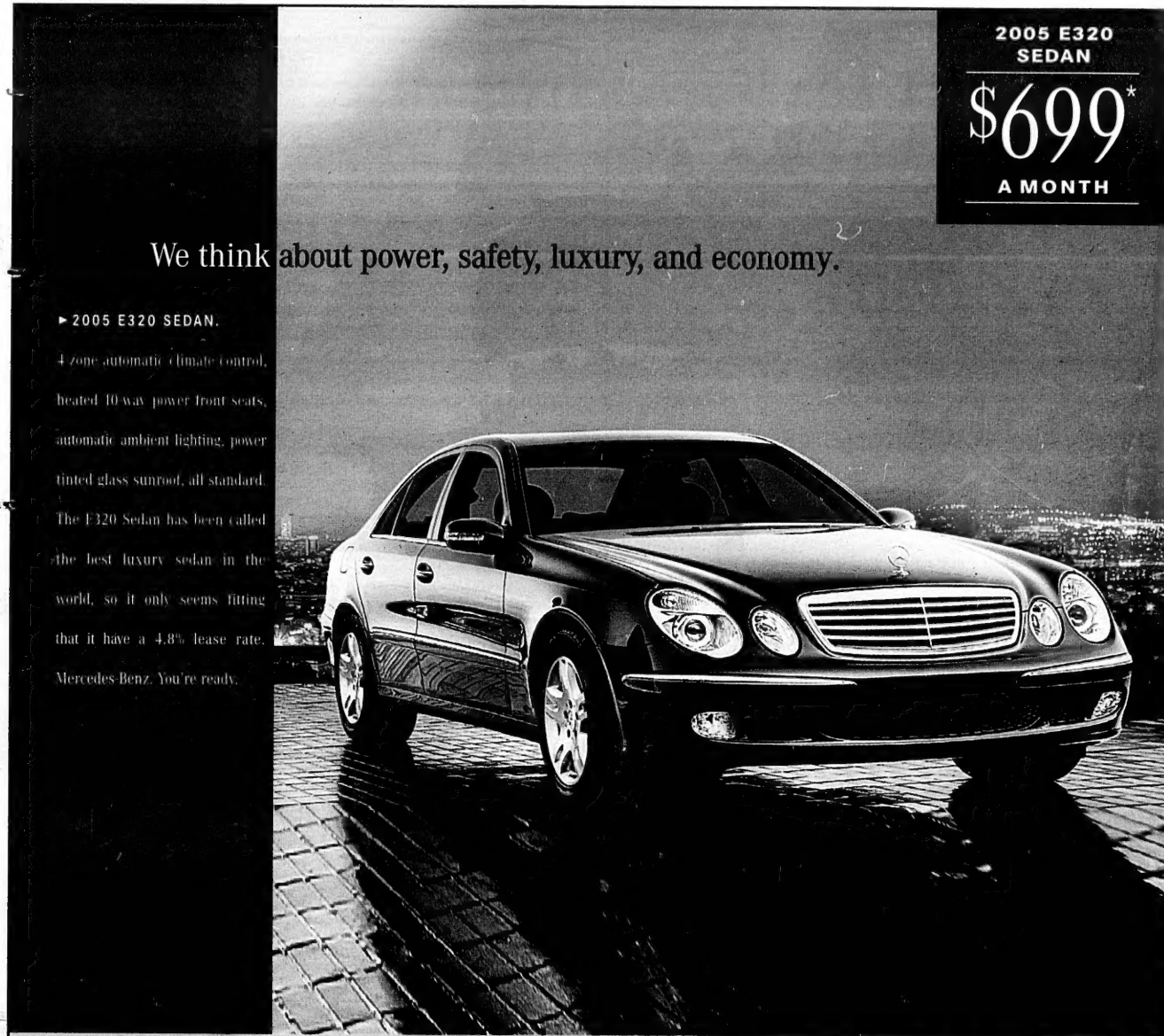
But Majoub never cried, not even once, as Hussein sliced his fingers off in front of the other slave children. Each time Hussein carved off another digit, the Sudanese slave would close his eyes tightly, breathe deeply and smile thinking how proud his parents would have been of his bravery. Afterward, he considered his stumpy hand a trophy honouring his people, the black people of Sudan…

Pinchas lay on the ground, not moving. Yocheved, the water carrier, ran to him, lifting him into her arms and forcing water down his throat. She glared at the taskmaster with a threatening maternal gaze. The little Jewish slave boy was dead, beaten to death, murdered for being a boy – for being a Hebrew boy. The line stopped. The sons of Israel rent their tattered tunics. A great cry erupted and the skies became sinister with rage…

A fierce punch to the head interrupted Mahjoub's fantasy. Hussein had caught him again. This blameless gift of light – a boy of 10 living in 2005 – braced himself, knowing his life would not be spared this time. Mahjoub opened his eyes, and he began to laugh joyfully and freely as tears rolled down his face. Hussein raised his machete to the sky.

The Torah tells us 36 times that we were strangers in a strange land, in order to remind us of our origins as a people – slavery. In 2005, 20 million people are still enslaved, many of them children. Each bite of matzah must, therefore, remind us of this unjust reality and our responsibility to emulate Moses and Aaron, by courageously walking into the courts of our leaders to demand, "Let our people go" – God's creations, the enslaved people of our world.

Avrum@yeahayta.org. Sudan awaits us.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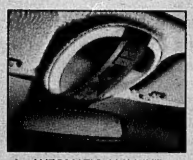
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